



Homer: Iliad

Volume 2 : Books 13 - 24

An Interlinear Translation with English and Ancient Greek

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Front cover Image: Achilles tending Patroclus wounded by an arrow, identified by inscriptions on the upper part of the vase. Tondo of an Attic red-figure kylix, ca. 500 BC.
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This revision of Vol 2 published to archive.org: 26 Aug 2020

Homer , The Iliad

Chapter 13 - N

Therefore , since **Zeus** had thus brought both Trojans and **Hector** to ships ,
οὐν ἐπει Ζεὺς δ' πελάσσε τε Τρῶας καὶ Ἑκτορά νηυσὶ ,
on the one hand , **He** left them there to bear both toil and misery without ceasing ,
μὲν εἰα τοὺς τησὶ ἐχέμεν τ' πόνον καὶ οἰζὺν νώλεμεως ,
while on the other hand , **Self** turned back **His Brilliant Eyes** , looking far away
δὲ αὐτὸς τρέπεν παλιν φαίνειω ὅσσε , καθορώμενος νοσφίν
upon land of *horse-herding* Thracians and of *close-fighting* Mysians
5 ἐφ' αἶαν ἱπποπόλων Θρηκῶν τ' ἀγχεμαχὴν Μυσῶν
and upon *illustrious milk-consuming* Mare-milkers ,
καὶ ἀγαυὼν γλακτοφάγων Ἰππημόλγων ,
and upon **The Other/Plain/Simple-Lifers** , **The Most Just** of human-beings (**Republic 372A**) .
τε Ἀβίων δίκαιοτάτων ἀνθρώπων .
Since **He** no longer turned **His Brilliant Eyes** in any way to Troy , for **He** did not expect in **His**
δ' οὐ εἴ τι τρέπεν φαίνειω ὅσσε παμπάν ἐς Τροίην : γὰρ οὐ ἐλπετο κατὰ ὁ
Mind/Heart that any **Immortal** would indeed be *Willing* to aid either Trojans or Danans .
θυμὸν τίνα ἀθανάτων γ' ὃν ἐλθόντ' ἀρηξέμεν ἡ Τρῳέσσιν ἡ Δαναοῖσιν .

Nor did **Lord Earth-shaker** keep blind watch , for now **He** sat marveling at war and combat
10 Οὐδ' κρείων Ἐνοσίχθων εἶχε ἀλαοσκοπὴν : γὰρ καὶ ἦστο θαυμάζων τε πτολεμὸν τε μάχην
high-above on highest summit of **Samos** of wooded Thrace , for from there on the one hand , all
ὕψου ἐπ' ἀκροτάτης κορυφῆς Σάμον ὑληέσσης Θρηκτικῆς : γὰρ ἐνθεν μὲν πᾶσα
Ida was visible , while on the other hand , also visible was city of Priam and Achaean ships .
Ἰδὴ ἐφαίνετο , δὲ φαίνετο πόλις Πριάμοιο καὶ Ἀχαιῶν νηες .
Thus thereon **He** indeed sat having come out from **Sea** , but **He** felt **Compassion** for Achaeans
15 ἀρ' ἐνθ' ὁ γ' ἐξετ' ἰὼν ἐξ ἁλός , δ' ἐλεαίρει Ἀχαιοὺς
who were being overpowered by Trojans , whereas **He** felt **mightily indignant** at **Zeus** .
δαμναμένους Τρῳσὶν , δὲ κρατερῶς ἐνεμέσσα Διὶ .

Then at once **He** descended from rugged mountain stepping-forward with swift footsteps ;
δ' αὐτίκα κατεβήσεται ἐξ παιπαλοέντος ὄρεος προβιβας κραιπνὰ ποσὶ :
so that high mountains and forests trembled beneath **Immortal Feet** of **Poseidon** as **He** went .
δ' μακρὰ οὐρεὰ καὶ ὑλὴ τρέμει ὑπ' ἀθανάτοισι ποσσὶν Ποσειδάωνος ἰόντος .
On the one hand , **He** took three strides as **He** went , but with the fourth **He** reached **His Mark** ;
20 μὲν ὄρε- τρεῖς - ξατ' ἰὼν , δὲ τὸ τετρατὸν ἵκετο τεκμῶρ ,
Aigas , wherein on the other hand , **His** Renowned Palaces had been built in **Deep Sea** ,
Αἶγας , ἐνθα δὲ οἱ κλυτὰ δώματα τετευχάται βενθεσὶ λίμνης
Golden , Gleaming and Forever Imperishable .
χρυσέα μαρμαίροντα αἰεὶ ἀφθίτα .

Therein **He** came to couple beneath chariot , bronze-hooved , swift-flying horses with flowing
ἐνθ' ἐλθὼν τιτυσκετο ὑπ' ὀχέσφι , χαλκοπόδ' ὠκυπέτα ἵππων ἐθιρῆσιν
manes of gold , so also with Gold did **He** clad **Self** about **His Skin** , then **He** grasped
25 κομῶντε χρυσεῖσιν , δ' χρυσὸν ἔδυνε αὐτὸς περὶ χροὶ , δ' γέντο
well-made whip of Gold , then **He** stepped into **His** chariot , then set out driving over waves .
εὐτυκτὸν ἱμασθλὴν χρυσεῖην , δ' ἐπιβήσεται εὐδιφρὺν , δ' βῆ ἐλαάν ἐπὶ κυματ' :

Then whales *frolicked* under **Self** on every side from the **Abyss** ; nor did they not-recognize
 δε κητε αταλλε υπ' αυτου παντοθεν εκ κευθμων , ουδ' αγνοιησεν
 their **Lord** ; thus **The Sea** parted in *gladness* ; then they flew very swiftly for **Him** ,
 30 ανακτα : δε θαλασσα διιστατο γηθοσυνη : δε πετοντο μαλ' ριμφα τοι ,
 nor was bronze axle wet underneath ; then prancing horses bore **Him** to Achaean ships .
 ουδ' χαλκεος αξων διαινετο υπενερθε : δ' ευσκαρθμοι ιπποι φερε Τον ες Αχαιων νηας .
 There is certain wide cavern in depths of deep sea midway between Tenedos and rugged Imbros ;
 Εστι τι ευρυ σπεος βαθειας βενθεσι λιμνης μεσσηγυς Τενεδοιο και παιπαλοεσσης Ιμβρου :
 there then did **Earth-Shaker Poseidon** stay **His** horses , freeing them from chariot , then
 35 ενθ' δε ενοσιχθων Ποσειδαων εστησε ιππους λυσας εξ οχεων , δ'
 cast before them meal of ambrosia to eat , then **He** put unbreakable , indissolvable fetters of gold
 βαλεν παρα ειδαρ αμβροσιον εδμεναι , δε εβαλε αρρηκτους αλυτους πεδας χρυσειας
 about their feet ; in order that they might wait there steadfast for return of their **Lord** ;
 αμφι ποσσι , οφρ' μενοειεν αυθι εμπεδον νοστησαντα ανακτα :
 while **He** went to Achaean camp . But Trojans were eagerly following after **Hector** son of Priam
 δ' ο ωχετ' ες Αχαιων στρατον . δε Τρωες μεμαωτες εποντο Εκτορι Πριαμιδη
 furiously , in one mass , like flame or tempest , roaring loudly ;
 40 αμοτον αολλεες ισοι φλογι ηε θυελλη , αβριμοι αυιαχοι :
 since they were hoping to seize Achaeans ships , then slay all their best braves by their ships .
 δε ελποντο αιρησειν Αχαιων νηας , δε κτενεειν παντας αριστους παρ' αυτοθι .
 But when **Earth-Moving Earth-Shaker Poseidon** came from **Deep Sea** ,
 αλλα γαιηοχος εννοσιγαιος Ποσειδαων ελθων εξ βαθειας αλος ,
He urged Argives , in *likeness* of **Kalxas** (The Seer) , in frame and in unyielding voice .
 45 ωτρυνε Αργειους , εισαμενος Καλχαντι δεμας και ατειρεα φωνην :
He spoke first to the **Aiantes** , who were eager and there on the spot :
 προσεφη πρωτω Αιαντε , μεμαωτε και αυτω :

“**Aiantes** , on the one hand , **Thyselves** will save Achaean army if **Thou Remembers Valor** ,
 Αιαντε , μεν σφω σαωσετε Αχαιων λαον τε μνησαμενω αλκης ,
 whereas not chilling rout . For on the one hand , *nowhere else* do I fear invincible Trojan hands ,
 50 μηδε κρυεροιο φοβοιο . γαρ μεν ου αλλη εγω δειδια ααπτους Τρων χειρας ,
 who have climbed over great wall in mass , for well-armored Achaeans will hold them all ;
 οι υπερκατεβησαν μεγα τειχος ομιλω : γαρ ευκνημιδες Αχαιοι εξουσιν παντας :
 whereas on the other hand, surely then *it is here* that I most dreadfully fear that some calamity
 δε δη τη αινοτατον περιδειδια τι
 may befall us , *here* then , *where* that **frenzied Hector** is indeed leading them on like **flame** ,
 μη παθωμεν , η ρ' ο λυσσωδης ο γ' ηγεμονευει εικελος φλογι ,
Hector , who proclaims to be **Son of Zeus Almighty** .
 Εκτωρ , ος ευχετ' ειναι παις Διος ερισθενεος .

Therefore may **Certain One** of **The Gods** put this in **Thine Minds** , *to stand mightily firm and*
 55 δ' τις θεων ποιησειεν ωδε ενι σφωιν φρεσι εστα—κρατερωσ—μεναι θ'
command others to do the same ; so that Thou may drive Hector away from swift-sailing ships ,
 ανωγεμεν αλλους αυτω : περ κε εσσυμενον τω ερωησαιτ' απο ωκυπορων νηων ,
 even if **Olympian Self** is urging **him** on .”
 και ει Ολυμπιος αυτος εγει—μιν—ρει .

So **He** spoke , and **Earth-Moving Earth-Shaker struck** both **Aiantes** with **His** staff *filling Them*
 60 Η , και γαιηοχος Εννοσιγαιος κεκοπως αμφοτερω σκηπανιω πλησεν

with mighty strength , causing **Their** limbs to become light , **Their** feet and hands even more !
 κρατεροιο μενεος , θηκεν γυια ελαφρα , ποδας και χειρας υπωθεν .
 Then **Self** , just as *swift-winged* hawk rises to take-wing , who thus rises above hovering over
 δ' αυτος τ' ως ωκυπτερος ιρηξ ωρτο πετεσθαι , ος ρα' ορμηση αρθεις απ'
 very lofty , steep rock , to swoop down over plain after some bird ; so also did
 65 περιμηκεος αιγιλιπος πετρης διωκειν πεδιοιο αλλο ορνεν , ως
Earth-Shaker Poseidon swoop-away from **Them** . But of **The Two** , **He** was *Recognized*
 ενοσιχθων Ποσειδαων ηιξε απο των . δ' τοιν εγνω
 beforehand by *swift Aias Son* of Oileos , who then immediately spoke to Aias , son of Telamon :
 προσθεν ταχυσ Αιας Οιλιος , δ' αρ' αιψα προσηφη Αιαντα υιον Τελαμωνιον :

“**Aias** , since **Certain One** of **The Gods** , who **Live** in **Olympus** , urges **Ourselves**
 Αιας επει τις θεων , οι εχουσι Ολυμπον , κελευται νωι
 in *likeness* of **Seer** to fight beside ships – **He** who is indeed not **Kalxas** , **Prophetic Seer**
 70 ειδομενος μαντει μαχεσθαι παρα νηysi – ο εστι γε ουδ' Καλχας , θεοπροπος
 of *bird-signs* ; for **I** easily *Recognized* signs/tracks **He** left behind on feet and legs upon leaving ;
 οιωνιστης : γαρ ρει' εγνω ιχνια μετοπισθε ποδων ηδε κνημαων απιοντος :
 since **The Gods** are *easily Recognizable to all* – and thus **Heart/Spirit** in my breast *loves more*
 δε θεοι αρι-γνωτοι περ – και δ' θυμος ενι εμοι στηθεσσι φιλοισι μαλλον
to rush furiously to war and fight by **Self** , *very eager* also are feet beneath and hands above .”
 75 εφορμαται πολεμιζειν ηδε μαχεσθαι αυτω , μαιμωωσι δ' ποδες ενερθε και χειρες υπερθε .

Then Telamonian **Aias** replied to him by saying ;
 δ' Τελαμωνιος Αιας απამειβομενος Τον προσεφη :
 “Now , *in this way also* are **my** invincible hands *very eager* to be about spear ,
 νυν ουτω και εμοι ααπτοι χειρες μαιμωσιν περι δουρατι ,
 and **my** might *has been Aroused* , so also are both feet *driven* underneath ; and **I** also
 και μοι μενος ωρορε , δε αμφοτεροισι ποσσιν εσσυμαι νερθε : δε και
eagerly desire to fight *alone* with **Hector** son of Priam who *rages* incessantly.”
 80 μενοινωω μαχεσθαι οιος Εκτορι Πριαμιδη μεμαωτι αμοτον .

Thus in this way on the one hand , **They** spoke to one another , *rejoicing* in *joy* of battle ,
 Ως τοιαυτα μεν αγορευον προς αλληλους , γηθοσυνοι χαρμη ,
that which **God** put in **Their Heart** ; while on the other hand , **Earth-Mover Roused** Achaeans ,
 την θεος εμβαλε σφιν θυμω : τοφρα δε Γαιηοχος ωρσεν Αχαιους ,
 who were revitalizing/bracing dear heart beside their swift ships . Since accordingly , their dear
 οι ανεψυχον φιλον ητορ παρα θοησιν νηysi . ρ' των φιλα
 limbs had given way to painful toil , and upon clearly seeing Trojans , who had climbed over
 85 γυια λελυντο τ' αργαλεω καματω , και δερκομενοισι Τρωας , τοι υπερκατεβησαν
 great wall in mass , distress at once arose in their heart . Their tears were indeed pouring forth
 μεγα τειχος ομιλω , αχος αμα εγιγνετο κατα σφιν θυμον . τους δακρυα γ' λειβον
 from under their brows as they looked on ; for they were thinking that they would not flee from
 υπ' οφρυσι οι εισορωντες : γαρ οι εφαν ου φευξεσθαι υπεκ
 harm . Then **Earth-Shaker Easily Urged** strong battalions to *Arise* among them .
 90 κακου . αλλ' Ενοσιχθων ρεια στρυνε κρατερας φαλαγγας μετεισαμενος .
 First of all , **He** came to *Urge* Teukros and Leitos and Peneleon and Heroic Thoas
 πρωτον ηλθε επι κελευων Τευκρον και Ληιτον θ' Πηνελεων τε ηρωα Θοαντα

and Deipuron and Merionen and Antiloxon , skilled at the war cry ;
τε Δηιπυρον τε Μηριονην και Αντιλοχον , μηστωρας αυτης :
to these indeed , **He Spoke Winged Logos** to spur them on :
τους γ' ο προσηυδα πτεροεντα επεα εποτρυνων :

“Shameful Argives, mere boys ! It was indeed in Thine fighting that **I Trusted** to save our ships ;
95 αιδως , Αργειοι , νεοι κουροι : γε υμιν μαρναμενοισι εγω πεποιθα σωσεμεναι αμας νεας :

but if Thou are to **neglect/throw-aside** miserable war ,

δ' ει υμεις μεθησετε λευγαλεοιο πολεμοιο ,

then surely the day has now dawned for us to be vanquished by Trojans .

δη ημαρ νυν ειδεται δαμηναι υπο Τρωεσσι .

O **My** , surely this is some great , dreadful marvel that **My Eyes Behold** ;

ω ποποι , η τοδ' μεγα , δεινον θαυμα οφθαλμοισιν ορωμαι ,

which **I** at least **Thought could never** be accomplished ! Trojans assaulting our ships !

100 ο εγω γε εφασκον ου ποτ' τελευτησεσθαι , Τρωας εφ' ιεναι ημετερας νεας ,
They who in times past were just like timid deer in forests , and who become food for jackals ,
οι το παρος περ εοικεσαν φυζακινης ελαφοισιν καθ' υλην , τε αι πελονται ηια θων
leopards and wolves , and so they scurry about impotently , since there is no fight in them .
παρδαλιων τε λυκων , τ' ηλασκουσαι ανακιδες , ουδ' χαρμη επι :

So also in the self/same way , in times past Trojans were indeed not even a little willing

105 ως αυτως το πριν Τρωες γε ουδ' ηβαιον εθελεσκον
to stand nor encounter Achaean might and arms . But *now* , they are fighting far from city
μιμνειν ουκ εναντιον Αχαιων μενος και χειρας : δε νυν μαχονται εκας πολιος
at our hollow ships because of **baseness** of our leader and **carelessness** of our troops ;

επι κοιλης νηυσι κακοτητι ηγεμονος τε μεθημοσυνησι λαων ,
who by quarrelling with that one , are not willing to defend our swift-sailing *ships* ,

110 οι ερισαντες κεινω ουκ εθελουσι αμυνεμεν ωκυπορων νηων ,
but are being slain beside *selves* . But surely then if heroic , wide-ruling Agamemnon Atreides ,
αλλα κτεινονται αν' αυτας . αλλ' δη ει ηρως , ευρυ κρειων Αγαμεμνων Ατρειδης ,
is **Truly** responsible for all this , because he **dishonored** swift-footed **Son** of Peleus ,

εστιν ετητυμον αιτιος παμπαν , ουνεκ απητιμησε ποδωκεα Πηλειωνα ,

then we must indeed in no way **neglect/throw-aside** war . But let us quickly **Heal this defect** ;

ημεας γ' ου πως μεθειμεναι πολεμοιο . αλλ' θασσον ακεωμεθα :

For **Mark Thee** ! **Minds/Hearts** of **The Good** are **Curable** . But it is no longer **Justifiable** that

115 τοι φρενες εσθλων ακεσται . δ' ουκετι καλα
Thou **neglect** furious valor ; all who are best throughout camp . **I** would indeed not quarrel with
υμεις μεθειτε θουριδος αλκης παντες εοντες αριστοι ανα στρατον . εγω αν γε ουδ μαχεσσαιμην
any person who **neglects** war if he were weak ; but with Thee , **I** feel **Just** resentment at **Heart** .
τις ανδρι ος μεθειη πολεμοιο εων λυγρος : δε υμιν νεμεσσωμαι περι κηρι .

O Dear-Ones , surely then Thou will soon cause even greater **dishonor** by **this neglectfulness** .

120 ω πεπονες , δη ταχα ποιησετε μειζον κακον τηδε μεθημοσυνη :
Therefore each of **Thee** , must place **Self-Respect** and **Self-Justice** in **Thine Mind/Heart** ;

αλλ' εκαστος θεσθε αιδω και νεμεσιν εν φρεσι :

for surely then great strife has arisen . For surely then **Mighty Hector Good-war-cry**

γαρ δη μεγα νεικος ορωρεν . δη κρατερος Εκτωρ αγαθος βοην

battles beside ships , since **he** has broken gates and long securing-bolt .”

πολεμιζει παρα νηυσι , δε ερρηξεν πυλας και μακρον οχηα .

In this way then did **Earth-Mover Rouse** Achaeans with **His Urging** .
125 Ως ρα Γαιηοχος ωρσεν Αχαιους κελευτιων .
Accordingly then , about the two **Aiantes** stood their mighty battalions , which not even
αρ' δ' αμφι δοιους Αιαντας ισταντο καρτεραι φαλαγγες , ας ουτ' αν
Ares could have entered in and found fault with them , not even **Athena Rouser of troops** ;
Αρης κεν μετελθων ονοσαιτο ουτε κ' Αθηναιη λαοσσοος :
for they who were distinguished best awaited Trojans and **noble Hector**; facing spear with spear,
γαρ οι κρινθεντες αριστοι εμινον Τρωας τε και διον Εκτορα , φραξαντες δορυ δουρι ,
shield overlapping shield ; so that shield leaned on shield , helmet on helmet , brave on brave ;
130 σακος προθελυμνω σακει : αρ' ασπις ερειδε ασπιδ' , κορυς κορυν , ανερα δ' ανηρ :
and horse-hair crests on bright helmet-ridges touched in all directions , by being set so close
δ' ιπποκομοι κορυθες λαμπροισι φαλοισι ψαυον νευοντων , ως εφεστασαν πυκνοι
to each other , and spears in bold hands seemed doubled from being shaken about ;
αλληλοισιν , δε εγχεα θρασειων χειρων πτυσσοντο απο σειομεν :
whereas their **Mindfulness** was **directed-forward** , since they were **eager to fight** .
135 δ' οι φρονεον ιθυς , δε μεμασαν μαχεσθαι .
Then accordingly Trojans pressed-forward in-mass , with **Hector** leading **eagerly right-opposite** ;
δε αρ' Τρωες προτυψαν αολλεες , δ' Εκτωρ ηρχε μεμαως αντικρυ ,
just like rolling stone , which **winter-rain-swollen River** thrusts from edge of cliff ,
ως τε ολοοιτροχος πετρης , ον χειμαρροος ποταμος ωση απο κατα στεφανης ,
when **Its unstoppable Flood** has burst foundations of pitiless stone ; so that it leaps
ασπετω ομβρω ρηξας εχματα αναιδεος πετρης : δ' αναθρωσκων
to take flight on high , and thus forest resounds under self , and it runs unimpeded , unstopping ,
140 πετεται υψι , θ' δε υλη κτυπει υπ' αυτου : δ' ο θεει εμπεδον ασφαλεως ,
until it should come to level plain ; thus at that time it rolls no more for all its eagerness .
οφρ' αν ικηται ισοπεδον , δ' τοτ' κυλινδεται ου τι περ εσσυμενος :
So also did **Hector** threaten on the one hand , to easily force his way slaying Achaeans
ως Εκτωρ μεν ρεα απειλει κτεινων Αχαιων
while passing through tents and ships even as far as sea ; but surely then on the other hand ,
διελευσεσθαι κλισας και νηας ηος μεχρι θαλασσης : αλλ' δη
when **he** encountered close-set battalions , there **he** stood as **he** came very close ;
145 οτε ενεκυρσε πυκινης φαλαγξι ρα στη μαλ' εγχριμφθεις :
but Achaean **Sons** faced him , while stabbing with their swords and two-edged spears
δ' Αχαιων υιες αντιοι οι νυssonτες τε ξιφесιν και αμφιγυοισιν εγχεσιν
pushing **him** away from themselves , so that being shaken **he** gave way .
ωσαν απο σφειων : δε πελεμιξθη ο χασσαμενος .
Then **he** yelled loud piercing shout to Trojans ;
δε ηυσεν διαπρυσιον γεγωνως Τρωεσσι :

“*Spear-fighting* Trojans and Lycians and Dardanians , stand fast . Mark **Thee** ,
150 αγχιμαχηται Τρωες και Λυκιοι και Δαρδανοι , παρμενετ' : τοι
not long will Achaeans hold **me** , even if they have arrayed **Selves** like some wall ;
ου δηρον Αχαιοι σχησουσιν εμε , και σφεας αρτυναντες αυτους μαλα πυργηδον ,
since , **I** believe , that they will give way under my spear , if **Truly**
αλλ' , οιω , χασσονται υπ' εγχεος , ει ετεον
The Best of The Gods has **Urged** me **on** , **Loud-Thundering Husband** of **Hera** .”
ωριστος θεων ωρ- με -σε , εριγδονπος ποσις Ηρης .

So saying , **Hector** roused might and spirit of each brave .
155 Ως ειπων ωτρυσε μενος και θυμος εκαστου .
Then **much Mindful Deiphobos** (Battle-fearing) son of **Priam** marched in with them , and held
δ' μεγα φρονεων Δηιφοβος Πριαμιδης εβεβηκει εν τοισι , δ' εχεν
before him well-balanced shield on every side , marching-forward nimbly on his feet and
προσθεν εισην ασπιδα παντος' , προβιβας κουφα ποσι και
under cover of his shield moving-feet-forth . Then **Meriones** aimed at **Self** with bright spear ,
υπασπιδια προποδιζων . δ' Μηριονης τιτυσκετο αυτοιο φαεινω δουρι ,
and cast , nor failed to hit , but struck bull-hide , well-balanced shield on every side ,
160 και βαλεν , ουδ' αφαμαρτε , κατ' ταυρειην εισην ασπιδα παντος' :
but it did not drive-through it ; since long spear broke in shaft well before .
δ' τι ου διηλασεν της , αλλα δολιχον δορυ εαγη εν καυλω πολυ πριν :
Then **Deiphobos** held bull-hide shield away-from **Self** , since his heart feared spear
δε Δηιφοβος σχεθ' ταυρειην ασπιδα απο εο , δε θυμω δεισε εγχος
of battle minded **Meriones** ; whereas **Meriones heroically** fell back again into body of comrades ,
165 δαιφρονος Μηριοναο : αυταρ ο ηρωος εχαζετο αψ εις εθνος εταρων ,
but he was indeed dreadfully angry for loss of both ; his victory and his broken spear . Then
δ' γ' αινωος χωσατο αμφοτερον , ο νικης τε και ξυνεαξε εγχος . δ'
he set out to go beside Achaean tents and ships to fetch long spear , which he had left in tent .
βη ιεναι παρα Αχαιων τε κλισας και νηας οισομενος μακρου δορυ , ο οι λελειπτο κλισιηφι .
Whereas the others fought on , so that unquenchable cry arose . Then
δ' Οι αλλοι μαρναντο , δ' ασβεστος βοη ορωρει . δε
Teukros son of Telamon was first to slay brave , **spearman Imbrion** , son of horse-rich Mentor .
170 Τευκρος Τελαμωνος πρωτος κατεκτα ανδρα , αιχμητην Ιμβριον , υιον πολυιππου Μεντορος :
But before Achaean sons came , **he** dwelt in Pedaion , and had as wife **Medesikasten**
δε πριν Αχαιων υιας ελθων , ναιε Πηδαιον , δε εχε Μηδεσικαστην
illegitimate **virgin-maiden** of **Priam** ; whereas when Danan ships curved-at-both-ends came ,
νοσθην κουρην Πριαμοιο : αυταρ επει Δαναων νεες αμφιελισσαι ηλυθον ,
he returned to Ilios , and dwelt in house of **Priam** and was preeminent among Trojans ,
175 ηλθε αψ ες Ιλιον , δε ναιε παρ Πριαμω δε μετεπρεπε Τρωεσσι ,
who then held **him** in equal honor with children of **Priam** . **Him** then ,
δε τιεν μιν ισα τεκεσσι ο . τον ρ'
Son of Telamon struck beneath **his** ear with long spear , but upon pulling out his spear ; then
υιος Τελαμωνος νυξ' υπ' ουατος μακρω εγχει , δ' εσπασεν εκ εγχος : δ'
Imbrion fell just like ash tree , which is cut down by bronze on mountain summit and is seen
ο επεσεν αυτ' ως μελιη , η ταμνομενη χαλκω ορεος κορυφη τ' περιφαι-
all around from afar , and upon falling , brings its tender foliage to the ground .
-νομενοιο εκαθεν πελασση τερενα φυλλα χθονι :
So he fell , and thus his armor inlaid with bronze crashed about him .
180 Ως πεσεν , δε τευχea ποικιλα χαλκω βραχε αμφι οι .
Then **Teukros** eagerly rushed out to strip him of his armor ,
δ' Τευκρος μεμαως ορμηθη δυσαι απο τευχea :
but **Hector** hurled his bright spear at him as he rushed out .
δ' Εκτωρ ακοντισε φαεινω δουρι ορμηθεντος .
But **Teukros** on the one hand , barely avoided his bronze spear , by looking directly at him .
αλλ' ο μεν τυτθον ηλευατο χαλκεον εγχος ιδων αντα :

but **Hector** on the other hand , hit **Amphimaxon** , son of Kteaton , son of Actor , in chest
 185 ο δ' βαλε Αμφιμαχον , υι' Κτεατου Ακτοριωντος , κατα στηθος
 with his spear as he entered into battle ; and fell with heavy thud , as his armor rang about **Self** .
 δουρι νισομενον πολεμονδε : δε πεσων δουπησεν , δε τευχε αραβησε επ' αυτω .
 Then **Hector** rushed to tear helmet from head of great hearted **Amphimaxon** that was fitted
 δ' Εκτωρ ορμηθη αφαρπαξαι κορυφα κρατος μεγαλητορος Αμφιμαχοιο αραρυιαν
 to his temples , but **Aias** lunged at **Hector** with bright spear as he rushed , but in no way reached
 190 κροταφοις , δ' Αιας ορεξατο Εκτορος φαεινω δουρι ορμηθεντος : αλλ' ου πη εισατο
 his skin , since **he** was thus all covered-over in terrible bronze ; but then it struck shield boss ,
 χροος , δ' αρ' πας κεκαλυφθ' σμερδαλεω χαλκω : δ' αρ' ο ουτα ασπιδος ομφαλον ,
 and pushed him back with great strength ; so that **Hector** backed away from both corpses ,
 δε ωσε μιν μεγαλω σθενει : δε ο χασσατ' οπισσω αμφοτερων νεκρων ,
 so that Achaeans were able to drag them out . Accordingly then on the one hand , **Athenian**
 δ' Αχαιοι εξ- τους -ειρυσσαν . αρα μεν Αθηναίων
Chiefs ; **Stixios** and **noble Menestheus** conveyed **Amphimaxon** (**Elean Chief**) among Achaean
 195 αρχοι Στιχιος τε διος Μενεσθευς κομισαν Αμφιμαχον μετα Αχαιων
 army ; while on the other hand , the **Aiantes** conveyed **Imbrion** , eager with furious valor ; and
 λαον , αυτ' Αιαντε Ιμβριον , μεμαοτε θουριδος αλκης : τε
 like two lions carry goat through thick brush that they have torn away from sharp-toothed dogs ,
 ως δυ λεοντε φερητον αιγα ανα πυκνα ρωπηια αρπαζαντε υπο καρχαροδοντων κυνων ,
 by holding it with their jaws high above ground , so also did the two helmeted **Aiantes**
 200 εχοντε μετα γαμφηλησιν υψου υπερ γαιης , ως ρα δυω κορυστα Αιαντε
 hold **Imbrion** on high while stripping him of his armor . Then **Aias** , **Son of Oileus**
 εχοντε τον υψου συλητην τευχεα : δ' Οιλιαδης
 cut head of **Imbrion** from tender neck , being angered by slaying of **Amphimaxon** by **Hector** ,
 κοψεν κεφαλην απο απαλης δειρης , κεχολωμενος Αμφιμαχοιο ,
 then he sent it rolling through company like ball ; until it fell in front of dusty feet of **Hector** .
 205 δε ηκε ελιξαμενος δι' ομιλον σφαιρηδον : δε πεσεν εν προπαροιθε κονησι ποδων Εκτορι .
 And surely then at that time **Poseidon** grew angry at heart when **Son of His Son** fell
 Και δη τοτε Ποσειδαων εχολωθη περι κηρι υιωνοιο πεσοντος
 in dread combat , and so **He** set out to go beside Achaean tents and ships to **Rouse** Danans ;
 εν αινη δηιοτητι , δ' βη ιεναι παρα Αχαιων τε κλισιας και νηας στρυνεων Δαναους ,
 while **He** was preparing trouble for Trojans . Accordingly then **He** met spear-famed **Idomeneus** ,
 210 δε ετευχεν κηδε Τρωεσσι . αρα δ' οι αντεβολησεν δουρικλυτος Ιδομενευς ,
 coming from his comrade, who had just now come from battle wounded in knee by sharp bronze .
 ερχομενος παρ' οι εταιρου , ο νεον ηλθε εκ πολεμοιο βεβλημενος κατ ιγνυην οξει χαλκω .
 On the one hand , his comrades had carried him out , while **Idomeneus** on the other hand ,
 μεν εταιροι εν- τον -εικαν , ο δ'
 had given orders to **Healers** before returning to his tent , for **he** still eagerly desired
 επιτειλας ιητροις ηιεν ες κλισιην : γαρ ετι μενοινα
 to take part in battle ; therefore **Lord Earth-Shaker** spoke to **him** , *by likening His Voice*
 215 αντιααν πολεμοιο : δε κρειων Ενοσιχθων προσεφη τον , εισαμενος φθογγην
to that of Thoas (Quick/Nimble/Sharp) **Son** of Andraimonos , who was **Lord** over all Aitolians
 Θοαντι υιι Ανδραιμονος , ος ανασσε παση Αιτωλοισιν
 in Pleuron and steep Calydon , and who was **honored** by the people *as if Divine* ;
 Πλευρωνι και αιπεινη Καλυδωνι , δ' τιετο δημω ως θεος :

“**Idomeneus** , Cretan counselor , where have **Thine** boastful-promises gone ,
 Ιδομενευ , Κρητων βουληφορε , που τοι απειλαι οιχονται ,
 those with which sons of Achaeans threatened Trojans ?”
 220 τας υιες Αχαιων απειλεον Τρωσιν ;
 Then in turn **Idomeneus** , Cretan leader , replied to **Him** face to face ; “**O Thoas** ,
 δ’ αυτ’ Ιδομενευς , Κρητων αγωγος , ηυδα Τον αντιον : ω Θοαν ,
 as far as **I Can See** , there is indeed not one man now at fault , for we are all skilled in war .
 οσσον εγω γε γιννωσκω , γ’ ου τις ανηρ νυν αιτιος , γαρ παντες επισταμεθα πολεμιζειν .
 Nor does anyone hold-back , nor does anyone yield nor hesitate nor shrink from dread war
 225 ουτε τινα ισχει ουτε τις εικων ανδυεται οκνω κακον πολεμον
 out of heartless fear ; but then perhaps it may be **Dear Intent** of **Almighty Son** of **Kronos** ,
 ακηριον δεος : αλλα δη που ειναι φιλον μελλει υπερμενει Κρονιωνι ,
 that Achaeans perish here in this way , nameless , far from Argos . But , **Thoas** , since
 Αχαιους απολεσθαι ενθαδ’ ουτω νωνυμνους απ’ Αργεος . αλλα , θοαν , γαρ
 in times past **Thou** has also been **Firm-in-battle** , but also urge others on , wherever
 το παρος ησθα και μενεδηιος , δε και στρυ- αλλον -νεις , οθι
Thou Sees neglect , so also now **Thou** must not desist to call to each **Beacon** .”
 230 ιδηαι μεθιεντα , τε νυν τω μητ’ αποληγε κελευε εκαστω φωτι .

Then thereafter , **Poseidon Earth-shaker** , replied to **him** ;
 δ’ επειτα Ποσειδαων ενοσιχθων ημειβετ’ Τον :
 “**Idomeneus** , may that man no longer return home from Troy ;
 Ιδομενευ , κεινος ανηρ μη επι νοστησειεν εκ Τροιης ,
 any man who willingly neglects to fight on this day , but may he remain here as sport for dogs .
 τις ος εκων μεθιησι μαχεσθαι επ’ τωδε ηματι , αλλ’ γενοιτο αυθι μελπηθρα κυνων .
 Come along then , take up **Thine** battle-gear and come here ; **We** must hurry at once
 235 αγε αλλ’ λαβων τευχεα δ’ ιθι δευρο : χρη σπευδειν αμα
 in this work , that perhaps **We** may be of some **Benefit** , even if **We** are only two .
 ταυτα , αι κ’ γενωμεθα τι οφελος και εοντε δυ’ .
 Since **Excellence** comes to **Be** when braves are joined-together , even very sorry ones ,
 δ’ αρετη πελει ανδρων συμφερτη και μαλα λυγρων :
 whereas **Ourselves Know Well** how to fight , even with **The Good** .”
 δε νωι επισταιμεσθα μαχεσθαι και κ’ αγαθοισιν .

On the one hand so saying , **The God** went back again among toil of braves ; while
 240 μεν Ως ειπων ο θεος εβη αυτις αμ’ πονον ανδρων : δη
 on the other hand , **Idomeneus** put on his fair battle-gear about his skin when he came to his
 δ’ Ιδομενευς δυσετο καλα τευχεα περι χροι οτε ικανε
 well-built tent , then grasped two spears , and set out to go **like lightning** , which **Son** of **Kronos**
 ευτυκτον κλισιην , δε γεντο δουρε , δ’ βη ιμεν εναλιγκιος αστεροπη , ην Κρονιων
 seizes in **His** hand and **Shakes** from **Radiant Olympus** , **Revealing Symbol** to mortals ,
 λαβων χειρι τε ετιναξεν απ’ αιγληεντος Ολυμπου , δεικνυς σημα βροτοισιν :
 that **Brightly-Flashes Its Rays** ; so also did bronze **shine** about **his** chest as **he** ran .
 245 δε αριζηλοι οι αυγαι : ως χαλκος ελαμπε περι του στηθεσσι θεοντος .
 Accordingly then , **Meriones** , his good attendant met him while he was still near his tent ;
 αρα δ’ Μηριονης οι ευς θεραπων αντεβολησεν ετι εγγυς κλισιης :

for **Meriones** was also on his way to fetch bronze spear ; then *mighty* **Idomeneus** spoke to him ;
γάρ μετα ηει οισομενος χαλκεον δορυ : δε σθενος Ιδομενης προσεφη τον :

“**Meriones** , *nimble-footed* Son of Molos , *Dearest* of companions , why has Thou come
250 Μηριονη , ταχυ ποδας , υιε Μολου , φιлтаθ’ εταιρων , τιπτ’ ηλθες
leaving both war and its strife ? Are Thou wounded in any way , and thus missile point
λιπων τε πολεμον και δηιοτητα ; ηε βεβληαι τι , δε βελεος ακωκη
distresses Thee , or has Thou come to me with some message ?
τειρει σε , ηε τευ ηλυθες εμ’ μετ’ αγγελιης ;
Mark Thee , **Self** does not eagerly-long to stay in tents , but to fight !”
τοι αυτος ουδε λιλαιομαι ησθαι ενι κλισιησι , αλλα μαχεσθαι .

Then in turn *sagacious* **Meriones** replied to him face to face ;
δ’ αυ πεπνυμενος Μηριονης ηυδα Τον αντιον :
“**Idomeneus** , Counselor of bronze-armored Cretans , I come to fetch spear ,
255 Ιδομενευ , βουληφορε χαλκοχιτωνων Κρητων , ερχομαι οισομενος εγχος ,
if perhaps there are any left in Thine tents ; for now the one which I had before ,
ει τι λελειπται ενι τοι κλισιησι , γαρ νυ το ο εχεσκον πριν ,
we have broken , while being hurled upon shield of overbearing **Deiphobos** .”
κατεαξαμεν , βαλων ασπιδα υπερηνορεοντος Δηιφοβοιο .

Then in turn **Idomeneus** , Cretan Leader , replied to him face to face ;
δ’ αυτ’ Ιδομενευς , Κρητων αγωγς , ηυδα Τον αντιον :
“Trojan spears then , if Thou wants , Thou will find , whether one or twenty , standing
260 Τρωια δουρατα δ’ , αι εβλησθαι , κ’ δηεις , και εν και εικοσι , εσταοτ’
inside of tent , facing bright entrance ; those I have taken from those I have slain ;
εν κλισιη προς ενωπια παμφανοωντα , τα αποαινυμαι κταμενων :
for I do not deem to fight enemy braves while standing far away ; therein there are for me
γάρ οιω ου πολεμιζειν δυσμενων ανδρων ισταμενος εκας : τω εστι μοι
spears and bright , shining bossed shields , and helmets and breast-plates .”
265 δουρατα τ’ γανοωντες λαμπρον και ομφαλοεσσαι ασπιδες , και κορυθες και θωρηκες .

Then in turn , *sagacious* **Meriones** replied to him face to face ;
δ’ αυ’ πεπνυμενος Μηριονης ηυδα Τον αντιον :
“Mark Thee , there are also for me many Trojan arms in my tent and in my black ship ;
τοι και παρα εμοι πολλ’ Τρωνων εναρα τε κλισιη και μελαινη νηι :
whereas they are not near to be taken . For I claim that I am not in any way forgetful of **Valor** ,
αλλ’ εστιν ου σχεδον ελεσθαι . γαρ φημι εμε εμμεναι ουδε ουδ’ λελασμενον αλκης ,
since I stand among front-fighters in battle where braves win glory , when war-strife arises .
270 αλλα ισταμαι μετα πρωτοισι μαχην ανα κυδιανειραν , οποτε πολεμοιο νεικος ορωρηται .
Some other bronze-armored Achaeans may perhaps be unaware of my fighting ,
τινα αλλον χαλκοχιτωνων Αχαιων μαλλον που ληθω μαρναμενος ,
but I think **Thou Knows Self** .”
δε οιω σε ιδμεναι αυτον .

Then in turn , **Idomeneus** , Cretan leader , replied to him face to face ;
δ’ αυτ’ Ιδομενευς , Κρητων αγωγς , ηυδα Τον αντιον :
“I know what **Kind** of **Excellence** Thou has ; what need is there for Thee to say this ?
275 οιδ’ οιος αρετην εσσι : τι χρη σε λεγεσθαι ταυτα ;

For if now all the best beside ships were being chosen for an ambush ,
 γαρ ει νυν παντες αριστοι παρα νηυσι λεγοιμεθα ες λοχον ,
 wherein **The Most Excellent** of braves are *Discerned/Distinguished* – wherein
 ενθα μαλιστα’ αρετη ανδρων διαειδεται – ενθ’
 which man who is also **cowardly** also reveals his **kind** of **bravery** , for on the one hand ,
 ο ανηρ ος τε δειλος τ’ εξεφθανθη αλκιμος : γαρ μεν
 his **deficiency** turns his skin-color from one to another , nor is **spirit** in his breast restrained
 280 του κακου τρεπεται χρωσ αλλυδις αλλη , ουδε θυμος εν οι φρεσι ερητυετ’
 to remain un-trembling , but **it** makes him shift from leg to leg and to rest on either foot ,
 ησθαι ατρεμας , αλλα μετοκλαζει και ιζει επ’ αμφοτερους ποδας ,
 but by thinking of death his heart beats loudly in breast , and his teeth begin to chatter .
 δε τε οιομενω κηρας κραδιη πατασσει μεγαλα εν στερνοισι , δε τε οδιντων γιγνεται παταγος :
 whereas on the other hand , skin-color of **The Good** does not turn , nor does he fear much at all ,
 αρ’ δ’ χρωσ του αγαθου ουτ’ τρεπεται ουτε ταρβει λιην τι ,
 whenever he first takes his place in ambush of braves , but prays to mix at once in dread war
 285 επειδαν πρωτον εσιζηται λοχον ανδρων , δε αραται μιγημεναι ταχισταεν λυγη δαι
 – therein , no one would indeed find fault in **Thine Might and Hands** .
 – ενθα ουδε κεν γε ονοιτο τεον μενος και χειρας .

For if indeed **Thou** would be struck by missile in toil of battle , that missile would
 γαρ ει περ κε ηε τυπειης βλειο πονευμενος , βελος αν
 not fall from behind on neck or back ; but it would hit either on chest or belly ,
 290 ουκ πεσοι οπισθε εν αυχεν ουδ ενι νωτω : αλλα κεν αντιασειε η στερνων η νηδυος
 while pressing forth among company of front fighters .
 ιεμενοιο προσσω μετα οαριστων προμαχων .

Come along then , let us no longer stand talking in this way like children , so that no one
 αγε αλλ’ , μηκετι εσταοτες λεγυμεθα ταυτα ως νηπυτιοι , μη τις
 may perhaps reproach us excessively ; but **Thou** go indeed to tent and get mighty spear .”
 295 που νεμεσηση υπερφιαλως : αλλα συ κων γε κλισιηνδε ελευ οβριμον εγχος .

So he spoke , then **Meriones** , *peer* of **Swift Ares** , quickly took bronze spear from tent ,
 Ως φατο , δε Μηριονης αταλαντος θωω Αρηι καρπαλιμως ανειλετο χαλκεον εγχος κλισιηθεν ,
 then went with **Idomeneus** very firmly set on war . Then just as **Ares plague of mortals** goes out
 δε βη μετ’ Ιδομενηα μεγα μεμηλως πτολεμοιο . δε οιος Αρης βροτολοιγος μετεισι
 to war , and with **Him** follows **Dear Son , Fear** , both mighty and fearless , **He** who **turns**
 πολεμονδε , δε τω εσπετο φιλος υιος Φοβος αμα κρατερος και αταρβης , ος ε–
to panic-flight even warrior who is stout of heart ; **They** who accordingly then , on the one hand ,
 300 –φοβησε περ πολεμιστην ταλαφρονα : τω αρ’ μεν
 arming **Themselves** out of Thrace among the **Savage-ones** , or among great hearted **Fiery-ones** ,
 θωρησσεσθον εκ Θρηκης μετα Εφυρους , ηε μετα μεγαλητορας Φλεγυας :
 but on the other hand , **They** do not indeed attend to both , but give glory to one or the other .
 αρα τω ουδ’ γε εκλυον αμφοτερων , δε εδωκαν κυδος ετεροισι :

So also did **Meriones** and **Idomeneus** , **Leaders** of braves , go into combat ,
 τοισι Μηριονης τε και Ιδομενευς , αγοι ανδρων , ηισαν ες πολεμον :
 armored in **fiery-looking** bronze . And then **Meriones** spoke first with **Logos** ;
 305 κεκορυθμενοι αιθοπι χαλκω . και Μηριονης ειπε προτερος προς μυθον

“**Son of Deucalion** , where then are **Thou** eager to plunge into company ?
 Δευκαλιδη , πη αρ’ τ’ μεμονας καταδυναι ομιλον ;

Either at right flank of all camp , or at its center , or at its left flank ?
η επ' δεξιοφιν παντος στρατου , η ανα μεσσους , η επ' αριστεροφιν ;
Since I hope that no where else are long haired Achaeans in need of fighting as on this side .”
επει ελπομαι ου ποθι καρη κομοωντας Αχαιους δευεσθαι πολεμοιο ουτω .

Then in turn **Idomeneus** , Cretan Leader , replied to him face to face ;
310 δ' αυτ' Ιδομενευς , Κρητων αγωγος , ηυδα Τον αντιον :
“On the one hand , among middle ships there are also others to defend ; the two **Aiantes**
μεν εν μεσσησιν νηυσι εισι και αλλοι αμυνειν , τε δυω Αιαντες
and **Teukros** , who is best of Achaeans in Archery , but is also good in close combat . **They**
θ' Τευκρος , ος αριστος Αχαιων τοξοσυνη , δε και αγαθος σταδιη υσμινη : οι
will drive him who is eager to his fill of war , even if , **Hector Son of Priam** , is very mighty .
315 ελωωσι μιν εσσυμενον και αδην πολεμοιο , και ει , Εκτορα Πριαμιδη , εστιν μαλα καρτερος.
It will be arduous for him , to vanquish **Their** might and invincible hands and to set ships
εσσειται αιψω οι νικησαντι κεινων μενος και ααπτους χειρας ενι— νηας
on fire , even if he is very eager for to fight , unless indeed **Self Son of Kronos** should cast
—πρησαι , περ μαλα μεμαωτι μαχεσθαι , οτε μη γε αυτος Κρονιων εμβαλοι
blazing torch on swift ships . Whereas great **Telamonian Aias** would give-way to no brave ,
320 αιθομενον δαλον θοησιν νηεσσι . δε μεγας Τελαμωνιος Αιας κ' ειξειε ουκ ανδρι ,
who is also mortal and eats grain of **Demeter** , and can be broken by bronze or great stones ,
ος ειη τ' θνητος και εδοι ακτην Δημητερος , τε ρηκτος χαλκω τε μεγαλοισι χερμαδιοισιν .
Not even to **Achilles breaker of ranks** , would **Aias** give way ,
ουδ' Αχιλληι ρηξηνορι αν χωρησειεν
or at least in close combat ; since **Achilles** is in no way to be rivaled in mobility-of-feet .
325 γ' εν αυτοσταδιη : δ' εστιν ου πως εριζειν ποσι .
Whereas on the other hand , **Ourselves** should plunge in support of this left flank of camp ,
δ' νωιν επ' εχε ωδ' αριστερ' στρατου ,
so that we may quickly know whether we shall hand glory to another , or another to us .”
οφρα ταξιστα ειδομεν ηε ορεζομεν ευχος τω , ηε τις ημιν .

So he spoke , then **Meriones** peer of **Swift Ares** led the way , until they came to camp ,
Ως φατο , δε Μηριονης αταλαντος θωω Αρηι ηρχ' ιμεν , οφραφικοντο κατα στρατον ,
wherein **Idomeneus** commanded him to go . Then as soon as Trojans saw **Idomeneus**
330 η ανωγει μιν . δ' ως Οι ιδον Ιδομενηα
like a Bold Flame , **Self** and his **Attendant** , clad in intricately-detailed-armor ,
εικελον αλκην φλογι , αυτον και θεραποντα , εντεσι συν δαιδαλεοισι ,
they called to one another throughout their company and all went after **Self** ;
κεκλομενοι καθ' ομιλον παντες εβησαν επ' αυτω :
so that they stood struggling together by sterns of ships . Then at that time , just as
δ' των ιστατο νεικος ομον επι πρυμνησι νεεσσιν . δ' οθ' ως
gusts come thick and fast under shrill winds on that day when dust lies thickest on roads ,
335 αελλαι σπερχωσιν υπο λιγεων ανεμων τω ηματι οτε κονις πλειστη αμφι κελευθους ,
and they take-a-stand in one great cloud of dust , so also did their battle come together at once
τ' οι ιστασιν αμυδις μεγαλην ομιχλην κονιης , ως αρα των μαχη ηλθε ομοσ' ,
since they were eager at heart to slay one another in mass with sharp bronze .
δ' μεμασαν ενι θυμω εναιρεμεν αλληλους καθ' ομιλον οξει χαλκω .
Then did mortal-destroying combat bristle with long spears , which they held for cutting-flesh ;
340 δε φθισιμβροτος μαχη εφριξεν μακρης εγχειρησι , ως ειχον ταμεσιχροας :

then eyes were dazzled by rays of newly burnished bronze from radiant helmets and
 δ' οσσε αμερδεν αυγη νεοσμηκτων χαλκειη απο λαμπομεναων κορυθων τε
 breast-plates and shining shields as they came together at the same time . At that time
 θωρηκων τε φαεινων σακεων ερχομενων αμυδης . τοτε
 very bold hearted would be one who rejoiced upon looking at such toil and not grieve .
 μαλα θρασυκαρδιος κεν ειη ος γηθησειεν ιδων πονον ουδ' ακαχοιτο .

Therefore , by being **Minded** in two ways , **The Two Mighty Sons** of **Kronos** were preparing
 345 δ' φρονεοντε αμφις Τω δυω κραταιω υιε Κρονου ετευχετον
 grievous suffering for **brave Heroes** . Since on the one hand , **Zeus Willed Victory**
 λυγρα αλγεα ανδρασιν ηρωεσσιν . ρα μεν Ζευς βουλετο νικην
 for Trojans and **Hector** , **Giving Glory** to **swift-footed Achilles** ; although **He** did not at all
 Τρωεσσι και Εκτορι , κυδαινων ταχυν ποδας Αχιλγη : ουδε τι παμπαν
 intend that Achaean army should perish before Ilios , since **He Willed** to **Give Glory**
 εθελε Αχαιων λαον ολεσθαι προ Ιλιοθι , αλλα κυδαινε
 to **Thetis** and to **Her stout-hearted Son** . Whereas on the other hand , **Poseidon** went among
 350 Θετιν και καρτεροθυμον υεια . δε Ποσειδαων μετελθων
 Argives urging them on , while emerging secretly from gray sea ; for **He** hated that
 Αργειους οροθυνε , υπεξαναδυσ λαθρη πολης αλος : γαρ ηχθετο ρα
 they were being overcome by Trojans , so that **He** was mightily indignant at **Zeus** .
 δαμναμενους Τρωσιν , δε κρατερως ενεμεσσα Δι .

Truly , Both Together were of **One Genus** and **Fatherhood** ,
 μαν αμφοτεροισιν ομον η ια γενος ηδ' πατρη ,
 but **Zeus** was **First Born** and **More Knowing** . And accordingly then , **Poseidon** avoided
 355 αλλα Ζευς προπερος γεγονει και πλειονα ηδη . και ρα μεν τω αλεινε
 assisting openly , but secretly kept-on rousing Argives throughout camp , in likeness of braves .
 αλεξεμεναι αμφαδιην , δ' λαθρη αιεν εγειρε κατα στρατον , εοικως ανδρι .
 Thus **They** twined-together , unbreakable and indissolvable , cord-ends of mighty strife and
 δ' τω επαλλαξαντες τ' αρρηκτον τε αλυτον , πειραρ κρατερος εριδος και
 commonly-distressing war ; while stretching them over both armies , undoing knees of many .
 360 ομοιου πτολεμοιο τανυσσαν επ' αμφοτεροισι , ελυσεν γουνατ' το πολλων .

Therein , although his hair was half-gray , **Idomeneus** leaped in among panic-stricken Trojans
 Ενθα , περ εων μεσαιπολιος Ιδομενευς μεταλμενος εν φοβον Τρωεσσι
 while calling to incite Danans . For he slew **Othruonea** who was guest in Troy from Kabesos ,
 κελευσας ωρσε Δαναοισι . γαρ πεφνε Οθρυονηα εοντα ενδον Καβησοθεν ,
 who had just arrived following report of war ; and asked to marry fairest of form of daughters
 365 ος ρα νεον ειληλουθει μετα κλεος πολεμοιο , δε ητεε αριστην ειδος θυγατρων
 of **Priam** , **Cassandra** ; without bride price , but promised to do mighty deed , that he would
 Πριαμοιο , Κασσανδρην , αναεδνον , δε υπεσχετο μεγα εργον , απω-
 drive sons of Achaeans out of Troy unwillingly/forcefully . Then the Elder Priam promised
 -σεμεν υιας Αχαιων εκ Τροιης αεκοντας . δ' ο γερων Πριαμος υπο εσχετο
 him also that he would give her , and nodded his head in assent . Thus **Othruonea** fought ,
 τω τ' δωσεμεναι και κατενευσε : δε ο μαρναθ'
 trusting in his promises . Then **Idomeneus** aimed at **Self** with his bright spear ,
 370 πιθησας υποσχεσιησι . δ Ιδομενευς τιτυσκετο αυτοιο φαεινω δουρι ,
 and cast hitting his mark as he marched proudly ; nor did bronze breast-plate , which he wore ,
 και βαλεν τυχων βιβαντα υψι : ουδ' χαλκεος θωρηξ , ον φορεεσκε ,

protect him , but fixed in middle of his belly . Thus he fell with loud thud ;
ηρκεσε , δ' πηξε εν μεση γαστερι . δε πεσων δουπησεν :
then **Idomeneus** exalted over him and said ;
δ' ο επευξατο τε φωνησεν :

“**Othruonea** , surely then above all mortals do I commend Thee , if indeed Thou will truly
Οθρυονευ , δη περι απαντων βροτων αινιζομ' σε , ει δη ετεον
fulfill all that Thou promised to Dardanian Priam ; who then promised his daughter .
375 τελευτησεις παντα ος υπεστης Δαρδανιδη Πριαμω : ο δ' υπεσχετο ην θυγατερα .
And we would indeed promise to fulfill the same to Thee , and thus give fairest of daughters
και ημεις κε γ' υποσχομεναι τελεσαιμεν ταυτα τοι , δ' δοιμεν αριστην ειδος θυγατρων
of son of Atreus , bringing her from Argos , for Thee to wed ; if only Thou will join with us
Ατρειδαο , εξαγαγοντες Αργεος , οπιεμεν , ει κε συν αμμιν
in sacking well peopled city of Ilios . But come along , so that we may agree about marriage
380 εκπερσης ευ ναιομενον ποτλιοθρον Ιλιου . αλλ' επε' , οφρ συνωμεθα αμφι γαμω
beside seafaring ships , since we are worthless at demanding bride price from Thee .”
επι ποντοποροισιν νηυσι , επει ειμεν κακοι εδνωται τοι .

So saying **Heroic Idomeneus** dragged him by his foot through mighty combat .
Ως ειπων ηρως Ιδομενευς ελκε ποδος κατα κρατερην υσμινην :
Then **Asios** came on foot in front of his horses as defender of **Othruonea** ; along with
385 δ' Ασιος ηλθ' πεζος προσθ' ιππων επαμυντωρ τω : δε
his attendant charioteer who always kept breathing close upon his shoulders .
τω θεραπων ηνιοχος αιεν εχ' πνειοντε κατ' ωμων :
Then **Asios** was eager at heart to cast at **Idomeneus** ; but he cast his spear before him
δε ο ιετο θυμω βαλειν Ιδομενηα : δε ο βαλε δουρι φθαμενος μιν
and struck him on throat under chin , so that bronze was driven clean through . Thus he fell as
λαιμον υπ' ανθερεωνα , δε χαλκον ελασσεν διαπρο . δ' ηριπε ως
when an oak falls , or poplar , or tall pine , that among mountains shipwrights cut down with
390 οτε τις δρυς ηριπεν : η αχερωις , ηε βλωθρη πιτυς , την τ ουρεσι τεκτονες ανδρες εξεταμον
newly-sharpened axes to be for ships ; thus **Asios** lay outstretched before his horses and chariot ,
νεηκεσσι πελεκεσσι ειναι νηιον : ως ο κειτο τανυσθεις προσθ' ιππων και διφρου ,
moaning loudly , while grasping at blood-red dust . Then his charioteer , stricken with terror ,
βεβρυχως , δεδραγμενος αιματοεσσης κονιος . δε οι ηνιοχος πληγη
went out of his mind , which he possessed before , nor did he indeed dare , turn horses back ,
395 εκ φρενας , ας ειχεν παρος , ουδ' ο γ' ετολμησεν , στρεψαι ιππους αψ ,
to flee from hands of foes . Then **Antiloxos firm in fight** hit and pierced him through middle
αλυξας υπο χειρας δηιων , δ' Αντιλοχος μενεχαρμης τυχων περονησε τον μεσον
with his spear , nor did bronze breast-plate , that he wore , help him ; since it was fixed in middle
δουρι : ουδ' χαλκεος θωρηξ , ον φορεεσκε , ηρκεσε , δ' πηξεν μεση
of his belly . Then gasping , he fell out of well built chariot , then **Son** of great hearted **Nestor** ;
γαστερι . αυταρ ασθμαιων ο εκπεσε ευεργεος διφρου , δ' υιος μεγαθυμου Νεστορος
Antiloxos , drove away horses from Trojans among well-armored Achaeans . Then **Deiphobos**
400 Αντιλοχος , εξελασε ιππους Τρωων μετ' ευκνημιδας Αχαιους . δε Δηιφοβος
grieving for **Asios** , came very close to **Idomeneus** , and cast his bright spear . But **Idomeneus**
αχθυμενος Ασίου , ηλυθεν μαλα σχεδον Ιδομενης , και ακοντισε φαεινω δουρι . αλλ' Ιδομενευς
avoided his bronze-spear , by looking steadily at him ; for he took cover under his shield which
ηλευατο χαλκεον εγχος ιδων αντα ο μεν : γαρ κρυφθη υπ' ασπιδι ο

he carried , that was indeed well-balanced on every side , covered all round with bull hides
 405 φορεσκε την γε ειση παντος' δινωτην βοων ρινοισι
 and gleaming bronze , then joined together by two rods . Under this he was all collected , so that
 και νωροπι χαλκω , αρ' αραρυιαν δυω κανονεσσ' : υπο τη πας εαλη , δ' το
 bronze spear flew over ; but since spear grazed his shield , it rang loudly . Yet not in vain
 χαλκεον εγχος υπερπτατο , δε εγχεος επιθρεξαντος οι ασπις καρφαλεον αυσεν : ρα ουδ' αλιον
 did **Deiphobos** sent it forth from heavy hand , since **Hupsenor** was struck , son of Hippiasos ,
 410 αφηκεν βαρευης χειρος , αλλ' Υψηνορα εβαλ' , Ιππασιδην ,
 shepherd of troops , in liver beneath midriff , thus his knees were loosened under him at once .
 ποιμενα λαων , ηπαρ υπο πραπιδων , δ' γουνατ' ελυσε υπο ειθαρ .

Then **Deiphobos** exulted over him terribly , shouting aloud :

δ' Δηιφοβος επευξατο εκπαγλον , αυσας μακρον :

“Truly in turn , not unavenged lies Asios ; but I say that although he is going to

415 μαν αυτ' ου ατιτος κειτ' Ασιος , αλλα φημι περ ε ιοντα
Hades Mighty Gate-Keeper he will be glad at heart , since I have sent him an escort !”
 Αιδος κρατεροιο πυλαρταο γηθησειεν κατα θυμον , επει ρα ωπασα οι πομπον .

So he spoke , thus Argives became distressed at his exulting , but he especially stirred heart
 Ως εφατ , δ' Αργειοισι γενετ' αχος ευξαμενοιο , δε μαλιστα ορινεν θυμον
 of *battle minded* **Antiloxos** ; since although grieving , was not neglectful of his companion ,
 δαιφρονι Αντιλοχω : αλλ' περ αχνυμενος ουδ αμελησεν εου εταιρου ,
 but ran to stand over him and covered him with his shield . Then on the one hand , two
 420 αλλα θεων περιβη και αμφεκαλυψε οι σακος . επειθ' μεν δυω
 trusty comrades swooped down ; **Mekisteus** , son of **Exios** , and noble Alastor to carry-away
 εριηρες εταιροι υποδυντε , Μηκιστευς , παις Εχιοιο , και διος Αλαστωρ φερετην
Hupsenor groaning heavily , to hollow ships . Whereas on the other hand , **Idomeneus** did not
 τον στεναχοντα βαρεα επι γλαφυρας νηας . δ' Ιδομενευς ου
 cease mighty force , but was ever eager to enwrap some Trojan in darkness of night , or **Self**
 425 ληγε μεγα μενος , δ' ηε αιει ιετο καλυπαι τινα Τρωων ερεβεννη νυκτι , η αυτος
 to fall with thud keeping off ruin from Achaeans . Therein dear **Son of Zeus-nurtured Aisuetao** ,
 δουπησαι αμυνων λοιγον Αξαιους . ενθ' φιλον υιον διοτρεφους Αισυηταιο ,
Heroic Alcatheos – who was thus son in law to Anchises and had married eldest of daughters ,
 ηρω' Αλκαθοον – ην δ' γαμβρος Αγχισαιο δ' ωπιε πρεσβυτατην θυγατρων ,
Hippodameia , **she** whom father and queenly mother loved in heart within their great-halls ;
 430 Ιπποδαμειαν , την πατηρ και ποτνια μητηρ φιλησε περι κηρι εν μεγαρω :
 for **she Excelled** all maidens of the same age in **Beauty** and in **Handiwork** and in **Intellect** ;
 γαρ εκεκαστο πασαν ομηλικην καλλει και εργοισιν ιδε φρεσι :

for which reason the best man in wide Troy had taken **her** as wife –

τουνεκα ωριστος ανηρ ενι ευρειη Τροιη γημεν –

There **Poseidon** vanquished **Alcatheos** under **Idomeneus** by casting a spell upon his bright eyes ,
 τοθ' Ποσειδαων εδαμασσε τον υπ' Ιδομενηι θελξας φαεινα οσσε ,
 thus restraining his glorious limbs ; for he was not able to flee backwards nor avoid ,
 435 δε πεδησε φαιδιμα γυια : γαρ ουτε δυνατ φυγειν εξοπισω ουτ αλεασθαι ,
 but as he stood without-moving like pillar or lofty-leafy tree , **Heroic Idomeneus**
 αλλ' ως εσταοτα ατρεμας τε στηλην η υσιπιετηλον δενδρεον ηρως Ιδομενευς
 wounded him with his spear in mid chest , thus rending his bronze coat about him ,
 ουτασε δουρι μεσον στηθος , δε ρηξεν οι χαλκεον χιτωνα αμφι ,

which before then kept-away ruin from his skin ; whereas at this time indeed it rang loudly
 440 ος προσθεν ηρκει ολεθρον απο οι χροος : δη τοτε γ' αυσεν αυον
 as it was rent about spear . Thus he fell with loud thud , and spear was fixed by his heart ,
 ερεικομενος περι δουρι . δε πεσων δουπησεν , δ' δορυ επεπηγει εν κραδιη ,
 which spear shaft quivered by his death-throes . Then therein **Mighty Ares** let go
 η εγχεος ουριαχον πελεμιζεν ρα οι ασπαιρουσα : δ' ενθα οβριμος Αρης αφiei
 of his **fury** thereafter . Then **Idomeneus** exulted over him terribly , shouting loudly :
 445 μενος επειτ' . δ' Ιδομενευς επευξατο εκπαγλον , αυσας μακρον :
 “**Deiphobos** , surely then to what shall we compare to say that fair-trade has been made ;
 Δηιφοβ' , δη τι εισκομεν η αξιον ειναι
 since three have been slain against one ? Since **Thou** exults in this way , **Spirit** , then **Self** stand
 αρα τρεις πεφασθαι αντι ενος ; επει συ ευχεαι περ ουτω : δαιμονι , αλλα αυτος ιστας'
 and face **Myself** , so that **Thou** may know what kind of **Offspring** of **Zeus** has come here ,
 και εναντιον εμειο , οφρα ιδης οιος γονος Ζηνος ικανω ενθαδ' ,
He who first begot **Minos** as *Guardian* of Crete , then in turn Minos begot a son ;
 450 ος πρωτον τεκε Μινωα επιουρον Κρητη : δ' αυ Μινως τεκεθ' υιον
Blameless Deucalion , then Deucalion begot **Me** to be **Lord** over many braves in wide Crete ;
 αμυμονα Δευκαλιωνα , δ' Δευκαλιων τικτε εμε ανακτα πολεσσ ανδρεσσιν εν ευρειη Κρητη :
 but now ships have brought me here to oppress Thee and Thine Father and other Trojans .”
 δ' νυν νηες ενεικεν ενθαδε τε κακον σοι και πατρι και αλλοισι Τρωεσσιν .

So he spoke , but **Deiphobos** debated anxiously , whether he should retreat and return with
 455 Ως φατο , δε Δηιφοβος μερμηριζεν διανδιχα , που η αναχωρησας αψ
 some great hearted Trojan companion , or if he should try it alone . Then as he debated , this
 τινα μεγαθυμων Τρωων εταρισσαιτο , η και πειρησαιτο οιος . δε οι φρονεοντι ωδε
 seemed to be more-profitable ; to go after **Aeneas** ; and found him at last standing among crowd .
 δοασσατο ειναι κερδιον , βηναι επ' Αινειαν : δ' ευρεν τον υστατον εσταοτ' ομιλου :
 For **Aeneas** was ever angry with *noble Priam* , because although he was good among braves
 460 γαρ αιει επεμηνιε διω Πριαμω , ουνεκ αρα εοντα εσθλον μετ ανδρασιν
 he was not honored in any way . Then **Deiphobos** stood near him and spoke **Winged Logos** :
 ου τιεσκεν τι . δ' ισταμενος αγχου προσηυδα περοεντα επεα :
 “**Aeneas** , Trojan counselor , Thou must especially now defend brother-in-law , if indeed
 Αινεα , Τρωων βουληφορε , σε χρη μαλα νυν αμυνεμεναι γαμβρω , ει περ
 any concern comes upon Thee . Follow-along then , let us defend **Alcathoos** , he who
 465 τι κηδος ικανει σε . επευ αλλ' , επαμυνομεν Αλκαθοω , ος
 in times past was indeed husband of Thine sister , but he reared Thee in his home
 παρον εων γε γαμβρος εθρεψε ενι δομοις
 when Thou were a little child ; he then , I tell Thee , has been slain by *spear-famed Idomeneus* .”
 εοντα τυτθον : τον δε τοι εξεναριξεν δουρικλυτος Ιδομενευς .

So he spoke , accordingly raising heart in his breast ; thus with mind very eagerly set on war ,
 470 Ως φατο , αρα ορινε θυμον ενι στηθεσσιν , δ μεγα μεμηλως πτολεμοιο
 they then went after **Idomeneus** . But terror did not take hold of **Idomeneus** as if he were some
 δε βη μετ' Ιδομενηα . αλλ' φοφος ουκ λαβε Ιδομενηα ως
 petted child , since he waited , as when a mountain boar trusting in its strength , who also waits
 τηλυγετον , αλλ' εμεν , ως οτε τις ουρεσιν συς πεποιθως αλκι , ος τε μενει
 for noisy mass of braves that come after him in lonely place ; and so bristles on its back rise-up ;
 κολοσυρτον πολυν ανδρων επερχομενον εν οιοπολω χωρω , τε δε φρισσει νωτον υπερθεν :

and then its eyes blaze with fire ; then whets his tusks , eager to keep-away both dogs
 475 δ'αρά οι οφθαλμῷ λαμπετον πυρι: αυταρ θηγει οδοντας, μεμαως αλεξασθαι ηδε κυνας
 and braves ; so also did *spear-famed Idomeneus* wait , nor did he give way , as *Aeneas*
 και ανδρας : ως δουρικλυτος Ιδομενευς μενεν , ουδ' υπεχωρει , Αινειαν
 came on as assistant , but called-out to his companions , while looking to *Askalaphon* ,
 επιοντα βοηθοον : δ' αυε εταιρους , τ' εσορων Ασκαλαφον
 and *Aphareus* and *Deipuron* and *Meriones* and *Antiloxos* , *masters of Her battle-cry* ;
 τε Αφαρηα τε Δηιπυρον τε Μηριονην και Αντιλοχον , μηστωρας αυτης :
 to *Them* he indeed addressed *Winged Logos* urging them on ;
 480 τους ο γ' προσηυδα πτεροεντα επεα εποτρυνων :
 “Here , friends , come and assist me for I am alone , and I dreadfully fear *swift-footed Aeneas* ,
 δευτε , φιλοι , και αμυνετε μ' οιω : δ' αινως δειδια ταχυν ποδας Αινειαν ,
 who comes on against me ; who is very mighty in slaying *Beacons* in battle , since he also
 ος επεισιν επιοντα μοι , ος εστι μαλα καρτερος ενι εναιρειν φωτας μαχη : δ' και
 possesses *The Flower of Youth* , wherein is also *Greatest Strength* . For if we were the same age
 εχει ανθος ηβης , ο εστι τε μεγιστον κρατος . γαρ ει γενοιμεθα ομηλικη
 and indeed the same in spirit , then quickly either he would win , or I would win great victory .”
 485 γε τωδ' επι θυμῳ , αιψα ηε κεν φεροιτο , ηε φεροιμην μεγα κρατος .

So he spoke , accordingly then since all had one heart in breasts , they were standing nearby ,
 Ως εφάθ' , αρα δ' παντες εχοντες ενα θυμον φρεσι οι εστησαν πλησιοι ,
 while leaning shields on their shoulders . Then on the other side , *Aeneas* called to his comrades ,
 κλιναντες σακε ωμοισι . δ' ετερωθεν Αινειας εκεκλετο οισ εταροισι ,
 looking to *Deiphobos* and *Paris* , and noble *Agenor* , who along with him were Trojan Leaders ;
 490 εσορων τ Δηιφοβον τε Παριν και διον Αγηνορα , οι αμ' οι εσαν Τρωων ηγεμονες :
 along with troops following after , just as sheep follow after ram to drink after pasturing , so that
 αυταρ λαοι επονθ' επειτα , ως τε ει μηλα εσπετο μετα κτιλον πιομεν εκ βοτανης : δ' αρα
 shepherd is glad at heart ; so also was heart of *Aeneas* glad in his breast as he saw host of troops
 ποιμην γανυται τε φρενα : ως θυμος Αινεια γεγηθει ενι στηθεσσι ως ιδε εθνος λαων
 following his own *Self* . Then they clashed over *Alcathoos* in close combat with long spears ;
 495 επισπομενον εοι αυτω . δ' Οι ωρμηθησαν αμφ' Αλκαθοω αυτοσχεδον μακροισι ξυστοισι :
 so that bronze about their chests rang terribly as they took-aim at each other in that mass .

δε χαλκος περι στηθεσσι κοναβιζε σμερδαλεον τιτυσκομενων αλληλων καθ' ομιλον :
 Whereas two *Ares-like* braves , *Aeneas* and *Idomeneus* , *peers of Ares* , stood above the others ;
 500 δ' δυο αρηιοι ανδρες Αινειας τε και Ιδομενευς , αταλαντοι Αρηι , εξοχον αλλων
 each one eager to tear flesh of each other with pitiless bronze . Thus *Aeneas* first cast
 ιεντ' ταμειν χροα αλληλων νηλει χαλκῳ . δε Αινειας ακοντισεν πρωτος
 at *Idomeneus* , but he avoided bronze his spear , by looking steadily at him , and thus spear
 Ιδομενηος : αλλ ο ηλευατο χαλκεον εγχος ιδων αντα μεν , δ' αιχμη
 of *Aeneas* stood quivering in the earth , since it darted forth in vain from his mighty hand .
 Αινειαιο κραδαινομενη κατα γαιης , επει ρ' ορουσεν ωχετ' αλιον απο στιβαρης χειρος .
 Then *Idomeneus* struck *Oinomaon* in mid belly , and broke his hollow back-breast plate
 505 δ' αρα Ιδομενευς βαλε Οινομαον μεσσην γαστερα , δε ρηξε γυαλον θωρηκος
 so that bronze let out his bowels through it ; and so he fell in dust while clutching the earth with
 δ' χαλκος εφυσ' εντερα δια : δ' ο πεσων εν κονιησι ελε γαιαν
 his hand . Then on the one hand , *Idomeneus* drew his far-shadowing spear from corpse ,
 αγοστω . δ' μεν Ιδομενευς εσπασατ' δολιχοσκιον εγχος εκ νεκυος ,

but on the other hand , he could not still strip away other beautiful armor from his shoulders ;
510 αρ' ουδ' ετ' δυνησατο αφελεσθαι αλλα καλα τευχεα ωμοισιν :
for he was hard pressed by missiles . For joints of his feet were no longer firm in rushing ,
γαρ επειγετο βελεεσσιν . γαρ γυια ποδων ην ου ετ' εμπεδα ουμηθεντι ,
so that **Idomeneus** could neither rush out after his own cast nor avoid cast of another .
αρ' ουτ' επαιξαι μεθ' εον βελος ουτ' αλεασθαι .
So that on the one hand , by fighting in close combat he kept-away pitiless day ,
515 ρα μεν και εν σταδιη τω αμυνετο νηλεες ημαρ ,
since on the other hand , his feet could no longer carry him lightly in flight from war .
δ' ποδες ουκετι φερον ριμφα τρεσσαι εκ πολεμοιο .
Then as he went back step by step **Deiphobos** cast at him with shining spear , for surely then
δε του απιοντος βαδην Δηιφοβος ακοντισε φαεινω δουρι : γαρ δη
he always held ceaseless grudge against him . But this time he indeed missed him again ,
αιει εχεν εμμενες κοτον οι . αλλ' τοθ' ο γε αμαρτεν και ,
but his spear struck **Askalaphon** , son of Enualios ; and mighty spear went through his shoulder ,
δ' ο δουρι βαλε Ασκαλαφον , υιον Ενυαλιοιο : οβριμον εγχος εσχεν δι' ωμου :
so that he fell in dust while clutching the earth with his hand . Accordingly then , not in any way
520 δ' ο πεσων εν κονιησι ελε γαιαν αγοστω . αρα ουτ' τι πω
had **Loud-shouting Mighty Ares** heard news of fall of **His Son** in mighty combat ,
πε— βριηπυος οβριμος Αρης —πυστο πεσοντος εοιο υιος ενι κρατερη υσμινη ,
since **He** sat upon **Summit** of **Olympos** under **Golden Clouds** , *Collected-together* (**Parm 135D**)
αλλ' ο ηστο αρ' ακρω Ολυμπω υπο χρυσειοισι νεφεσσιν , εελμενος
indeed , by **The Will** of **Zeus** , wherein **All The Other Immortal Gods** were being **Shut-out**
γ' βουλησιν Διος , ενθα περ αλλοι αθανατοι θεοι ησαν εεργομενοι
from war . Then they clashed in close combat over **Askalaphos** (**Owl**) ; on the one hand ,
525 πολεμοιο . δ' Οι ορμηθησαν αυτοσχεδον αμφ' Ασκαλαφω ; μεν
Deiphobos snatched-away shining helm from **Askalaphos** , while on the other hand , **Meriones** ,
Δηιφοβος ηρπασε φαεινην πηληκα απ Ασκαλαφου , δε Μηριονης
peer of **Swift Ares** , leapt at **Deiphobos** and struck his arm with spear and crested helm fell
αταλαντος θωω Αρηι επαλμενος δ' τυπεν βραχιονα δουρι αρα αυλωπις τρυφαλεια πεσουσα
from his hand to earth with a boom . Then **Meriones** leapt out again , like vulture , to draw out
530 εκ χειρος χαμαι βομβησε . δ' Μηριονης επαλμενος εξ αυτις , ως αιγυπιος , εξερυσε
his mighty spear from upper arm of **Deiphobos** , then fell back again into body of comrades .
οβριμον εγχος πρυμνοιο βραχιονος , δ' εχαζετο αν εις εθνος εταρων .
Then **Polites** , brother of **Deiphobos** , stretched his arms around his waist , to lead him out of
δε Πολιτης αυτοκασιγνητος τον , τιτηνας χειρε περι μεσσω , εξηγεν
hateful-sounding war , until they came to swift horses , that stood waiting for him at rear of war
δυσηεχος πολεμοιο , οφρ' ικεθ' ωκεας ιππους , οι εστασαν εχοντες οι οπισθε μαχης
and combat-zone with their charioteer and inlaid chariot . These indeed carried him to city
ηδε πολεμοιο τε ηνιοχον και ποικιλ' αρματα : οι γε φερον τον προτι αστυ
groaning heavily in his distress , while blood ran down from his newly wounded arm .
στεναχοντα βαρεα τειρομενον : δ' αιμα ερρεε κατα νεουτατου χειρος .
But the others fought on , so that an unquenchable cry arose . Therein **Aeneas** leapt on **Aphareus**
540 δ' Οι αλλοι μαρναντο , δ' ασβεστος βοη ορωρει . ενθ Αινεας επορουσας Αφαρηα
son of Kaletor , who was turned toward him , striking him on throat with his sharp spear ,
Καλητοριδην τυψ' επι οι τετραμμενον λαιμον οξει δουρι :

so that his head leaned to one side , then shield and helmet fell-together from him , then
 δ' καρη εκλινθη ετερωσε , δ' ασπις και κορυς εαφθη επι , δε
 spirit-slaying Death poured about him . Then **Antiloxos** watching-carefully , leapt at
 545 θυμοραιοστης θανατος χυτο αμφι οι . δε Αντιλοχος δοκευσας επαιξας
Thoon while he turned his back and wounded him , and thus wholly severed vein which runs
 Θωωνα μεταστρεφθεντα δε ουτας' , τ' δε απο πασαν εκερσεν φλεβα η θεουσα
 all along back until it reaches neck ; this he severed wholly , so that **Thoon** fell on his back
 διαμπερες ανα νωτα απο ικανει αυχεν : την εκερσεν απο πασαν : δ' ο καππεσεν υπτιος
 in the dust , stretching out both hands to his dear comrades . But **Antiloxos** leapt on him ,
 550 εν κονιησι , πετασσας αμφω χειρε φιλοις εταροισι . δ' Αντιλοχος επορουσε ,
 and took armor from his shoulders while looking carefully around ; since Trojans
 και αιθυτο τευχε απ' ωμων παπταινων : δε Τρωες
 encircled him on all sides striking at his broad , all-shining shield ; but they were unable
 περισταδον αλλος αλλοθεν ουταζον ευρυ παναιολον σακος , ουδε δυνατο
 to penetrate within to mark tender skin of **Antiloxos** with pitiless bronze ; for accordingly
 εισω επιγραφαι τερενα χροα Αντιλοχον νηλει χαλκω : γαρ ρα
Earth-shaker Poseidon was about **Protecting Son of Nestor** , even among many missiles .
 555 ενοσιχτων Ποσειδαων περι ερυτο υιον Νεστορος και εν πολλοισι βελεσσιν .
 For on the one hand , **he** was not ever without **enemies** , since **he** turned-constantly about **Selves** ,
 γαρ μεν ην ου ποτ' ανευ δηιων , αλλα στρωφατ' κατ αυτους :
 nor on the other hand , was **his** spear held unmoved , for it was always being whirled or shaken :
 ουδε οι εγχος εχ' ατρεμας , αλλα αιει ελελικοτο μαλ' σειομενον :
 or else preparing in his mind to cast at some enemy , or to rush at foe in close combat .
 η τιτυσκετο ησιν φρεσιν η ακοντισσαι τευ , η ορμηθηναι σχεδον .

But as **Antiloxos** was taking-aim among company **Adamas** son of Asios did not fail
 560 Αλλ' τιτυσκομενος καθ ομιλον Αδαμαντα Ασιαδην ου
 to take notice , but he rushed at him from close-by , striking mid shield with sharp bronze .
 ληθ' , ο ορμηθεις οι εγγυθεν ουτα μεσον σακος οξει χαλκω :
 But his bronze-point was deprived of force by **Dark-Haired Poseidon** , who regarded **Life**
 δε οι αιχμην αμενηνωσεν κυανοχαιτα Ποσειδαων , βιο-
 of **Antiloxos** as **too-great** . So that one half of self remained in shield of **Antiloxos** as if it were
 565 -τοιο μεγηρας . και μεν το αυτου μειν' εν σακει Αντιλοχοιο ως τε
 a charred stake , while half lay upon the earth ; thus **Adamas** fell back into body of comrades
 πυρικαυστος σκωλος , δ' το ημισυ κειτ επι γαιης : δ' εχαζετο αψ εις εθνος εταρων
 avoiding Death . But **Meriones** followed after him as he went and struck him with his spear
 αλεινων κηρ' : δ' Μηριονης μετασπομενος απιοντα βαλε δουρι
 midway between his genitals and navel , wherein **Ares** brings-about most suffering for wretched
 570 μεσηγυ τε αιδοιων και ομφαλου , ενθα Αρης γιγνεται μαλιστα αλεγεινος οϊζυροισι
 mortals . Therein **Meriones** fixed his spear , and **Adamas** doubled-over about spear convulsing ,
 βροτοισιν . ενθα επηξεν οι εγχος , δ' ο εσπομενος περι δουρι ησπαιρ' ,
 as when mountain bull that is fetched by force unwillingly that herdsmen have bound with ropes ;
 ως οτε ουρεσι βους τον αγουσιν βιη ουκ εθελοντα τ' βουκολοι ανδρες δησαντες ιλλασιν
 so was he convulsing when struck , for a little while , not for very long ; at least until
 ως ο ησπαιρε τυπεις μινυνθα , ου τι μαλα δην , περ οφρα
Heroic Meriones came near and drew out spear from his flesh , and darkness covered his eyes .
 575 ηρωος Μηριονης ελθων εγγυθεν ανεσπασατ εγχος εκ οι χροος , δε σκοτος καλυψε τον οσσε .

Then **Helenos** struck **Deipuron** by his temple with great Thracian sword ,
 δ' Ελενος ηλασε Δηιπυρον σχεδον κορσην μεγαλω Θρηικιω ξιφει ,
 thus tearing away his helmet , and on the one hand , helmet fell down to the ground ,
 δε αραξεν απο τρυφαλειαν , μεν η πεσε αποπλαγχθεισα χαμαι ,
 and a certain Achaeon carried it away as it rolled among feet of fighters ;
 και τις Αχαιων εκομισσε κυλινδομενην ποσσι μαρναμενων :
 while on the other hand , darkness of **Night** came down to cover eyes of **Deipuron** .
 580 δε ερεβεννη νυξ κατ' εκαλυπεν οφθαλμων τον .
 Then distress seized **Menelaus good war cry** son of Atreus , so that he stepped out
 δ' αχος ειλε Μενελαον αγαθον βοην Ατρειδην : δ' βη
 threatening **Heroic Lord Helenos** , by shaking his sharp spear , while **Lord Helenos**
 επαπειλησας ηρωι ανακτι Ελενω , κραδαων οξυ δορυ : δε ο
 drew back from centerpiece of his bow . Then accordingly the two let fly at once ; the one
 ανελκε πηχυν τοξου . δ' αρ' τω ιετ' ομαρτηδην ο μεν
 hurled his sharp spear , while the other sent arrow from string . Then on the one hand ,
 585 ακοντισσαι οξυοεντι εγχει , ο δ' οιστω απο νευρηφιν . επειτα μεν
Helenos Son of Priam struck **Menelaus** on chest with arrow on breast plate , but bitter arrow
 Πριαμιδης βαλεν κατα στηθος ιω θωρηκος γυαλον , δ' πικρος οιστος
 glanced-off . Then just as when dark-skinned beans or chickpeas leap from broad winnowing-fan
 επτατο . δ' ως οτε μελανοχροες κυαμοι η ερεβινθοι θρωσκωσιν απο πλατεος πτυοφιν
 under blowing breeze thrown by winnower over great threshing-floor , so also did bitter
 590 υπο λιγυρη πνοιη ερωη λικτημηρος κατ' μεγαλην αλων , ως και πικρος
 arrow glance-off and speed very far from breast-plate of glorious Menelaus . But son of Atreus ,
 οιστος επτατο αποπλαγχθεις πολλον εκας υπο θωρηκος κυδαλιμοιο Μενελαου . δ' Ατρειδης
Menelaus Good-war-cry , accordingly struck **Helenos** on hand , with which he was holding
 Μενελαου αγαθος βοην , αρα βαλεν την χειρα η ρ' εχε
 well-polished bow ; so that bronze spear was driven clean through bow into his hand .
 595 ευξοον τοξον : δ' αρα χαλκεον εγχος εληλατο αντικρυ δια τοξω εν χειρος .
 Then **Helenos** fell back into body of comrades avoiding Death , while letting his hand
 δ' εχαζετο αψ εις εθνος εταρων αλεεινων κηρ' , παρα- χειρα
 hang at his side ; and as he dragged the ashen spear . And this on the one hand , *great-hearted*
 -κρεμασας : δ' εφελκετο το μειλινον εγχος . και το μεν μεγαθυμος
Agenor drew out of his hand , then bound self with finest well-twisted sheep wool , as a sling ,
 Αγηνωρ ερυσεν εκ χειρος , δε ξυνεδησεν αυτην αωτω ευστρεφει οιος , σφενδονη ,
 which his attendant *shepherd of troops* , thus carried .
 600 ην οι θεραπων ποιμενι λαων αρα εχε .
 Then **Peisandros** went straight for *glorious Menelaus* , but questionable fate was leading him
 δ' Πεισανδρος ηιε ιθυς κυδαλιμοιο Μενελαου : δ' κακη μοιρα αγε τον
 to end in death , to be slain by Thee , **Menelaus** , in dread warfare . But surely then when
 τελοσδε θανατοιο , δαμηναι σοι , Μενελαε , εν αινη δηιοτητι . δ' δη οτε
 they were near , as they advanced against each other , **Son** of Atreus missed , and his spear
 ησαν σχεδον ιοντες επ' αλληλοισιν , μεν Ατρειδης αμαρτε , δε οι εγχος
 was turned aside ; then **Peisandros** struck shield of glorious **Menelaus** , but he was unable
 605 ετραπετ' παραι , δε Πεισανδρος ουτασεν σακος κυδαλιμοιο Μενελαου , ουδε δυνησατο
 to drive bronze clean through , for his wide shield held it , so that spear broke at its shaft ;
 ελασσαι χαλκον διαπρο : γαρ ευρυ σακος εσχεθε , δ' εγχος κατεκλασθη ενι καυλω :

but he rejoiced in his heart and hoped for victory . Then **Son** of Atreus drew his silver-studded
 610 δε ο χαρη ησι φρεσιν και εελπετο νικην . δε Ατρειδης ερυσσαμενος αργυροηλον
 sword while leaping at **Peisandros** ; as he from under his shield grasped fair axe of fine bronze ,
 ξιφος αλτ' επι Πεισανδρω : δ' ο υπ' ασπιδος ειλετο καλην αξινην ευχαλκον ,
 set on long , well-polished olive wood handle ; then they set upon each other at-once . Truly
 αμφι μακρω ευξεστω ελαινω πελεκω : δ' εφικοντο αλληλων αμα . η
 then **Peisandros** struck **Menelaus** on ridge of his horse-hair-crested helmet on upper part
 τοι ο μεν ελασεν φαλον ιπποδασειης κορυφος ακρον
 beneath crest self ; while **Menelaus** struck **Peisandros** on brow as he came at him
 615 υπο λοφον αυτον , ο δε μετωπον προσιοντα
 just above base of his nose ; so that his bones cracked , and both of his blood-red eyeballs
 υπερ πυματης ρινος , δ' οστεα λακε , δε τω οι αιματοεντα οσσε
 fell to ground beside his feet in the dust , then he doubled up and fell . Then **Menelaus**
 πεσον χαμαι παρ ποσιν εν κονησιν , δε ιδνωθη πεσων : δε ο
 set his foot on his chest while stripping him of his arms and exulting spoke this **Logos** ;
 βαινων λαξ εν στηθεσι τ' εξεναιξε τευχεα και ευχομενος ηυδα επος :

“Surely in this way thou will indeed leave ships of Danans with swift horses ,
 620 θην ουτω γε λειψετε νεας Δαναων ταχυπωλων ,
 arrogant Trojans , insatiate of **Her** dread battle cry . And on the one hand , thou do not lack
 υπερφιαλοι Τρωες , ακορητοι δεινης αυτης , τε μεν ουκ επιδευεις
 other outrage and shame , with which thou have done outrage to me , rabid dogs , nor had thou
 αλλης λωβης και αισχεος , ην λωβησασθε εμε , κακαι κυνες , ουδ'
 any fear in thine heart of harsh wrath of **Loud-thundering Zeus , God of Hospitality** ,
 τι εδεισατε θυμω χαλεπην μηνιν εριβρεμετω Ζηνος ξεινιου ,
 who will one day destroy thine lofty city . Thou who carried away my **wedded wife**
 625 ος τε ποτ' διαφθερσει υμμι αιπην πολιν : οι αναγοντες μευ κουριδιην αλοχον
 and along with many possessions recklessly escaped , when thou were treated with **hospitality**
 και πολλα κτηματα μαψ οιχεσθ' , επει φιλεεσθε
 by **Self** , and now in turn thou are eager to fling destroying fire into our seafaring ships , and slay
 παρ αυτη , νυν αυτ μενεαινετε βαλειν ολοον πυρ εν ποντοποροισι νηυσιν , δ κτειναι
 heroic Achaeans . But thou will be stopped somewhere , even if thou are eager as **Ares** .
 630 ηρωας Αχαιους . αλλα σχησεσθε ποθι περ εσσυμενοι Αρης .
Father Zeus , surely then they say that **Thou** are above all other braves and **Gods**
 πατερ Ζευ , η τε φασι σε εμμεναι αλλων ανδρων ηδε θεων
 in regards to **Mind/Purpose/Will** , therefore all this arises from **Thee** ;
 περι φρενας : δ' παντα ταδε πελονται εκ σεο :
 Surely then **Thou** favors such hubristic braves , Trojans , whose might is always reckless ,
 δη χαριζειαι οιον υβριστησι ανδρεσσι , Τρωσιν , των μενος αιεν ατασφαλον ,
 nor are they ever able to have their fill of distressing din of war .
 635 ουδε δυνανται κορεσασθαι ομοιου φυλοπιδος πτολεμοιο .
 On the one hand , there is fulfillment of everything ; of sleep and friendship , and sweet song ,
 μεν εστι κορος παντων , και υπνου και φιλοτητος τε γλυκερης μολπης
 and blameless dance ; of these surely one longs to have out of **Love** rather than war ;
 και αμυμονος ορχηθμοιο , των περ τις εελδεται ειναι εξ ερον μαλλον η πολεμον :
 while on the other hand , Trojans are never filled of combat .”
 δε Τρωες εασιν ακορητοι μαχης .

So saying , *blameless Menelaus* on the one hand , stripped blood-red armor from his skin
640 Ως ειπων αμυμων Μενελαος μεν συλησας τα αιματοεντα εντε απο χροος
to give to his companions , while on the other hand , *Self* went back again among front fighters .
διδου εταροισι , δ' αυτος ιων εξ αυτις αυτ' εμιχθη προμαχοισιν .

Therein *Harpalion* son of king Pulaimeneos leapt at him , he who followed dear father
Ενθα Αρπαλιων υιος βασιληος Πυλαιμενεος επαλτο οι , ο ρα επετο φιλω πατρι
to war at Troy , but did not return again to father land ; he who accordingly at that time
645 πτολεμιζειν ες Τροιην , ουδ' αφικετο αυτις πατριδα γαιαν : ος ρα τοτ'
struck mid shield of *Son* of Atreus with his spear at close range , although he was unable
ουτασε μεσον σακος Ατρειδαο δουρι εγγυθεν , ουδε δυνησατο
to drive bronze clean through , and so he fell back again into body of his companions
ελασσαι χαλκον διαπρο , δ' εχζετο αψ εις εθνος εταρων
avoiding Death , while glancing warily on every side , so that no one would graze
αλεινων κηρ , παπταινων παντοσε , μη τις επαυρη
his flesh with bronze . But as he fell back , *Meriones* let fly bronzed-tipped arrow ,
650 χροα χαλκω . δ' απιοντος Μηριονης ιει χαλκηρε οιστον ,
and thus struck him on right buttock , so that arrow passed clean through to his bladder
και ρ' εβαλε κατα δεξιον γλουτον : αυταρ οιστος εξεπερησεν αντικρυ κατα κυστιν
under hip-bone . Then he sank down there in arms of his dear comrades breathing-out
υπ' οστεον . δε εξομενος κατ' αυθι εν χερσιν φιλων εταιρων αποπνειων
his life , thus he lay stretched out like a worm on the ground ; and dark blood flowed out ,
θυμον , δ' κειτο ταθεις ως τε σκωληξ επι γαιη , δ' μελαν αιμα ρεε εκ ,
and drenched the Earth . Then great-hearted Paphlagonians tended to him , and set him upon
655 δε δευε γαιαν . μεν μεγαλητορες Παφλαγονες αμφεπενοντο τον , δ ανεσαντες ες
chariot that took him to sacred Ilios while sorrowing , and his father went with them
διφρον αγον προτι ιρην Ιλιον αχνυμενοι , δε πατηρ κιε μετα σφι
shedding tears ; since there was not any retribution for his son who had been killed .
λειβων δακρυα , δ' ου τις ποινη παιδος εγιγνετο τεθνηωτος .

Therefore *Paris* grew very angry at heart for his slaying ; for he had indeed been his guest
660 δε Παρις μαλα χολωθη θυμον Του αποκταμενοιο : γαρ οι γε εην του ξεινος
among plentiful Paphlagonians ; and indeed in anger for his sake he let fly bronze-tipped arrow .
μετα πολεσιν Παφλαγονεσσι : γε χωομενος του ο προiei χαλκηρε οιστον .
Then there was a certain *Euxenor* , son of *Poluidon* the *Seer* , who was both rich and good ,
δε ην τις Ευχηνωρ υιος Πολυιδου μαντιος , τ' αφνειος τε αγαθος ,
and made his home in Corinth ; he who embarked on his ship knowing well his deadly fate .
665 ναιων οικια Κορινθοθι ; ος ρ' εβαινε επι νηος ειδως ευ ολοην κηρ' :
For often had the Good Elder Poluidon told him that he must either perish of painful disease
γαρ πολλακι αγαθος γερων Πολυιδος ειπε οι φθισθαι υπ' αργαλην νουσω
in his great-halls , or else be slain by Trojans among Achaeans ships . Therefore he avoided
εν οis μεγαροισιν , η δαμηναι υπο Τρωεσσι μετ' Αχαιων νηυσιν : ρ' αλεινεν
at-once both the painful Achaean penalty and the hateful disease , in order that
670 αμα τ' τω αργαλην Αχαιων θωην τε στυγερην νουσον , ινα
his heart might not undergo suffering . Thus *Paris* struck him beneath his jaw and ear ;
θυμω μη παθοι αλγεα . βαλ' τον υπο γναθμοιο και ουατος :
so that his spirit went away swiftly from his limbs , and so did hateful darkness seize him .
δε θυμος ωχετ' ωκα απο μελεων , δ' αρα στυγερος σκοτος ειλεν μιν .

Thus on the one hand , they fought in form of blazing fire ; while on the other hand ,
 Ως μεν οι μαρναντο δεμας αιθομενοιο πυρος : δ'
Hector dear to Zeus had not heard , nor in any way know that his troops were bring slain
 675 Εκτωρ διφιλος ουκ επεπυστο , ουδε τι ηδη οτι οι λαοι δηιοωντο
 by Argives on left flank of ships ; and soon would Achaeans have also gained glory ,
 υπ' Αργειων επ' αριστερα νηων : δ' ταχα αν Αχαιων και επλετο κυδος :
 for in such a way did **Earth-moving Earth-Shaker Urge-on** Argives , while **Defending** them
 γαρ τοιος γαιηοχος Εννοσιγαιοσ οτρυν Αργειουσ , δε αμυνεν
 with **Self Strength** . But **Hector** was indeed held where he had first leapt inside gates and wall ,
 προς αυτος σθενει : αλλ' η εχεν πρωτα εσαλτο πυλας και τειχος ,
 having broken close ranks of Danan shielded-braves ; wherein ships of **Aias** and **Protesilaos**
 680 ρηξαμενος πυκινας στιχας Δαναων ασπισταων , ενθ' νεες τε Αιαντος και Πρωτεσιλαου
 were drawn up along grey sea shore , and where just beyond wall was built lowest to ground ;
 εσαν ειρυμεναι εφ' πολιης αλος θιν' , αυταρ υπερθε τειχος εδεδμητο ξθαμαλωτατον ,
 wherein both **Selves** and horses were especially furious in fight . Wherein Boiotians and Ionians
 ενθα τε αυτοι και ιπποι γιγοντο μαλιστα ζαχρηεις μαχη . Ενθα Βοιωτοι και Ιαονες
 with trailing tunics , and Locrians and Phthians and glorious Epeians , had thus held **his** eager
 685 ελκεχιτωνες , και Λοκροι και Φθιοι και φαιδιμοεντες Επειοι , δε εχον σπουδη
 rush on their ships , nor were they able to push **Divine Hector** away from themselves , who was
 επαισσοντα νεων , ουδε δυναντο ωσαι διον Εκτορα απο σφειων εικ-
 like a **Flame** . Accordingly then on the one hand , among them were acclaimed Athenians ;
 -ελον φλογι , αρα δ' μεν εν οι προλελεγμενοι Αθηναιων
Menestheus son of Peteos was their leader , and along with him followed **Pheidias** and **Stixios**
 690 Μενεσθευς υιος Πετεωο τοισιν ηρχ' , δ' αμ' οι εποντο τε Φειδας τε Στιχιος
 and noble **Bias** , whereas on the other hand , Epeians were led by **Meges** son of Phyleus and
 τ' ευς Βιας : αυταρ Επειωντε Μεγης Φυλειδης τε
Amphion and **Drakios** , and Phthians were led by **Medon** and **Podarkes firm in fight** . Surely then
 Αμφιων τε Δρακιος , δε Φθιων προ τε Μεδων τε Ποδαρκης μενεπτολεμος . η τοι
 the one , **Medon** , was illegitimate son of *godlike* Oileos , and brother of Aias ; but he lived in
 695 ο μεν Μεδων εσκε νοθος υιος θειοιο Οιληος , αδελφεος Αιαντος : αυταρ εναιεν εν
 Phulake , far from his father land , since he had slain a kinsman of his stepmother Eriopis ,
 Φυλακη , απο πατριδος γαιης , κατακτας γνωτον ανδρα μητρυιης Εριωπιδος ,
 whom Oileus had as wife ; and the other , **Podarkes** , was son of Iphiclos , son of Phulakos .
 ην Οιλευς εχ' : ο αυταρ παις Ιφικλοιο του Φυλακιδαο .

Therein in front on the one hand , were great-hearted Phthians fighting clad in their armor
 προ μεν ε- μεγαθυμων Φθιων -μαχοντο θωρηχθεντες
 defending their ships together with Boeotians . Whereas **Aias** , swift son of Oileus ,
 700 αμυνομενοι οι ναυφιν μετα Βοιωτων : δ' Αιας , ταχυς υιος Οιληος ,
 would no longer at all , stand apart from **Aias** , son of Telamon , not even a little ;
 ουκετι παμπαν , ιστατ' απ' Αιαντος Τελαμωνιου ουδ' ηβαιον ,
 but just as wine-dark oxen who are stuck in fallow-field strain at plow with equal heart ,
 αλλ' τ' ως οινοπε βοε εχοντε πηκτον εν νειω τιταινετον αροτρον ισον θυμον ,
 so that much sweat gushes forth about roots of their horns , and only well-polished yoke
 705 δ' αρα πολυς ιδρωσ ανακηκει αμφι πρυμνοισιν σφι κεραεσσι , τε οιον ευξοον ζυγον
 encloses them both as they hasten through furrow , and as plough cuts to end of field ,
 εεργει αμφις τω μεν ιεμενω κατα ωλκα , τε δε τεμει τελσον αρουρης :

so especially did **The Two Aiantes** stand by side of each other .
 ως μάλ' τω εστασαν παρβεβαωτε αλληλοιιν .
 Then there indeed followed after **Son** of Telamon many and good troopers ; his companions
 αλλ' ητοι επονθ' Τελαμωνιαδη πολλοι τε και εσθλοι λαοι , οι εταιροι
 who would hold his shield , whenever weariness and sweat came on his limbs .
 710 οι εξεδεχοντο σακος , οποτε καματος τε και ιδρωσ ικοιτο μιν γουναθ' .
 But accordingly , Locrians did not follow *great-hearted* **Son** of Oileus ; for their dear heart
 αρ' Λοκροι ουδ' εποντο μεγαλητορι Οιλιαδη : γαρ σφι φιλον κηρ
 would not stay firm in close combat ; for they had no bronze helmets with horsehair plumes ,
 ου μιμνε σταδιη υσμινη : γαρ εχον ου χαλκηρεας κορυθας ιπποδασειας ,
 nor had they well-rounded shields and spears of ash , since accordingly they followed along
 715 ουδ' εχον ευκυκλους ασπιδας και δουρα μειλινα , αλλ' αρα εποντο αμ'
 to Ilios trusting in bows and well-twisted slings of wool ; with these then they shot thick and fast
 εις Ιλιον πεποιθοτες τοξοισιν και ευστρεφει αωτω οιος , οισιν επεिता βαλλοντες ταρφεια
 in order to break Trojan battalions . Surely then those there in front , thus armed in their
 ρηγνυντο Τρωων φαλαγγας . δη οι μεν τοθ' προσθε ρα εντεσι συν
 intricately-worked bronze battle gear , fought with Trojans and with **Hector** , while those behind
 720 δαιδαλεοισι χαλκοκορυστη μαρναντο Τρωσιν τε και Εκτορι , οι δ' οπιθεν
 kept shooting without being seen ; so that Trojans did not in any way remember battle-lust ;
 βαλλοντες ελανθανον : Τρωες ουδε τι μιμνησκοντο χαρμης :
 for Locrian arrows threw them into confusion .
 γαρ οιστοι συνεκλονεον .
 There and then Trojans would have miserably given way from ships and tents to windy Ilios ;
 Ενθα Τρωες κε λευγαλεως εχωρησαν απο νηων και κλισιαων προτι ηνεμοεσσαν Ιλιον ,
 if **Poludamas** had not stood by *bold* **Hector** and said ;
 725 ει Πουλυδαμας μη παραστας θρασυν Εκτορα ειπε :
 “**Hector** , it is impossible to persuade **Thee** with **Logos-of-war** .
 Εκτωρ , εσσι αμηχανος πιθεσθαι παραρρητοισι .
 Because **God** has given **Deeds-of-war** to **Thee Above** others , for that **Reason** also , in **Counsel** ,
 ουνεκα θεος δωκε εργα πολεμια τοι περι , τουνεκα και βουλη
Thou are used to **Know Well Above** others ; nevertheless there is no way for **Self** to be able
 730 εθελεις περιιδμεναι αλλων : αλλ' ου πως αυτος δυνησσαι
 to encompass all events at-once . For on the one hand , **God** has given **Deeds-of-war** to one ,
 ελεσθαι παντα αμα . γαρ μεν θεος δωκε εργα πολεμια αλλω ,
 whereas on the other hand , **He** has given Dance to another , and to another Guitar and Song .
 δ' ορχηστυν αλλω , ετερω κιθαριν και αιοιδην ,
 Furthermore , **All-Seeing Zeus** , instills **Good/Noble Intellect** in breast of another ,
 δ' ευρυοπα Ζευς τιθει εσθλον νοον εν στηθεσσι αλλω ,
That of which many human-beings also **Participate** , and which also **Preserves/Saves** many .
 του δε πολλοι ανθρωποι και επαυρισκοντ' , και τε εσαωσε πολεας ,
 and since **Self Especially Knows Well** . Thus I will speak what appears to **Be Best** to me .
 δε καυτος μαλιστα ανεγνω . αυταρ εγων ερεω ως δοκει ειναι αριστα μοι :
 For all about **Thee** circle of war blazes , whereas since great-hearted Trojans have passed over
 735 γαρ παντη περι σε στεφανος πολεμοιο δεδηγε , δε επει μεγαθυμοι Τρωες εβησαν κατα
 the wall , some of them are missing along with their arms , while others keep fighting ;
 τειχος , οι μεν αφεστασιν συν τευχεσιν , οι δε μαχονται

fewer against more , scattered among their ships . Therefore we should withdraw
 740 παυροτεροι πλεονεσσι , κεδασθεντες κατα νηας . αλλ' αναχασσαμενος
 and summon all chiefs here , so that we can devise very many designs from here , whether
 καλει παντας αριστους ενθαδε : δ' αν επιφρασσαιμεθα μαλα πασαν βουλην ενθεν , η
 we shall fall upon their many-benched ships , to see if **God Wills** to give us strength , or whether
 κεν πεσωμεν ενι πολυκλησι νηεσσι , αι κ' θεος εθελησι δομεναι κρατος , η
 we shall then return from their ships unharmed . For I certainly indeed fear that Achaeans
 745 κεν επειτα ελθωμεν παρ νηων απημονες . γαρ εγω η γε δειδω μη Αχαιοι
 may pay us back for the debt of yesterday , since there remains by their ships a **Man (Achilles)**
 αποτισωνται το χρειος χθιζον , επει μιμνει παρα νηυσιν ανηρ
 who is insatiate of war , and who I suspect will no longer entirely hold back from battle ."
 ατος πολεμοιο , ον οιω ουκετι παγχυ σχησεσθαι μαχης .

So spoke **Poludamas** , and so his harmless **Logos** was pleasing to **Hector** ,
 Ως φατο Πουλυδαμας , δ' απημων μυθον αδε Εκτορι ,
 and so he leapt at once from his chariot to the ground in his battle-gear
 δ' αλτο αυτικα εξ οχεων χαμαζε συν τευχεσιν
 and he addressed him by saying this **Winged Logos** ;
 750 και προσηυδα μιν φωνησας πτεροεντα επεα :
 “**Poludamas** on the one hand , **Thou** hold back all chiefs by **Self** , while on the other hand ,
 Πουλυδαμα μεν , συ ερυκακε παντας αριστους αυτου , αυταρ
 I go there and confront battle , and I will return as soon as , I have well laid my charge on them .”
 εγω ειμι κεισ' και αντιωω πολεμοιο : δ ελευσομαι αιψα αυτις , ευ επην επιτειλω τοις .

So spoke **Hector** , and set out like snowy mountain shouting commands , thus he flew through
 755 Η ρα , και ορμηθη εοικως νιφοεντι ορει κεκληγων , δε πετετ' δια
 Trojans and allies . Thus all chiefs went toward **manly Poludamas** son of Panthous ;
 Τρωων ηδ' επικουρων . δ' παντες επεσσευοντ' ες αγαπηνορα Πουλυδαμαντα Πανθοιδην ,
 when they heard voice of **Hector** . Thereafter he roamed through front-fighters in search of
 επει εκλυον αυδην Εκτορι . αυταρ ο φοιτα ανα προμαχους διζημενος
Deiphobos and mighty lord **Helenos** , and **Adamas** son of Asios and **Asios** son of Hurtakos ,
 760 Δηιφοβον τε βιην ανακτος Ελενοιο θ' Αδαμαντα Ασιαδην τ και Ασιον , υιου Υρτακου ,
 in the hope that he might find them . Whereas he found them no longer completely unharmed
 ει που εφευροι . δ' ευρ' ουκετι παμπαν απημονας
 nor having escaped ruin ; since surely then some were lying at sterns of Achaean ships
 ουδ' ανολεθρους , αλλ' δη οι μεν κεατο επι πρυμνησιν Αχαιων νηυσιν
 having lost their souls at Argives hands , while others were inside the wall shooting and
 ολεσαντες ψυχας υπ' Αργειων χερσιν , οι δ' εσαν εν τειχει βεβλημενοι τε
 being wounded . But soon he found one on left flank of tearful combat , **noble Alexander** ,
 765 ουταμενοι . δε ταχ' ευρε τον επ' αριστερα δακρυοεσσης μαχης : διον Αλεξανδρον ,
 husband of **lovely-haired Helen** , encouraging his companions and urging them to fight ;
 ποσιν ηυκομοιο Ελενης θαρσυνονθ' εταρους και εποτρυνοντα μαχεσθαι ,
 then **Hector** stood near and addressed him with words of reproach/abuse/insult :
 δ' ισταμενος αγχου προσηυδα επεεσσι αισχροις :

“**Hateful-Paris** , best of form , woman-crazy , deceiver !
 Δυσπαρι , αριστε ειδος , γυναιμανες , ηπεροπευτα ,
 where , mark thee ! is **Deiphobos** and mighty lord **Helenos** and **Adamas** son of Asios ,
 770 που τοι Δηιφοβος τε βιη ανακτος Ελενοιο θ' Αδαμας Ασιαδης ,

and **Asios** son of **Hurtakos** ? Where then , mark thee ! is **Othruoneus** ?
ηδ' Ασιος υιος Υρτακου ; που δε τοι Οθρυονευς ;
Now is all of lofty Ilios completely destroyed ! Now mark thee ! is sheer destruction secured !”
νυν πασα αιπεινη Ιλιος κατ' ακρης ωλετο : νυν τοι αιπυς ολεθρος σως .

Then in turn **Divine-of-form Alexander** replied to him ;
δ' αυτε θεοειδης Αλεξανδρος προσεειπεν Τον :
“**Hector** , since it is in **Thine** heart to blame **the Innocent/Guiltless/Blameless** , surely then
775 Εκτορ , επει τοι θυμος αιτιασθαι αναιτιον , δη
at another time , rather than now , do I intend to withdraw from battle , since our **Mother**
αλλοτε μαλλον ποτε μελλω ερωησαι πολεμοιο , επει μητηρ
did not bear me wholly impotent . For from the time which **Thou** roused our comrades to fight
ουδ' γεινατο εμε παμπαν αναλκιδα : γαρ εξ ου ηγειρας εταιρων μαχην
beside ships , from that time then , have we been here ceaselessly engaged with Danans ;
παρα νηυσι , εκ του δ' εοντες ενθαδ' νωλεμεως ομιλομεν Δαναοισι :
whereas companions of whom Thou diligently-enquires , are dead . Only **Deiphobos** and also
780 δε εταιροι ους συ μεταλλης , κατεκταθεν . οιω Δηιφοβος τε θ'
mighty Lord Helenos have gone , both of them struck in their arms by long spears ;
βιη ανακτος Ελενοιο οιχεσθον , αμφοτερω τετυμμενω κατα χειρα μακρησι εγχειησιν :
Whereas **The Son of Kronos** kept slaughter away . But now **Lead** , wherever
δ' Κρονιων η- φονον -μυνη , δ' νυν αρχ' , οπη
Thine Heart and **Spirit** urges ; whereas it is for us to follow along eagerly ,
σε κραδιη τε θυμος κελευει : δ' ημεις εψομεθ' αμ' εμμεμαωτες ,
nor will it be said that we were lacking in any valor , so long as power/ability is indeed present ;
785 ουδε φημι δευησεσθαι τι αλκης , οση δυναμις γε παρεστι .
since it is not possible to fight beyond ones ability/power , even if one is eager .”
δ' εστι ουκ πολεμιζειν παρ δυναμιν και εσσυμενον .

So **spoke Alexander heroically** , persuading mind of his brother ; and so they set out to go where
Ως ειπων ηρως παρεπεισεν φρενας αδελφειου : δ' βαν ιμεν ενθα
battle and din were especially fierce ; around **Kebriones** and blameless **Poludamas** , and **Phalken**
790 μαχη και φυλοπις ηεν μαλιστα , αμφι Κεβριονην τε αμυμονα Πουλυδαμαντα , και Φαλκην
and **Orthaion** and **godlike Polupheten** and **Palmun** and **Askanion** and **Morun** , son of Hippotion ,
τε Ορθαιον και αντιθεον Πολυφητην τ' Παλμυν τε Ασκανιον θ' Μορυν , υι' Ιπποτιωνος ,
who had thus arrived from deep-soiled Ascania at **Dawn** as replacements for the vanguard ;
οι ρ ηλθον εξ εριβωλακος Ασκανιης ηοι αμοιβοι τη προτερη :
whereas at this time **Zeus** roused them to fight . Thus they came on like dire whirl winds
795 δε τοτε Ζευς ωρσε μαχεσθαι . δ' οι ισαν αταλαντοι αργαλεων αελλη ανεμων
which also rush upon **the land** beneath **the thunder** of **Father Zeus** , then with wondrous din
η θ' ρα εισι πεδονδε υπο βροντης πατρος Διος , δ θεσπεσιω ομαδω
mix with **The Sea** , while therein there are many surging waves of loud-resounding **Sea** ,
μισγεται αλι , δε εν τε πολλα παφλαζοντα κυματα πολυφλοισβοιο θαλασσης ,
high-arched and white with foam , some ahead , and others behind ; so also did Trojans
κυρτα φαληριωοντα , μεν τ' αλλ' προ , αυταρ αλλα επ' : ως Τρωες
flashing with bronze follow their leaders in close array ; some ahead and others behind .
800 μαρμαιροντες χαλκω εποντο αμ ηγεμονεσσιν αρηροτες , μεν αλλοι προ , αυταρ αλλοι επ' .
While **Hector** son of **Priam** , led the way , the **peer/equal/like** of **mortal-destroying Ares** ,
δ' Εκτωρ Πριαμιδης ηγειτο , ισος βροτολογω Αρηι ,

thus holding his shield in front that was well-balanced on every side , made thick
 δ' εχεν ασπιδα προσθεν εισην παντος' , πυκινην
 with hides , upon which abundant bronze had been forged ; while about his temples waved
 805 ρινοισιν , δ πολλος χαλκος επεληλατο : δε αμφι οι κροταφοισι σειετο
 his shining helm . While he advanced about on foot testing their battalions everywhere ,
 φαεινη πηληξ . δ προ- αμφι- ποδιζων επειρατο φαλαγγας παντη ,
 to see if perhaps they would give way as he advanced under cover of his shield ;
 ει πως οι ειξειαν προβιβωντι υπασπιδια :
 whereas , he could not confound heart in breast of Achaeans .
 αλλ' ου συγγει θυμον ενι στηθεσσιν Αχαιων .
 Then **Aias** came on with long strides , and was first to challenge **Hector** .
 δε Αιας βιβασθων μακρα , πρωτος προκαλεσσατο :

“**Spirit** , come close ; why does **Thou** seek to frighten Argives in this way ?
 810 δαιμονιε , ελθε σχεδον : τη δειδισσσαι Αγγειους αυτως ;
 Mark **Thee** , we are not in any way ignorant of combat , since Achaeans were subdued
 τοι ειμεν ου τι αδαημονες μαχης , αλλα Αχαιοι εδαμημεν
 by the harsh whip of **Zeus** . Surely then **Thine** heart in some way hopes to storm our ships ;
 κακη μαστιγι Διος . η θην τοι θυμος που ελπεται εξαλαπαξεν νηας :
 but presently we also have hands to defend them . But surely long before that happens ; **Thine**
 δε αφαρ ημεις τε και εισι χειρες αμυνειν . η πολυ φθαιη υμη
 well-peopled city will to be taken and sacked at our hands . Whereas to **Thine Self** I say that
 815 ευ νοιομενη πολις τε αλουσα τε περθομενη υφ' ημετερησιν χερσιν . δ' σοι αυτω φημι
 the day is near , when in panic-flight **Thou** will pray to **Father Zeus**
 εμμεναι σχεδον , οποτε φευγων αρηση πατρι Δι
 and **The Other Immortals** who are swifter than hawks/falcons
 και αλλοις αθανatoiσι εμμεναι θασσονας ιρηκων
 that **Thine** fair-maned horses , carry **Thee** towards city raising dust of plain .”
 820 οι καλλιτριχας ιππους , οισουσι σε πολινδ' κονιοντες πεδιοιο .

Accordingly then , just as he spoke , a bird flew by on the right side ; an **Eagle** of lofty flight ;
 αρα Ως οι ειποντι ορνις επεπτατο δεξιος , αιετος υψιπετης :
 thereupon Achaean army shouted aloud being encouraged by bird omen .
 δ' επι Αχαιων λαον ιαχε θαρσυνος οiwνω :

Then **glorious Hector** replied to him ;
 δ' φαιδιμος Εκτωρ αμειβετο ο :

“**Aias errant-of-logos , big-bully** , what has **Thou** spoken !
 Αιαν αμαρτοεπες , βουγαιε , ποιον ειπες .
 For if I were thus indeed the son of **Aegis-Bearing Zeus** all my days ,
 825 γαρ ει εγων ειην ουτω γε παις αιγιοχοιο Διος παντα ηματα ,
 and if **Queenly Hera** bore me , and if I were honored just as **Athena** and **Apollo** are honored ,
 δε ποτνια Ηρη τεκοι με , δ' τιοιμην ως Αθηναιη και Απολλων τιετ' ,
 so also then , would this day now bring much destruction to all Argives ;
 ως ηδε ημερη νυν φερει μαλ' κακο πασι Αργειοισι ,
 and among them , **Thou** would be slain , if **Thou** will dare to await my long spear ,
 830 δε εν τοισι συ πεφησσαι , αι κε ταλασσης μειναι εμον μακρον δορυ ,

which will rend **Thine** lily-like skin ; and thereafter glut Trojan dogs and birds
ο δαψει τοι λειριοεντα χροα : αυταρ κορειεις Τρωων κυνας ηδ' οινωνους
with **Thine** fat and flesh , upon falling at Achaean ships .”
δημω και σαρκεσσι , πεσων επι Αχαιων νηυσιν .

Accordingly then , so spoke **Hector** as he led the way ;
αρα Ως φωνησας ηγησατο :
while they followed along with wondrous din .
δ' εποντο αμ' θεσπεσιη ηχη ,
since Trojan army shouted loudly from behind .
835 δ' λαος ιαχε επι οπισθεν .
Then from the other side , Argives shouted in reply ,
δ' ετερωθεν Αργειοι επιαχον ,
nor did they forgot their **Valor** , since they awaited best Trojans as they advanced .
ουδε λαθοντο αλκης , αλλ' εμενον αριστους Τρωων επιοντας .
Thus battle-din of both armies went up
δ' ηχη αμφοτερων ικετ'
to **The Ether** and **Splendor** of **Zeus** .
αιθερα και αυγας Διος .

4 September 2019

Chapter 14 - Ξ

Then **Nestor** did not fail to notice battle-din even though he was drinking ,

δ' Νεστορα ουκ ελαθεν ιαχη περ εμπης πινοντα ,

thus he addressed **Winged Logos** to **Son of Asclepios** :

αλλ' προσηυδα περοεντα επεα Ασκληπιαδην :

“Take thought , **noble Machaon** , in what way these deeds will be ; for surely cry of vigorous

Φραζεο , διε Μαχαον , οπως ταδε εργα εσται : δη βοη αιζων
young men grows louder by ships . Thus on the one hand , now sit and drink Thine fiery-looking

5 θαλερων μειζων παρα νηυσι . αλλα μεν νυν καθημενος πινε συ αιθοπα

wine , until **fair-haired Hecamede** heats warm bath and washes away clotted-blood

οινον , εις ο κε ευπλοκαμος Εκαμηδη θερμα θερμην λοετρα και λουση βροτον αιματοεντα
from Thee ; while I on the other hand , quickly go to look-out to observe .”

απο : εγων αυταρ ταχα ελθων ες περιωπην εισομαι .

So spoke **Nestor** while taking well-made shield of his son , **horse-taming Thrasymedes** ,

Ως ειπων ειλε τετυγμενον σακος εοιο υιος , ιπποδαμοιο Θρασυμηδεος ,

that was lying in tent , all gleaming with bronze ; since son had shield of his father .

10 κειμενον εν κλισιη , παμφαινον χαλκω : δ' ο εχ' ασπιδα εοιο πατρος .

Then he grasped stout spear , with sharp bronze point , but as he stood outside of tent ,

δ' ειλετο αλκιμον εγχος , οξει χαλκω ακαχμενον , δ' στη εκτος κλισιης ,

he then presently saw a disgraceful deed ; on the one hand , Achaeans being driven in rout ,

δ' ταχα εισιδεν αιικες εργον , μεν τους ορινομενους ,

while on the other hand , behind them , **high-hearted** Trojans driving them on ; while Achaean

15 δε οπισθε τους υπερθυμους Τρωας κλονεοντας : δε Αχαιων

wall was being hurled down . Then just as when great sea surges-darkly with soundless wave ,

τειχος ερεριπτο . δ' ως οτε μεγα πελαγος πορφυρη κωφω κυματι ,

foretelling swift passage of shrill winds , in this way , when accordingly , sea-waves

οσσομενον λαιψηρα κελευθα λιγεων ανεμων , αυτως , τε αρα

neither roll forward nor to the other side , until a certain **Decisive Wind** comes down from **Zeus** ,

ουδ' προκυλινδεται ουδ' ετερωσε πριν τινα κεκριμενον ουρον καταβημενσι εκ Διος ,

so also did the **Senior-Chief Reflect** with his heart divided in two ways ,

20 ως ο γερων ωρμαινε κατα θυμον δαιζομενος διχθαδι ,

whether **he** should go with company of **Danan Riders of swift ponies** ,

η ιοι μεθ' ομιλον Δαναων ταχυπωλων ,

or with **Agamemnon** , son of Atreus , shepherd of troops .

ηε μετ Αγαμεμνονα Ατρειδην , ποιμενα λαων ,

Then as **he Reflected** , this appeared to be **Advantageous/Profitable** ; to go to **Son** of Atreus .

δε οι φρονεοντι ωδε δοασσατο ειναι κερδιον , βηναι επ' Ατρειδην .

Meanwhile the others were fighting and slaying each other , so that unyielding bronze rang

25 δ' οι μαρναμενοι εναριζον αλληλους : δε ατειρης χαλκος λακε

about their skin as they stabbed with swords and two-pointed spears .

περι σφι χροι νυσσομενων τε ξιφεσιν και αμφιγυοισι εγχεσιν .

Then **Nestor** fell in with **Zeus nurtured Kings** as they came up beside ships , all **Those** who

δε Νεστορα ξυμβληντο διοτρεφες βασιλhes ανιοντες παρ νηων , οσοι

had been struck with bronze ; **Son** of Tydeus , **Odysseus** and also **Agamemnon** son of Atreus .

βεβληατο χαλκω , Τυδειδης Οδυσσευς τε και Αγαμεμνων Ατρειδης .

For where they had drawn up their ships upon grey sea shore was quite far from battle ;
30 γαρ ρ' εiruato νηες εφ' πολiης αλος θιν πολλον απανευθε μαχης :
for those ships had been drawn up first on the plain , whereas wall was built later by their stern .
γαρ τας ειρυσαν πρωτας πεδιονδε , αυταρ τειχος εδειμαν πρυμνησιν .

For although sea-shore was wide , it was unable to contain all of their ships ,
γαρ περ αιγιαλος ευρυς ουδε εδυνησατο χαδεειν πασας εων νηας ,
nor thus confine all their troops . There then they drew them up arranged in rows ,
35 ουδ' δε στεινοντο λαοι : τω ρα ερυσαν προκροσσας ,
and thus they filled up wide mouth of all shoreline , as much as headlands enclosed within .
και πλησαν μακρον στομα απασης ηιονος , οσον ακραι συνεεργαθον .

There then They were indeed at once wishing to go to look at self and war while leaning on
τω ρ' οι γε αθροοι οφει- κιον -οντες αυτης και πολεμοιο ερειδομενοι
their spears , while heart in their breasts grieved . Then the Senior-Knight , Nestor met them ,
40 εγχει : δε θυμος ενι σφι στηθεσσιν αχνυτο . δε ο γεραιος , Νεστωρ ξυμβλητο ,
thus alarming heart in Achaean breasts . And lord Agamemnon spoke to him saying ;
δε πτηξε θυμον ενι Αχαιων στηθεσσιν . και κρειων Αγαμεμνων προσεφη τον φωνησας :

“O Nestor son of Neleus , great glory of Achaeans , why has Thou left destructive war
ω Νεστωρ Νηληιαδη , μεγα κυδος Αχαιων , τιπτε λιπων φθισηνορα πολεμον
and come here ? For surely then I fear that mighty Hector may have fulfilled his Logos to me ,
αφικανεις δευρ' ; δη δειδω οβριμος Εκτωρ μη τελεση επος μοι ,
with which he once threatened as he spoke among Trojans ;

45 ως ποτ' επηπειλησεν αγορευων ενι Τρωεσσ' ,
that he would not return to Ilios from ships , until he had set ships on fire ,
μη πριν απονεεσθαι προτι Ιλιον παρ νηως , πριν ενιπρησαι νηας πυρι ,
and slain selves as well . Thus that one spoke ; surely then now all this is being accomplished .
δε κτειναι αυτους και . τως κεινος αγορευε : δη νυν παντα τα τελειται .

O My ! So surely then all other well-armored Achaeans are holding grudges against me
50 ω ποποι , και η ρα αλλοι ευκνημιδες Αχαιοι βαλλονται χολον εμοι
in their heart , just as Achilles , nor are they willing to fight by sterns of ships ! ”
εν θυμω , ως περ Αχιλλευς , ουδ εθελουσι μαχεσθαι επι πρυμνησι νεεσι .

Then thereafter Gerenian Knight Nestor replied to him :

δ' επειτα Γερηνιος ιπποτα Νεστωρ ημειβετ' Τον :

“Yes indeed ! These events have surely then taken place and are indeed at hand !

η ταυτα δη τετευχεται γ' ετοιμα ,
Nor could Self High-Thundering Zeus , have fashioned them otherwise .
55 ουδε κεν αυτος υψιβρεμετης Ζευς παρατεκνηναιτο αλλως .

For surely then on the one hand , wall has been hurled down , upon which we put our Trust
γαρ δη μεν τειχος κατερηριπεν , ω επεπιθμεν
that it would be an unbreakable defence for ships and for selves . Whereas on the other hand ,
εσεσθαι αρρηκτον ειλαρ νηων τε και αυτων . δ'

our enemy maintains incessant fight at our swift ships without pause ; nor could one still know
οι εχουσι αλιαστον μαχην επι θοησι νηυσι νωλεμες : ουδ' αν ετι γνοιης
from which direction Achaeans are being driven in rout , even if one looks very closely ,
οποτερωθεν Αχαιοι ορινομενοι κλεονεονται , περ σκοπ- μαλα -ιαζων ,
for so confusedly are they being slain , and thus Her battle-cry goes up to Heaven .

60 ως επιμιξ κτεινονται , δ' αυτη ικει ουρανον .

Therefore we must be **Mindful** of in what way these deeds may unfold , if **Intellect**
δε ημεις φραζωμεθ' οπως ταδε εργα εσται ,ει νοος
accomplishes anything . Whereas I urge that ourselves *should* not plunge into combat ;
ρεξει τι . δ' κελευω αμμε ουκ δυμεναι πολεμον :
for a wounded brave *should* in no way engage in combat .”
γαρ βεβλημενον εστι ου πως μαχεσθαι .

Then in turn **Agamemnon** lord of braves replied to him ;

δ' αυτε Αγαμενων αναξ ανδρων προσειπεν Τον :

“**Nestor** , surely then since they are fighting at sterns of ships , then well-built wall
65 Νεστορ , δη επει μαχονται επι πρυμνησι νηυσιν , δ' τετυγμενον τειχος
has not protected us in any way , nor trench , upon which Danans suffered much ,
ουκ εχραισμε τι , ουδε ταφρος , επι η Δαναοι παθον πολλα ,
then hoped at heart that it would be an unbreakable defence for ships and for selves .
δε ελποντο θυμω εσεσθαι αρρηκτον ειλαρ τε νηων και αυτων :
Such I suppose must be dear intent of **Zeus Almighty** ; that Achaeans should perish here
70 ουτω που ειναι φιλον μελλει Διι υπερμενει , Αχαιους απολεσθαι ενθαδ’
nameless , far from Argos . For I knew it on the one hand , when **He** was eagerly aiding Danans ,
νωνυμνους απ’ Αργεος . γαρ ηδεα μεν οτε προφρων αμυνεν Δαναοισιν ,
and I know it now on the other hand , when **He** is giving glory to our enemies
οιδα νυν δε οτε κυδανει τους μεν
in the same way as **He** does to **The Blessed Gods** , since **He** has bound our might and hands .
ομως μακαρεσσι θεοισι , δε εδησεν ημετερον μενος και χειρας .
But come , just as I shall say , let us all obey . Let us drag all first line of ships next to **Sea** ,
75 αλλ αγεθ’ , ως αν εγων ειπω , παντες πειθωμεθα . ειρυσται οσαι πρωται νηες αγχι θαλασσης ,
then let us draw and pull them all into **Divine Sea** , and anchor them afloat with stones , until
δε ελκωμεν ερυσσομεν πασας εις διαν αλα , δ’ ορμισσομεν υψι επ’ ευναων , εις
the time when **Immortal Night** comes , which is also the time when Trojans refrain from war .
ο κεν αβροτη νυξ ελθη , ην και τη Τρωες αποσχωνται πολεμοιο :
Then thereafter we may draw out all ships . For there is no retribution for fleeing from ruin ,
80 δε επειτα κεν ερυσταιμεθα απασας νηας . γαρ ου τις νεμεσις φυγειν κακον ,
even by **Night** . Which is **Better** to flee from ruin by escaping or to be taken captive .”
ουδ’ ανα νυκτα . ος βελτερον προφυγη κακον φευγων ηε αλωη .

Accordingly then **Resourceful Odysseus** replied while looking from under his brow at him :

αρ’ δ’ πολυμητις Οδυσσευς προσεφη ιδων υποδρα Τον :
“**Son** of Atreus , what logos has escaped the barrier of Thine teeth ! You wretched being !
Ατρειδη , ποιον επος φυγεν ερκος σε οδοντων : ουλομεν’ ,
If only Thou were duly assigned to some other ill-favored army , and not be **Lord** over us !
85 αιθ ωφελες σημαινειν αλλου αεικελιου στρατου , μηδ ανασσεμεν αμμιν ,
Thou to whom **Zeus** has thus given from youth into old age to spin-out painful wars ,
οισιν Ζευς αρα εδωκε εκ νεοτητος ες γηρας τολουπειν αγαλεους πολεμους ,
for every one of us until we shall perish . Are Thou so eager to leave behind broad-wayed
εκαστος οφρα φθιομεσθα . δη ουτω μεμονας καλλειψειν ευρυαγυιαν
Trojan city , for the sake of which we suffer many hardships ? Silence ! That no other
Τρωων πολιν , εινεκ’ ης οιζυομεν πολλα κακα ; σιγα , μη τις αλλος
Achaean may hear this logos , which no man should indeed allow to pass through his mouth ;
90 Αχαιων τ’ ακουση τουτον μυθον , ον ου ανηρ κεν γε αγοιτο δια στομα

no one at all who has **Understanding** in his **Mind** to speak **Logos** that are **Exactly Fitting** , and
 τις παμπαν ος επισταιτο ησι φρεσιν βαζειν αρτια τ'
 who is sceptered **King** , and whom so many Argive troops obey , among whom **Thou** are **Lord** .
 ειη σκηπτουχος , και οι τοσσοιδ' Αργειοισιν λαοι πειθοιατο μετ' συ ανασσεις .
 But now I have nothing but scorn for thine mind , by speaking in such a way ; which urges ,
 95 δε νυν παγχυ ωνοσαμην σευ φρενας , ειπες οιον , ος κελευαι
 when war and **Her battle-cry** are here bound-together , to drag our well-benched ships to sea ,
 πολεμοιο και αυτης συνεσταοτος ελκεμεν ευσσελμους νηας αλαδ' ,
 so that on the one hand , Trojans may even more achieve their desired result , although they are
 οφρ' μεν Τρωσι ετι μαλλον γενηται ευκτα , περ εμ-
 already victorious , while on the other hand , sheer destruction falls upon us . For Achaeans
 -πης επικρατεουσιν , δ' αιπυς ολεθρος επιρρεπη ημιν . γαρ Αχαιοι
 will not keep fighting while ships are being drawn to sea , since they will keep looking round ,
 100 ου σχησουσιν πολεμον νηων ελκομενων αλαδ' , αλλ αποπαττανεουσιν ,
 then they will rush out of combat . Therein thine counsel will become clear , leader of armies !"
 δε ερωησουσι χαρμης . ενθα ση βουλη κε δηλησεται , ορχαμε λαων .

Then thereafter **Agamemnon** Lord of braves replied to him ;
 δ' επειτα Αγαμεμνων αναξ ανδρων ημειβετ' Τον :
 “O **Odysseus** , **Thine** rebuke has reached my heart in a very harsh way ; nevertheless I do not
 105 ω Οδυσευ , επιπη καθικεο με θυμον μαλα αργαλεη πως : αταρ εγων ου
 on the one hand , order that sons of Achaeans must drag their well-benched ships to sea
 μεν ανωγα υιας Αχαιων ελκεμεν ευσσελμους νηας αλαδ'
 against their will . Whereas on the other hand , whoever there is that may indeed now give
 αεκοντας . δ' ος ειη γ' νυν ενισποι
 better counsel than this one , whether young or old ; would thus be pleasing to me .”
 αμεινονα μητιν τησδε , η νεος ηε παλαιος : κεν δε ασμενω εμοι .

Then among them also spoke **Diomedes Good-war-cry** ;
 δε Τοισι και μετεειπε Διομηδης αγαθος βοην :
 “That man is at-hand , no need for Thee to seek for long , if Thou wilt be willing to listen ,
 110 ανηρ εγγυς , ου ματευσομεν δηθα , αι κ' εθελητε πειθεσθαι ,
 and if each of Thee bears no ill-will , because surely then , I am youngest in years among Thee .
 και εκαστος αγασησθε μη τι κοτω ουνεκα δη ειμι νεωτατος γενενηφι μεθ' υμιν :
 Thus I declare I come from Good Father ; and from lineage of **Tydeus** , whom burial-mound
 δ' εγω ευχομαι ειναι εξ αγαθου πατρος , και γενος Τυδεος , ον χυτη
 of **Earth** covers-over in Thebes . For three blameless sons were born to **Porthaos**
 115 κατα γαια καλυπτει Θηβησι . γαρ τριες αμυμονες παιδες εξεγενοντο Πορθει
 and they lived in Pleuron and steep Calydon , **Agrios** and **Melas** , and the third was
 δ' οικεον εν Πλευρωνι και αιπεινη Καλυδωνι , Αγριος ηδε Μελας , δ' τριτατος ην
 Knight **Oeneus** ; Father of my Father , and was **Preeminent** in **Excellence** of **Selves** .
 ιπποτα Οινευς , πατρος εμοιο πατηρ : δ' ην εξοχος αρετη αυτων .
 Thus on the one hand , while he remained there , on the other hand , my Father went wandering
 αλλ μεν ο μεινε αυτοθι , δ' εμος πατηρ πλαγχθεις
 to Argos and settled there . For thus , I suppose , **Zeus Willed** and **The Other Gods** .
 120 Αργει νασθη . γαρ ως που Ζευς ηθελε και αλλοι θεοι .
 There he married one of the daughters of **Adrastus** , and dwelt in a home **Abundant** in **Life** ,
 δ' εγημε θυγατρων Αδρηστοιο , δε ναιε δωμα αφνειον βιοτοιο ,

so also were plentiful wheat-bearing fields his , and many orchards of fruit-bearing trees
 δε αλις πυροφοραι αρουραι οι , δε πολλοι ορχατου φυτων
 were all about , and many sheep were his . Then he surpassed all Achaeans with the spear .
 125 εσαν αμφις , δε πολλα προβατ' εσκε οι : δε κεκαστο παντας Αχαιους εγχειη :
 This then Thou must have heard , if all I say is true . Then Thou will not say that I am indeed
 τα δε μελλετ' ακουσαν , ει περ ετεον . τω αν ουκ φαντες με γε
 worthless and impotent of stock and despise **The Logos** that I proclaim , which I will speak well .
 κακον και αναλκιδα γενος ατιμησαιτε μυθον πεφασμενον , ον κ' ειπω ευ .
 Come we must go towards the battle even if we are wounded . But once there , on the one hand ,
 130 δευτ' αναγκη ιομεν πολεμονδε και περ ουταμενοι . δ' επειτα ενθα μεν
Selves must keep away from combat ; away from missiles , that one of us may not perhaps take
 αυτοι εχωμεθα δηιοτητος εκ βελεων , τις μη που αιρηται
 wound on wound ; whereas on the other hand , we must urge-on and send-in others ,
 εκκος εφ' ελκει : δ' οτρυνοντες ενησομεν αλλους ,
 all those that have given in too soon to their dear heart and stand apart and do not fight.”
 περ οι το φεροντες παρος ηρα θυμω αφεστας' ουδε μαχονται .

So spoke **Diomedes** , and so accordingly on the one hand , they readily heard him and obeyed ,
 Ως εφαθ' , δ' αρα μεν οι μαλα κλυον του ηδ' επιθοντο :
 Then on the other hand , they set out to go , as **Agamemnon** lord of braves led them .
 δ' βαν ιμεν , Αγαμεμνων αναξ ανδρων ηρχε σφιν .

Neither did **Famed Earth-Shaker** keep a blind watch ;
 135 Ουδ' κλυτος Εννοσιγαιος ειχε αλαοσκοπην ,
 since **He** went among **Selves** in the **Likeness** of an ancient **Beacon** , then took hold of
 αλλα ηλθε μετ' αυτους εοικως παλαιω φωτι , δ' ελε
Agamemnon son of Atreus by right hand , and spoke by addressing him with **Winged Logos** ;
 Αγαμεμνονος Ατρειδαο δεξιτερην χειρ' , και φωνησας προσηυδα μιν πτεροεντα επεα :
 “**Son** of Atreus , surely then now I think , does destructive heart of **Achilles** rejoice
 Ατρειδη , δη νυν που ολοον κηρ Αχιλληος γηθει
 in his breast , as he clearly sees slaughter and rout of Achaeans , since there is nothing
 140 ενι στηθεσσι , δερκομενω φονον και φυζαν Αχαιων , επει ου
 in his heart/mind , not a trace . Thus on the one hand , so may he perish , may **God** so maim him .
 ενι οι φρενες , ουδ' ηβαιαι . αλλ' μεν ως απολοιτο , θεος δε σιφλωσει ε .
 Whereas on the other hand , **The Blessed Gods** do not bear any grudge at all against **Thee** ;
 δ' μακαρες θεοι ου κοτεουσιν πω μαλα παγχυ σοι ,
 thus even now , I think , Trojan leaders and rulers will raise dust over wide plain ,
 145 αλλ ετι που Τρωων ηγητορες ηδε μεδοντες κονισουσιν ευρυ πεδιον ,
 so that **Self** will see them fleeing in rout to their city from **Thine** ships and tents .”
 δ αυτος εποψεαι φευγοντας προτι αστυ απο συ νεων και κλισιαων .

So saying , **He** shouted-out mightily , as **He** sped over the plain .
 Ως ειπων , αυσεν μεγ' , επεσσυμενος πεδιοιο .
 As loud as shout of nine or ten thousand braves in combat , brought-together in strife
 οσσον επιαχον τ' εννεαχιλοι η δεκαχιλοι ανερες εν πολεμω , ξυναγοντες εριδα
 by **Ares** , so mighty a shout did **Lord Earth-Shaker** send forth from **His** breast ; so that
 150 Αρης , τοσσον οπα κρειων Ενοσιχθων ηκεν εκ στηθεσφιν : δε
He Implanted great strength to war and to fight without ceasing in heart of each Achaean .
 εμβαλ' μεγα σθενος πολεμιζειν ηδε μαχεσθαι αλληκτον καρδιη εκαστω Αχαιοισιν .

Then **Hera Golden-throne** was standing upon Summit of **Olympus Observing** with **Her Eyes** ;
 δ' Ἡρῃ χρυσοθρόνος στασ' ἀπο ριον ἐξ Οὐλυμποιο εἰσείδε ὀφθαλμοῖσι :
 thus on the one hand , **She Recognized Her Self-Brother and Brother-in-law** at once
 δ' μὲν ἐγὼ αὐτοκασίγνητον καὶ δαερα αὐτικά
 as **He** went busily about in battle which brings braves glory ; and so **She Rejoiced** at heart .
 155 τὸν ποίπνυοντα ἀνα μάχην κυδιανείραν , δὲ χαιρε θυμῷ :
 While on the other hand , **She Observed Zeus** seated on topmost peak of many-fountained **Ida** ,
 δ' εἰσείδε Ζηνά ἡμενον ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἰδῆς ,
 then **He** became *hateful* to **Her** heart . Thus thereafter **Ox-eyed Queenly Hera** took thought of
 δὲ οἱ ἐπλετο στυγερὸς θυμῷ . δ' ἐπεὶ βῶπις ποτνία Ἡρῇ μερμηρίζει
 in what way **She** might *deceive* **The Mind** of **Aegis-bearing Zeus** .
 160 ὁππῶς ἐξάπαφοιτο νοὸν αἰγιοχοῖο Διὸς .

And thus , this plan came to **Light** as **Best** in **Her** heart ; to go to **Ida** ,
 δὲ ἡδὲ βούλῃ φαίνεται ἀρίστη κατὰ οἱ θυμὸν , ἐλθεῖν εἰς Ἰδὴν
 once **She** had **Adorned Self In a Beautiful Way** ,
 εἰ ἐντυνασάν αὐτὴν εὖ ,
 if **He** might *long* (**Phaedrus 255C**) to lie at **Her** side so as to *touch skin* in **Loving-embrace** ,
 εἰ πῶς ἡμειραιτο παραδραθεῖν ἡ χροίῃ φιλοτητι
so that **She** might shed *harmless* and *balmy* **Sleep** upon **His** eyelids and **His Sagacious Mind** .
 165 δ' χεὺν τε ἀπῆμονα τε λιαρὸν ὕπνον ἐπὶ τῷ βλεφαροισινίδε πευκαλιμησι φρεσὶ .
 And so **She** set out to go to **Her Inner-chamber** , which **Her Dear Son Hephaestus** had built ,
 δ' βῆ μὲν ἐς θάλαμον , οἱ φίλος υἱὸς Ἡφαίστος ἐτευξεν ,
 by fitting strong doors to doorposts with secret bolt , which no other **God** could thus open .
 ἐπήρσε πυκινὰς θύρας σταθμοῖσιν κρυπτῇ κληιδί , τὴν οὐ ἄλλος θεὸς δ' ἀνώγειν :
Therein She Entered indeed and shut **Its** bright doors . First of all on the one hand ,
 ἐνθ' ἡ εἰσελθούσα γ' ἐπεθηκε φαεινὰς θύρας . πρῶτον μὲν
She Cleansed every stain from **Her enticing skin** with *ambrosia* , then **She Anointed Her skin**
 170 καθήρην παντὰ λυμάτα ἀπὸ ἡμεροεντός χροὸς ἀμβροσίῃ , δὲ ἀλειψάτο
 richly , with sweet *ambrosial* oil , whose sweet fragrance would accordingly reach
 λίπ' ἐδάνω ἀμβροσίῳ ἐλαίῳ , οἱ τεθυμένοι αὐτῇ ἦεν ῥα ἴκετ'
 to **Earth** and **Heaven** alike , if also sprinkled in **The Bronze-threshold Home** of **Zeus** .
 ἐς γαίαν τε καὶ οὐρανὸν ἐμπῆς καὶ κινυμένοιο κατὰ τοῦ χαλκοβάτες δῶ Διὸς .
 Thus **She Anointed** indeed **Her beautiful skin** with this , and **Combed Her Flowing hair**
 175 ῥ' ἡ ἀλειψάμενη γ' καλὸν χροά τῷ ἰδε πεξάμενη χαιτάς
 and with **Her** own **hands** , **Plaited Her beautiful** , **ambrosial Locks** , **Shining-brightly** from
 χερσὶ ἐπλεξε καλοὺς ἀμβροσίους πλοκαμούς φαεινοὺς ἐκ
Her Immortal Head . Then **She** wrapped about *ambrosial robe* , which **Athena** had *worked*
 ἀθανάτοιο κρατός . δ' ἀρ' ἐσαθ' ἀμφὶ ἀμβροσίον εἶον , ὃν Ἀθηνῆ ἀσκησασα
 and *smoothed* for **Her** , and upon which **She Set** many *intricate-designs* ; then **She Pinned** about
 ἐξυσ' οἱ , δ' ἐνὶ τίθει πολλὰ δαίδαλα : δ' περόνατο κατὰ
Her Breast golden jewelry , then put on **Her girdle** fitted with one hundred *tassels* , then **She**
 180 στήθος χρυσεῖης ἐνετήσι , δὲ ζώσατο ζώνῃ ἀραρυῇ ἑκατὸν θυσανοῖς , δ' ἀρὰ
Inserted in **Her** well-pierced **Ear-lobes intricately-worked** three-eyed *earrings* ;
 ἤκεν ἐν εὐτρητοῖσι λοβοῖσι μοροέντα τριγλῆνα ἑρμάτα ,
 and thus **She Beamed** with **Much Grace** .
 δ' ἀπελάμπετο πολλὴ χάρις .

Then **She Set Above Over All A Beautiful Newly-made Head-dress**
 δ' εφ' υπερθε καλυψατο καλω νηγατεω κρηδεμνω
Resplendent Through-out , since **It** was **White** as **The Sun** ;
 185 θεαων δια , δ' ην λευκον ως ηελιος :
 then beneath **Her shining/anoined feet She Bound beautiful sandals** .
 δ' υπο λιπαροισιν ποσσι εδησατο καλα πεδιλα .
 Whereas surely then , when **She** had decked **All Adornment** about **Her skin** ,
 αυταρ δη επειθηκατο παντα κοσμον περι χροι ,
She then went forth from **Her Inner-chamber** , then **She Summoned Aphrodite**
 ρ' βη ιμεν εκ θαλαμοιο , δ' καλεσσαμενη Αφροδιτην
 apart from **The Other Gods** , and **Spoke This Logos** ;
 απανευθε προς των αλλων θεων ειπε μυθον :

“Will **Thou** obey **Me** now , **Dear Child** , whatever **I** may say , or will **Thou** refuse ,
 190 η ρα πιθοιο μοι νυν , φιλον τεκος , οτι τι κεν ειπω , η κεν αρνησαιο ,
 by being resentful indeed at heart , because **I** give aid to Danans , while **Thou** to Trojans ?”
 το κοτεσσαμενη γε θυμω , ουνεκα εγω αρηγεις Δαναοισι , δε συ Τρωεσσιν ;

Then **Aphrodite** , **Daughter** of **Zeus** thus replied to **Her** ;
 επειτα Αφροδιτη θυγατηρ Διος δ' ημειβετ' Την :
“Hera , Revered Goddess , Daughter of **Great Kronos** , **Speak** what is in **Thine Mind** ,
 Ηρη , πρεσβα θεα , θυγατερ μεγαλοιο Κρονοιο , αυδα ο τι φρονεις ,
 since **My Heart** Bids **Me** to Fulfill , if **I** can Fulfill and if indeed it is Fulfilable .”
 195 δε θυμος ανωγεν με τελεσαι , ει δυναμαι τελεσαι και ει γε εστιν τετελεσμενον .

Then with **crafty/deceitful-Mind Queenly Hera** spoke to **Her** :
 δ' δολοφρονεουσα ποτνια Ηρη προσηυδα Την :
 “Give **Me** now **love** and **longing** , with which **Thou seduces** all **Immortals** and mortal humans .
 δος μοι νυν φιλοτητα και ιμερον , ω συ δαμνα παντας αθανατους τε ηδε θνητους ανθρωπους .
 For **I** go **Beyond The Limits** of **All-nurturing Earth** , to **See Oceanos** , and **Mother Tethys** ,
 200 γαρ ειμι πειρατα πολυφορβου γαιης , ογομενη Ωκεανον , τε και μητερα Τηθυν ,
 from whom **The Gods Arise** , who Nursed and Reared **Me Well** within **Their Domains** ,
 γεν- θεων -εσιν , οι τρεφον ηδ' ατιταλλον με ευ σφοισι δομοισιν ,
 having received **Me** from **Rhea** , when **Wide-Seeing Zeus** placed **Kronos**
 δεξαμενοι Ρειας , οτε ευρυοπα Ζευς καθεισε Κρονον
Beneath The Earth and the **Un-harvested Sea** . **Them I** go to **See** , and to **Free Them**
 205 νερθε γαιης τε και ατρυγετοιο θαλασσης : τους ειμ' ογομενη , και λυσω
 from **Their** endless strife , for much time has already passed that **They** have held aloof from
 σφ' ακριτα νεικεα : γαρ δηρον χρονον ηδη απεχονται
 each other ; from **Their Marriage-bed** and **Friendship** , since wrath has fallen on **Their** heart .
 αλληλων ευνης και φιλοτητος , επει χολος εμπεσε θυμω .
 If **I** were to persuade Dear Heart of **These** with **Logos** and indeed set **Them** in marriage bed
 ει παραιπετιθουσα φιλον κηρ κεινω επεεσσι γ ανεσαιμι εις ευνην
 to be **United** in **Love** , then **I** would always be called Dear and Revered by **Them** .”
 210 ομωθηναι φιλοτητι , κε αιει καλειομην φιλη τε και αιδοιη σφι .

Then in turn **Laughter-loving Aphrodite** replied to **Her** ;
 δ' αυτε φιλομμειδης Αφροδιτε προσεειπε Την :

“It cannot **Be** , nor is it **Reasonable** , that **Thine Logos** be denied ;
ουκ εστ’ ουδε εοικε τεον επος αρνησασθαι :
for **Thou Sleeps enfolded in The Arms** of **The Noblest Zeus** .”
γαρ ιαυεις αγ- εν -κοινησιν του αριστου Ζηνος .

Thus **She** spoke , and released from **Her Breast Her** embroidered many-colored **Girdle** ,
215 Η , και ελυσσατο απο στηθεσφιν κεστον ποικιλον ιμαντα ,
in which are also fashioned **all Charms** ; wherein on the one hand , there is **Friendship** ,
ενθα οι τε τετυκτο παντα θελκτηρια : ενθ’ μεν ενι φιλοτης ,
wherein on the other hand , there is **longing** , wherein there is face-to-face **fond-intercourse** ,
εν δ’ ιμερος , εν δ’ παρφασις οαριστυς ,
which also **closely deceives/beguiles/steals The Mind/Intellect** even of **The Mindful** .
η τ’ πυκα εκλεψε νοον περ φρονεοντων .
This She thus placed in **Her Hands** and addressed **This Logos** to **Her** by **Name** ;
220 τον ρα εμβαλε οι χερσιν τ’ εφατ’ επος τ’ εκ ονομαζε :
“**Hera** here now , place **This** many-colored **Girdle** upon **Thine Bosom** ,
τη νυν , εγκατθεο τουτον ποικιλον ιμαντα τεω κολπω ,
in which *everything* has been fashioned , **I** say that **Thou** will indeed not return
ενι ω παντα τετευχεται , φημι σε γε ουδε νεεσθαι
unsuccessful ; with whatever **Thou** eagerly-desires in **Thine Heart/Mind** .”
απρηκτον , ο τι μενοινας σησι φρεσι .

So **Spoke Aphrodite** , then **Cow-eyed Queenly Hera Smiled** ,
Ως φατο , δε βοωπις ποτνια Ηρη μειδησεν ,
and then **Smiling** , **She** then placed **Her Girdle** upon **Her Bosom** .
δ’ μειδησασα επειτα εγκατθετο εω κολπω .
Then on the one hand , **Aphrodite Daughter** of **Zeus** went **Home** , while on the other hand ,
Η μεν Αφριδιτη θυγατηρ Διος εβη προς δωμα , δ’
Hera darted away and left **Olympian Summit** , then skipped-over Pieria and lovely Emathia
225 Ηρη αιξασα λιπεν Ουλυμποιο ριον , δ’ επιβασα Πιερινη και ερατεινην Ημαθιην
speeding over highest peaks of snowy mountains of horse-herding Thracians ,
σευατ’ εφ’ ακροτατας κορυφας νιφοεντα ορεα ιπποπολων Θρηκων ,
nor did **Her Feet** touch **The Earth** ; then **She** skipped over billowy **Sea** from Athos ,
ουδε ποδοιιν μαρπτε χθονα : δ’ εβησετο επι κυμαινοντα ποντον εξ Αθωω ,
and thus **She** arrived at Lemnos , city of **Divine Thoas** .
230 δ’ εισαφικανε Λημνον , πολιν θεοιο Θοαντος .
Therein **She** met **Sleep** ; brother of **Death** ; and accordingly took **Him** by the hand
ενθ’ ξυμβλητο Υπνω , κασιγνητω Θανατοιο , τ’ αρα φυ οι χειρι
and spoke to **Him** by name ;
τ’ εφατ’ τ’ εκ ονομαζεν :
“**Sleep** , **Lord** of **All Gods** and of all human-beings , if ever **Thou** has listened to **My Logos** ,
Υπνε , αναξ παντων τε θεων τ’ παντων ανθρωπων , δη ποτ’ ημεν εκλυες εμον επος ,
so also even now obey , and thus **I** will owe **Thee Gratitude** all **My Days** . **Lull to Sleep**
235 δη και ετι νυν πειθεν δε εγω κε ιδεω τοι χαριν παντα ηματα . κοιμησον
Gleaming Eyes of **Zeus** beneath **His** brows , as soon as **I** shall have laid down by **Him**
φαεινω οσσε Ζηνος υπ’ οφρυσιν , αυτικ’ επει εγω κεν παραλεξομαι
in **Friendship** . Then **I** will give to **Thee** beautiful golden throne as gift ; forever imperishable .
εν φιλοτητι . δε δωσω τοι καλον χρυσειον θρονον δωρα , αιει αφθιτον :

Thus **My Son Hephaestos Lame-of-both-legs** will fashion it elaborately ,
 δε εμος παις Ηφαιστος αμφιγυηεις κ' τευξει ασκησας ,
 then **He** will set a foot stool beneath it , upon which **Thou** may rest **Thine** shining feet
 240 δε ησει ποσιν θρηνυν υπο , τω κεν επισχοιης λιπαρους ποδας
 as **Thou** drinks at banquet .”
 ειλαπιναζων .

Then **Sound-Sweet Sleep** replied to **Her** by saying :
 δ' νηδυμος Υπνος απαμειβομενος Την προσεφωνεε :
 “**Hera , Revered Goddess , Daughter of Mighty Kronos** , on the one hand ,
 Ηρη , πρεσβα θεα , θυγατερ μεγαλοιο Κρονοιο , μεν
 I would indeed easily lull to sleep any other of **The Everlasting Gods** ,
 εγω κεν γε ρεια κατευνησαιμι αλλον αιγιγενεταων θεων ,
 even if it were **The Flowing Rivers of Oceanos** , from whom **They** have all been generated .
 και αν ρεεθρα ποταμοιο Ωκεανου , περ ος παντεσσι τετυκται γενεσις :
 Whereas on the other hand , I will indeed , neither come near **Zeus Son of Kronos** ,
 δ' εγω αν γε ουκ ικοιμην ασσον Ζηνος Κρονιονος ,
 nor will I lull **Him** to sleep , unless indeed **Self** so orders .
 250 ουδε κατευνησαιμ' , μη οτε γε αυτος κελευοι .
 For already at another time a command of **Thine** taught **Me** a lesson . That **Day** when
 γαρ ηδη και αλλο εφετμη τεη επι- με -νυσσεν . κεινος τω ηματι οτε
High-Hearted Son of Zeus sailed from Ilios , after having sacked Trojan city . Surely then ,
 υπερθυμος υιος Διος επλεεν Ιλιοθεν , εξαλαπαξας Τρωων πολιν . η τοι
 on the one hand , **I Charmed Mind of Aegis-Bearing Zeus** by pouring Sweet-Sleep about **Him** ,
 μεν εγω εθελξα νοον αιγιοχοιο Διος αμφι- νηδυμος -χυθεις :
 while on the other hand , **Thou** devised trouble in **Thine** heart , by raising troublesome blasts
 δε συ μησαο κακα θυμω , ορσας' αργαλεων αητας
 of **Winds** over **The Sea** , which then carried **Heracles** away to well-peopled Cos , far from
 255 ανεμων επι ποντον , και επειτα απε- μιν -νειακας ευ ναιομενην Κοωνδ , νοσφι
 all his Dear-ones . But when **Zeus** awoke **He** was angry , and so **He** hurled **The Gods** about
 παντων φιλων . δ' ο επεγρομενος χαλεπαινε , ριπταζων θεους κατα
His Home , but **He** sought for **Me** above all , and would have hurled **Me** from **The Ether**
 δωμα , δ' ζητει εμε εξοχα παντων : και κε εμβαλε μ' απ' αιθερος
 into **The Sea** to be seen no more , if I had not been saved by **Night , Tamer of Gods** and braves .
 ποντω αιστον , ει μη εσαωσε Νυξ δμητειρα θεων και ανδρων :
 To **Her** I came in **My** flight , and thus **Zeus** halted although **He** was angry ,
 260 την ικομην φευγων , δε ο παυσατο περ χωομενος ,
 for **He** hesitated to do anything displeasing to **Swift Night** .
 γαρ αζετο ερδοι μη αποθυμια θοη Νυκτι .
 And now again **Thou** commands **Me** to fulfill this other impossible task !”
 νυν αυ ανωγας μ' τελεσσαι τουτο αλλο αμηχανον .

Then in turn **Cow-eyed Queenly Hera** replied to **Him** ;
 δ' αυτε βοωπις ποτνια Ηρη προσειπε Τον :
 “**Sleep** , why then does **Thou** eagerly-strive after this in **Thine Mind** ? Does **Thou** suppose that
 Υπνε , τη δε συ μενοινας μετα ταυτα σησι φρεσι ; η φης
Wide-Seeing Zeus , will aid Trojans just as when **He** grew angry for the sake of **His Son**
 265 ευρυοπα Ζην αρηξεμεν Τρωεσσιν ως περιχωσατο ως εοιο παιδος

Heracles ? Come along then , **I** will give **Thee One** of the **Younger Graces** to marry and
Ηρακλῆος ; ἰθὺς ἀλλ’ , ἐγὼ κε δώσω τοι μίαν ὀπλοτεράων Χαρίτων ὀπιεμένην καὶ
to be called **Thine Wife** , **Pasithea** , for whom **Thou** has *forever longed every Day* .”
κεκλησθαι σὴν ἀκοιτὴν , Πασιθεὴν , ἧς αἰεὶ ἡμεῖραι πάντα ἡμέματα .

So spoke **Hera** , and so **Sleep** rejoiced , then replied by saying ;
270 Ὡς φάτο , δ’ Ὑπνὸς χηράτο , δὲ ἀμειβομένης προσήυδα :
“Come now , swear to **Me** by **Inviolable Water** of **Styx** , and with one hand laying hold
ἀγρεὶ νῦν ὁμοσσοῦν μοι ἀάατον ὕδωρ Στυγὸς , δὲ μὲν τῇ ἑτέρῃ χειρὶ ἐλε
of **Much-Bountiful Earth** , but with the other the **Shimmering Sea** , so that **All The Gods**
πολυβοτείραν χθονά , δ’ τῇ ἑτέρῃ μαρμαρεὴν ἀλά , ἵνα ἀπαντὰς οἱ θεοὶ
who are below about **Kronos** may be our witnesses , that **Thou** will truly give to **Me**
275 ὥσ’ εὐνέες ἐνερθε ἀμφὶς Κρόνον νῶϊν ματτυροὶ , μὲν ἡ δώσειν ἐμοὶ
One of the **Younger Graces** , **Pasithea** , and for whom **Self** has *longed every Day* .”
μίαν ὀπλοτεράων Χαρίτων , Πασιθεὴν , τ’ ἧς αὐτὸς ἐλδομαὶ πάντα ἡμέματα .

So **He** spoke , nor did **White-Armed Goddess Hera** fail to obey , but swore as **He** said ,
Ὡς εἶπεν , οὐδ’ ἑλκωλένοιο θεὰ Ἥρῃ ἀπιθήσε , δ’ ὀμνυέως ἐκέλευε ,
then invoked by name **All The Gods Under-Tartarus** , who are called **Titans** .
δ’ ὀνομήεν ἀπαντὰς τοὺς θεοὺς ὑποταρταρίους , οἱ καλεῖνται Τίτηνες .
Whereas when **She** had thus sworn and completed the oath , **They** went forth leaving city
280 αὐτὰρ ἐπεὶ ῥ’ ὁμοσέν τε τελευτήσεν τε τὸν ὅρκον , τῷ βῆτην λιπόντε ἀστυ
of Lemnos and Imbros , **Clothed in mist** , quickly traversing **Their** course .
Λημόντε καὶ Ἰμβροῦ , ἐσσημένῳ ἡέρα , ῥιμφὰ πρῆσσοντε κελυθόν .
Then **They** came to many-fountained **Ida** , **Mother** of wild beasts , to Lekton (The Chosen) ,
δ’ ἱκεσθὴν πολυπιδάκα Ἰδὴν , μήτερα θηρῶν , Λεκτόν ,
where **They** first left the **Sea** ; then **They** went on to dry land , then to highest forest
οἱ πρῶτον λιπετήν ἀλά : δ’ τῷ βῆτην ἐπὶ χερσού , δὲ ἀκροτάτῃ ὕλῃ
which shook beneath **Their** feet . There on the one hand , **Sleep** halted before **He** was **Seen**
285 σείετο ὑπὸ ποδῶν . ἐνθ’ ἔμεινε παρὸς ἰδεσθαι
by **The Eyes** of **Zeus** , and climbed a very tall fir tree , the tallest which at that time grew in **Ida**
ὅσση Δίος , ἀναβάς περιμήκετον ἐλάτῃν , μακροτάτῃ ἣ τότε πεφυῖα ἐν Ἰδῇ
which reached **The Ether** through mists . Thereon **He** sat **Hidden** by fir branches , in **Likeness**
ἱκάνεν αἰθερὶ δι’ ἡέρος : ἐνθ’ ἦσ’ ἐπεφυκασμονος εἰλατινοῖσιν ὀζοῖσιν ἐν ἐναλγικίῳ
of a clear-voiced mountain bird which **The Gods** call Chalcis , but braves call Kumindin .
290 λυγρὴ ὀρεσσι ὀρνίθι ἦν τ’ θεοὶ κικλήσκουσι χαλκίδα , δὲ ἀνδρες κυμίνδιν .
While **Hera** on the other hand , swiftly came up to Gargaron Summit of lofty **Ida** ;
Ἥρῃ δὲ κραίπνως προσεβήσετο Γαργάρον ἀκρον ὑψηλῆς Ἰδῆς :
Then **Zeus Cloud-gatherer** **Saw Her** . But as **He Saw Her** , so also did **Love Enfold**
δὲ Ζεὺς νεφέληγερετα ἰδεῖ . δ’ ὥς ἰδὲν , ὥς ἐρῶς ἀμφεκαλύψεν
His Sagacious Mind , such as when **They First Mingled** in **Love** (Par 143A-5) , going to bed
πυκινὰς φρένας , οἷον ὅτε πρῶτον ἐμισγέσθην φιλοτῆτι , φοιτῶντες εἰς εὐνήν
Unseen by **Their** Dear **Parents** . Then **He** stood in front of **Self** and spoke **This Logos** ,
295 ληθόντες φίλους τοκῆας . δ’ στή προπαροίθεν αὐτῆς τ’ εἶπεν ἑπὶ
addressing **Her** by name ;
τ’ ἐκ ὀνομαζέεν :

“**Hera** , Does **Thou** **Yearn** to come **Here In This Way** from **Olympus** ?

Ἥρῃ μεμαυῖα ἱκάνεις τοδ’ πῇ κατ’ Οὐλύμπου ;

Whereas horses and chariot are not present , upon which **Thou** might mount .”

δ’ Ιπποι και αρματα ου παρεασι , των κ’ επιβαιης .

Then with **crafty/deceitful-Mind Queenly Hera** addressed **Him** ;

300 δε δολοφρονεουσα ποτνια Ηρη προσηυδα Τον :

“**I** am going **Beyond The Limits** of **Much-Bountiful Earth** , to **See** both **Oceanos** ,

ερχομαι πειρατα πολυφορβου γαιης , οψομενη τε Ωκεανον ,

and **Mother Tethys (Unlimited)** , **Source/Origin** of **The Gods** , who Nursed and

και μητερα Τηθυν , γενεσιν θεων , οι τρεφον ηδ’

Reared **Me Well** within **Their Domains** . **Them I** go to **See** , and to **Free Them** from

305 ατιταλλον με ευ σφοισι δομοισιν : τους ειμ’ οψομενη , και λυσω σφ’

endless strife , for much time has already passed that **They** have held aloof from each other ;

ακριτα νεικεα : γαρ δηρον χρονον ηδη απεχονται αλληλων

from **Their Marriage-bed** and **Friendship** , since wrath has fallen on **Their** heart .

ευνης και φιλοτητος , επει χολος εμπεσε θυμω .

Whereas **My** horses stand at lower-slope of many-fountained **Ida** , which will carry **Me**

δ’ ιπποι εστας’ εν πρυμνωρειη πολυπιδακος Ιδης , οι οισουσιν μ’

over both dry-**Land** and moist-**Sea** . But now , it is for **Thy** sake that **I** have come

επι τε τραφερην και υγρην . δε νυν ει- σευ -νεκα ικανω

here In This Way from **Olympos** , so that **Thou** may not be angry with **Me** afterwards ,

310 δευρο τοδ’ κατ’ Ουλυμπου , πως μη χολωσαι μοι μετεπειτα ,

if **I** should **secretly** go to **The Domain** of **Deep-flowing Oceanos** .”

αι κε σιωπη οιχωμαι προς δωμα βαθυρροου Ωκεανοιο .

Then **Zeus Cloud-gatherer** replied to **Her** by saying ;

δ’ Ζευς νεφεληγερετα απαμειβομενος Την προσεφη :

“**Hera** , on the one hand , **Thou** may set-out to be **There** later-on .

Ηρη , μεν ορμηθηναι εστι κεισε υστερον και ,

For **Ourselves** on the other hand , come , let **Us** lay-down to take **Delight** in **Lovingness** !

νωι δ’ αγ’ ευνηθεντε τραπειομεν εν φιλοτητι .

For not ever yet has **Love** for **Goddess** nor woman been shed about **Me In This Way**

315 γαρ ου ποτε πω ερος θεας ουδε γυναικος περιπροχυθεις μ’ ωδε

overpowering heart within **My** breast , not even when **I** was in **Love** with wife of Ixion ,

εδαμασσεν θυμον ενι στηθεσσι , ουδ’ οποτ ηρασαμην αλοχοιο Ιξιονιης ,

who bore **Peirithous** , peer of the Gods in counsel ; nor with fair-ankled Danaes ,

η τεκε Πειριθοον , αταλαντον θεοφιν μηστωρ : ουδ’ οτε περ καλλισφυρον Δαναης

daughter of Akrision , who bore Perseus , distinguished over all braves ;

320 Ακρισιωνης , η τεκε Περσηα , αριδεικετον παντων ανδρων ;

nor with Virgin-Maiden of far-famed Phoenix , who bore **Me** Minos and godlike Radamanthun ;

ουδ’ οτε κουρης τηλεκλειτοιο Φοινικος , η τεκε μοι Μινων τε και αντιθεον Ραδαμανθυν :

nor with Semele nor Alcmene in Thebes , and she gave birth to her son strong-minded **Heracles** ;

ουδ’ οτε περ Σεμελης ουδ’ Αλκμηνης ενι Θηβη , ρ η γεινατο παιδα κρατεροφρονα Ηρακληα :

325 while Semele who bore **Dionysus** , joy of mortals ; nor **Demeter fair-haired Mistress** ;

δε Σεμελη η τεκε Διωνυσον , χαρμα βροτοισιν : ουδ’ οτε Δημητρος καλλιπλοκαμοιο ανασσης ,

nor **glorious Leto** ; nor **Thy Self** , as now **I Love Thee** and sweet **Longing** lays hold of **Me** .”

ουδ’ οποτε ερικυδεος Αητους , ουδε σευ αυτης , ως νυν εραμαι σεο και γλυκος ιμερος αιρει με .

Then with **crafty/deceitful-Mind Queenly Hera** addressed **Him** :
 δε δολοφρονεουσα ποτνια Ηρη προσηυδα Τον :
 “**Most Dread Son of Kronos** , what **Logos** has **Thou Spoken** ! If **Thou** now **longs**
 330 αινοτατε Κρονιδη , ποιον τον μυθον ειπες . ει νυν λιλαιεαι
 to be bedded in **Lovingness** upon Summit of **Ida** , while everything is plain to **Sight** !
 ευνηθηναι εν φιλοτητι εν κορυφησι Ιδης , δε τα απαντα προπεφανται :
 How would it be for **Us** , if **One** of **The Everlasting Gods** would **Look** upon **Us** as **We** sleep ,
 πως κ’ εοι , ει τις αιειγενεταων θεων αθρησειε νωι ευδοντ’ ,
 then proceed to make it known to all **The Gods** ? Then **I** would not indeed arise from bed
 335 δε μετελθων πεφραδοι πασι θεοισι ; εγω αν ουκ γε ανστασα εξ ευνης
 to go to **Thine Home** ; since that would be reprehensible . But surely then if **Thou** so wishes
 νεοιμην προς τεον δωμα , δε κεν ειη νεμεσσητον . αλλ’ δη ει ρ’ εθελεις
 and it has arisen in **Thine** Dear Heart , then there is **Thine** Inner-chamber , that **Thine** dear son
 και επλετο τοι φιλον θυμω , εστιν τοι θαλαμος , τον τοι φιλος υιος
Hephaestus , fashioned , by fitting-close-together strong doors to door-posts .
 Ηφαιστος , ετευξεν , επηρσεν πυκινας θυρας σταθμοισιν :
 Therein let **Us** go to lie down , since the bed is now pleasing to **Thee** .”
 340 ενθ’ ιομεν κειοντες , επει ευνη νυ ευαδεν τοι .

Then **Zeus Cloud-gatherer** replied to **Her** by saying ;
 δ’ Ζευς νεφεληγερετα απαμειβομενος Την προσεφη :
 “**Hera** , there is indeed no need to fear that any **God** nor brave will **See** ,
 Ηρη , το γε μητε δειδιθι τιν’ θεων νητε ανδρων οψεσθαι :
 for **I** shall enfold **Thee** within such a **cloud of gold** ; through which not even
 εγω αμφικαλυψω τοι τοιον νεφος χρυσειον : δια— ουδ’ περ
Helios/The Sun could **See Us** , although **His Eye-Sight** is the keenest for **Seeing** .”
 345 Ηελιος αν —δρακοι νωι , ου τε και φαος πελεται οξυτατον εισοραασθαι .

Then , **The Son of Kronos** held **His Wife** in **His Arms** , and then **Divine Earth** grew
 Η ρα , παις Κρονου εμαρπτε παρακοιτην ην αγκας , και δ’ δια χθων φυεν
 fresh-sprung grass under **Them** , and dewy lotus , and crocus , and hyacinth thick
 νεοθηλεα ποιην υπο τοισι , θ ερσηεντα λωτον ιδε κροκον ηδ υακινθον πυκνον
 and soft , which kept **Them** above **the ground** . On this **They** lay , while clothed about
 350 και μαλακον , ος εεργε απο υψος χθονος . ενι τω λεξασθην , δε εσσαντο επι
 in **beautiful , golden cloud** ; from which fell drops of **glistening dew** . So **The Father** slept
 καλην χρυσειην νεφελην : δ’ απεπιπτον στιλπναι εερσαι . Ως μεν ο πατηρ ευδε
 in **Peace** upon Gargaron Summit , subdued by **sleep** and **love** , while holding **Wife** in arms .
 ατρεμας ανα Γαργαρω ακρω , δαμεις υπνω και φιλοτητι , δ’ εχε ακοιτην αγκας :
 While **Sweet Sleep** set out to run to Achaean ships to bring report to **Earth-moving**
 δε νηδυμος Υπνος βη θεειν επι Αχαιων νηας ερεων αγγελιην γαιηοχω
Earth-Shaker ; and thus while standing next to **Him He** spoke **Winged Logos** ;
 355 Εννοσιγαιω : δ’ ισταμενος αγχου προσηυδα πτεροεντα επεα :
 “**Poseidon** , now assist Danans with **Eager-Mind** and grant them glory , even if for a short time ,
 Ποσειδαον , νυν επαμυνε Δαναοισι προφρων , και οπαζε σφιν κυδος περ μινυνθα ,
 while **Zeus** still sleeps , since **I** have covered-over **Self** with soft , deep sleep ,
 οφρ’ Ζευς επι ευδει , επει εγω καλυψα αυτω περι μαλακον κωμα :
 since **Hera** has **deceived Him** to be bed in **Lovingness** .”
 360 δ’ Ηρη παρηπαφεν ευνηθηναι εν φιλοτητι .

Proclus' Commentary on The Republic

14 What *The Communion* of *Zeus with Hera* obscurely-signifies/puzzles/riddles ;
1Α Τι η συνουσια του Διος προς την Ηραν αινιττεται ,
and what The Adornment of *Hera* signifies ;
και τις ο κοσμος της Ηρας ,
and what The Place in which *The Communion* took place signifies ,
και τις ο τοκος εν ω η συνουσια
and what *The Love* of *Zeus* signifies ; and what the *Divine Sleep* signifies ;
και τις ο ερωσ του Διος , και τις ο θειος υπνος ,
and simply , what is the explanation of that whole mythology .
και απλως της εξηγησις εκεινης πασης μυθολογιας .

Therefore to those objections of Socrates it was not difficult to reply. But a greater puzzle still
ουν Προς τας τοιαυτας επιστασεις του Σωκρατους ου χαλεπον απανταν . δε μειζων απορια επι
remains for us , which is greater and more difficult in regards to The Communions of Zeus with
εκδεχεται ημας ουσα μεγιστων και χαλεπωτερα περι των συνουσιων του Διος προς
with Hera . For Socrates reprehends this also , as by no means fit to be heard by the young .
την Ηραν . γαρ ο Σωκρατης ανεκινησεν ταυτην και ως ουδαμη προσηκουσαν ακροασθαι νεοις .
For how could it not appear to be entirely unlawful , on the one hand , to suspect The Greatest
γαρ πως αν τοιαυτα ου δοξειεν παντελως αθεμιτον μεν υπονοειν του μεγιστου
of The Gods to be forgetful of all His former decrees by His love for Hera , so that *Self*
των θεων ειναι επελαθετο παντων των δεδομενων δια τον ερωτα προς την Ηραν , δε οτι αυτου
could have intercourse with The Goddess upon the ground , by being unable to wait to enter into
συγγενεσθαι τη θεω χαμαι , μηδε ανασχομενος εσπευσεν ελθειν εις
their bed-chamber , and even condescends to speak in the language of human lovers . For in the
το δωματιον , και υπεμεινεν φραξασθαι τα των ανθρωπινων εραστων . γαρ μεν
first place each one of these prefer before all matters a conjunction with the object of their love ;
πρωτον εκαστος εκεινων προτιθησι ομου απαντων πραγματων την συναφην προς το ερωμενον ,
and in the next place they say that they experience that which they experience even more than in
και επειτα φησιν πεπονθεναι ων πεπονθεν μειζω εν
any former time . For Zeus is made to speak in the following way ;
τω προσθεν χρονω . γαρ ο Ζευς πεποιηται λεγων τοιαυτα :

For not ever yet has *Love* for *Goddess* nor woman been shed about *Me In This Way*
315 γαρ ου ποτε πω ερος θεας ουδε γυναικος περιπροχυθεις μ' ωδε
overpowering heart within *My* breast ,
εδαμασσεν θυμον ενι στηθεσσι ,

And that He also loved *Self* in a greater way
και οτι και ερα αυτης μειζονως

such as when *They First Mingled* in *Love* (Par 143A-5) , going to bed
οιον οτε πρωτον εμισγεσθην φιλοτητι , φοιτωντε εις ευνην
Unseen by *Their* Dear *Parents* .
295 ληθοντε φιλους τοκηας .

Thus on the one hand , our Leader (**Syrianos**) of **Self** has led the way by revealing beforehand
 ουν μεν ημετερος καθηγεμων αυτου προηγουμενην εξεφηνεν καταβαλλομενος
 the occult theory of all The Realities contained in this myth in a most divinely inspired way .
 την απορρητον θεωριαν απαντα πραγματειαν εις τουτον τον μυθον ενθεαστικωτατα .
 But we on the other hand , shall extract from those writings , as much as it is harmonious for
 ημεις δε παραλαβοντες των εκει γεγραμμενων οσον εστι συμφωνον προς
 the present purpose , since then we shall be able to briefly explain , on the one hand , what is The
 την παρουσαν προθεσιν ως δυνατον συντομως λεγωμεν , μεν τις η
 Communion of Hera with Zeus signifies , and on the other hand , what is The Cause of Their
 συνουσια της Ηρας προς το Δια , δε τις η αιτια αμφοτερων
 Union , then in the third place , how Zeus is said to be both partly awake and partly asleep ,
 συναλγος , δε πως Ζευς λεγεται παρα μερος και εγρηγορευει και καθειδεν ,
 then in the forth place , explain how the mode of the deception , according to which The Greatest
 δε τις ο τροπος της απατης . καθ' ων η μεγαλυτη
 Divine **Self** is reputed by myth to *deceive* , and in the fifth place , how His Love , which is said
 θεος αυτον μεμυθολογηται απαταν , και ο ουτος ερω , ον λεγεται
 to Love Hera *Differently* , has been Allotted a *Certain Power* , according to that *Intertwining* .
 εραν της Ηρας διαφεροντως ελαχεν τινα δυναμιν κατα ταυτην την συμπλοκην :
 Therefore , all of these explanations will bring about for us the only proper unfoldment ,
 παντα ταυτα αν τυχοντα ημιν της μονως πρεπυσης αναπτυξεως
 by showing that Homer is free from all blasphemy in the preceding verses .
 επιδειξειεντον Ομηρον καθαρευοντα απασης πλασφημιας εν τοις προκειμενοις επεσιν .

Now then , All The Divine Kosmic-Orders Proceed from both **The One Cause** of Wholes ,
 τοιουν Παντων των θειων διακοσμον προιοντων εκ τε της μιας αρχης των ολων
 which **One** , Plato customarily calls **The Good** , and from **The Dyadic-Formed Causes** which
 ην εν ο Πλατων ειωθεν αποκαλειν ταγαθον , και εκ των δυοειδων αιτιων
 Proximately “Come-to-Light” after **This Principle/Cause** , which surely then , Socrates in the
 προσεχως αναφανεντων μετα ταυτην , α δη <ο> Σωκρατης εν τω
Philebus [23C] denominates **The Limit** and **The Unlimited** , whereas , other wise men
 Φιληβω προσειρηκεν περας και απειρον , δε αλλος των σοφων
 have Venerated **Them** by other names , and likewise on the one hand , **They** have been Divided
 απεσεμνυνεν αλλοις ονομασιν , και μεν μεριζομενων
 and Separated from **Each-other** , by That Separation that is Properly Adapted to The Gods from
 και διακρινομενων απ' αλληλων κατα την διακρισιν πρεπουσαν θεοις εκ
 The Secondary Causes . And surely then , in the same way that those who usually explain The
 των δευτερων αρχων , και δη ηπερ οι ειωθασιν εξηγηται της
 Truth about The Gods, on the one hand , oppose the **Male** to the **Female** , and on the other hand ,
 αληθειας περι θεων μεν αντιδιαιρειν τα αρρενα τοις θηλεσιν , δε
 the **Even** to the **Odd** , then in turn The **Paternal** to The **Maternal** Genera . Then again in turn ,
 τα αρτια τοις περιττοις , δε τα πατρικα τοις μητρικος , δε παλιν αυ
 by These Divine Orders **Hastening to Union** and an **Innate Communion** through **The First**
 οι σπευδοντων εις ενωσιν και ομοφυη κοινωνια δια την πρωτιστην
Cause , Being **The Leader** of Unific Goods to all beings . Here is the source , I think ,
 αιτιαν εξηγουμενην των ηνωμενων αγαθων πασιν τοις ουσιν , εντευθεν ποθεν οιμαι
 which the mythologists took as their starting-point in their Symbolical Theory of referring both
 οι μυθοπλασται λαβοντες αφορμην της συμβολικης θεωριας ανηγαγον τε

Marriage and *Communion*s to The Gods and *The Offspring* from both *These* , and they also
το γαμον και τας συνουσιας επι τους θεους και τους τοκους εκ και τουτων και αυ
Celebrated the *Intertwinings* and *Conjunctions* of Their Offspring , until they had Perfectly
τας συμπλοκαςκαι συ|ζευξεις των εγγονων , εως τελεως
Contemplated The Whole Divine Expanse ; which is being Diversified by the likes of such
εθεασαντο το απαν θειον πλατος διαποικιλλομενον ταις τοιαυταις
Progressions and Communion)s , from On-High as far as to Kosmic Natures . Therefore just as
προοδους και ταις κοινωνιας ανωθεν αχρι των εγκοσμιων . ουν καθαπερ
among The Gods Prior to The Fabrication of the Kosmos , they Celebrate , *Their Union* and
εν τοις θεοις προ της δημιουργιας ανυμνησαν συνοδους και
Their Generations of **Kronos** and **Rhea** and **Heaven** and **Earth** , so also then in the same way
συναπογεννησεις Κρονου και Ρεας και Ουρανου και Γης , και δη κατα τα αυτα
among The Fabricators of The Kosmos , they handed-down that *The First Yoking-Together*
εν τοις δημιουργοις του παντος παραδεδωκασιν την πρωτιστην συζευξιν
is that of **Zeus** and **Hera** . On the one hand , **Zeus** is Allotted The **Paternal** Dignity ,
Διος και Ηρας του μεν Ζευς λαχοντες την πατρικην αξιαν ,
while on the other hand , **Hera** is **The Mother** of every thing of which **Zeus** is **The Father** .
δε Ηρας ουσης της μητρος των παντων ων ο Ζευς πατηρ ,
And **The One Produces Wholes** in The Rank of a **Monad** , while **The Other Gives-Subsistence**
και του μεν παραγοντος τα ολα εν ταξει μοναδος , της δε συνυφιστασης
In-Conjunction-With Zeus to secondary natures , according to *The Prolific Dyad* ; and
τω Διι τα δευτερα κατα την γονιμον δυαδα , και
The Former is Assimilated to *The Intelligible Limit* , but **The Latter** to *The Intelligible*
του μεν αφομοιουμενων προς το νοητον το περας , της δε προς την
UnLimited . For according to every Order of The Gods , it is Befitting that there Be
απειριαν : γαρ καθ' εκαστην ταξιν θεων προσηκει ειναι
Primary Causes that Subsist Analogously to *Those Two Causes* . Surely then , in regards to
πρωτουργους αιτιας τας υφισταμενας αναλογον εκεινοις . δη προς
The Union of These Greatest Divinities , there must be The Prior-Cause of Both ;
την ενωσιν τουτων των μεγιστων θεων δει προυπαρχειν αμφοτερα ,
on the one hand , *The Oneness of Transcendancy* of **The Monadic** and **Demiurgic God** ,
μεν την ενιαιαν υπεροχην του μοναδικου και δημιουργικου θεου ,
and on the other hand , *The Perfect Conversion* to **Him** of **The Generative** and **Dyadic Cause** .
δε την τελεαν επιστροφην προς εκεινον της γεννητικης και δυαδικης αιτιας .
For *The Innate Communion* of **More-Excellent Natures** is Accomplished in this way ;
γαρ η ομοφυης κοινωνια των κρειττονων αποτελειται τον τουτον τροπον ,
for on the one hand , **More-Elevated Causes** are Established *In-Themselves* , and also
μεν των υπερτερων ιδρυμενων εν εαυτοις και
in *Natures* that are *More-Divine* than **Themselves** , but on the other hand , those natures
τοις θειοτεροις εαυτων , δε των
that are subordinate , *Offer Themselves Up* to **Those Powers** . And so , through *These Causes*
καταδεσσερων εαυτα ενδιδοντων ταις εκεινων δυναμεσιν . και δια ταυτας τας αιτιας
I believe , on the one hand , **Hera Hastens to The Communion with Zeus** ,
οιμαι μεν Ηρα η επειγομενη προς την συνουσιαν του Διος ,
by Perfecting The Whole Ousia of Herself , and *by Preparing Her* with All-various Powers :
τελειοι την ολην ουσιαν εαυτης και προπαρασκευαζει ταις παντοιαις δυναμεσιν ,

The Undeified , The Generative , The Intellectual and The Unifying ; while on the other hand ,
 ταις αχραντοις , ταις γεννητικαις , ταις νοεραις , ταις ενοποιοις , δε
Zeus Excites/Awakens The Divine Love In-Himself , according to which , **He** also **Fills**
 387 ο Ζεὺς ἀνεγείρει τὸν θεῖον ἐρώτα ἐν ἑαυτῷ , καθ' ὧν και πληροί
 The Proximate Participants of **Self with Goods** , and **He Extends** The Cause that Collects
 τα προσεχῶς μετεχόντα αὐτοῦ τῶν ἀγαθῶν και προτείνει τὴν αἰτίαν συναγωγὸν
 Them into One from Many , and The Energy that is Convertive of secondary natures to **Himself** .
 εἰς ἐν τοῦ πληθους και τὴν ἐνεργειαν ἐπιστρεπτικήν τῶν δευτέρων πρὸς ἑαυτόν .
 Thus , **The One Union** and **The Indissoluble Intertwining** of both **These Divinities** ,
 δε μια ἐνωσις και ἀδιαλύτος συμπλοκή ἀμφοτέρων τούτων τῶν θεῶν
 is Accomplished **In a Separate Way** from The All/Kosmos , and **by Being Exempt** from The
 ἀποτελεῖται χωριστὴ τοῦ παντός και ἐξηρημένη τῶν
 En-Kosmic Receptacles . And since **Zeus Elevates Hera** to **This Communion** ,
 ἐκκοσμιῶν ὑποδοχῶν . και γὰρ ὁ Ζεὺς ἀναγεί τὴν ἐπὶ ταύτην κοινῶνιαν ,
 while **Hera Extends** to **Self** that which is subordinate and en-Kosmic ; for on the one hand ,
 τῆς Ἡρᾶς προτείνουσης αὐτῷ τὴν καταδεεστέραν και ἐγκοσμιον , μεν
The Gods are Always United to Each-Other . But on the other hand , myths *divide* and
 τῶν θεῶν αἰετὴν ὡμένων καθ' ἑκατέραν . δε τοῦ μύθου μερίζοντος και
separate Those that are Eternally Inter-woven with Each-Other . And so , on the one hand ,
 χωρίζοντος τὰ αἰδιῶς συνυφεστήκοτα ἀλλήλοις ἀλλήλοις . και μεν
That Mingling which is **Separate** from The Kosmos must be referred to **The Will** of **Zeus** .
 τὴν μιξίν χωριστόν τοῦ παντός ἀναπεμποντος εἰς τὴν βουλήσιν τοῦ Διός .
 On the other hand , **The Common Co-operation** of **Selves** that **Proceeds** into The Kosmos ,
 δε τὴν κοινὴν συνεργίαν αὐτῶν προϊούσαν εἰς τὸν κόσμον
 must be referred to **The Providence** of **Hera** . But the reason for this , is that **Everywhere**
 ἐπὶ τὴν Πρόνοιαν τῆς Ἡρᾶς . δε τὸ αἰτίον , ὅτι πανταχοῦ
 on the one hand , **The Paternal Cause** is **The Leader** of **Exempt** and **More-Uniform Goods** ,
 μεν τὸ πατρικὸν προκαταρχει τῶν ἐξηρημένων ἀγαθῶν και ἐνικωτέρων ,
 on the other hand , **The Maternal Cause** is **The Leader** of **Proximate-Goods** to **Its** participants ,
 δε τὸ μητρικὸν ὧν προσεχῶν τοῖς μετεχούσιν
 and **It** is also Multiplied according to All-Various Processions .
 τ' και πληθυομένων κατὰ τὰς παντοίας προόδους .

Accordingly then , it is reasonable that both **Sleep** and **Wakefulness**
 ἀρα εἰκὼς και ὁ ὕπνος και ἡ ἐγρηγορσις
 are taken up as having a share in The Symbols of myths , on the one hand , by **The**
 παραλαμβάνονται μεμερισμένως ἰν τοῖς συμβολοῖς ὑπο τῶν μύθων , μεν τῆς
Wakefulness clearly exhibiting **The Providence** of The Gods **In** The Kosmos , whereas
 ἐγρηγορσεως δηλούσης τὴν πρόνοιαν τῶν θεῶν εἰς τὸν κόσμον
 on the other hand , by **The Sleep** clearly exhibiting **That Life** that is **Separate** from all
 δε τοῦ ὕπνου τὴν ζῶην χωριστόν ἀπαντῶν
 subordinate natures ; even though The Gods **Providentially-Energize In** The All/Kosmos
 τῶν καταδεεστέρων , καιτοὶ τῶν θεῶν προνοοῦντων τοῦ παντός
and at the same time , are Established **In-Themselves** . But as **Timaeus [42e]** represents
 και ὁμοῦ ἰδρυμένων ἐν ἑαυτοῖς , ἀλλ' ὥσπερ ὁ Τιμαῖος παραδίδωσι
 The Demiurges of Wholes , at one time , **Energizing** and **Giving-Subsistence** to The
 τὸν δημιουργὸν τῶν ὁλῶν τότε μεν ἐνεργοῦντα και ὑφίσταντα | τὴν

Earth , to Heaven , the Planets , The Fixed Stars , The Circles of The Soul ,
 γην , τον ουρανον , τας πλανωμενας , την απλανη , τους κυκλους της ψυχης ,
 The Kosmic Intellect , but at another time , **Abiding In-Himself** , in His Customary Way ,
 τον κοσμικον τον νουν , τοτε δε μενοντα εν τω εαυτου κατα ηθει τροπον
 and **Exempt** from The Wholes that **Energize In** The Kosmos ; so also then , long before
 και εξηρημενον αφ των ολων των ενεργουντων εις το παν , ουτω δη , πλου προτερον
Timaeus , myths represented **The Father** of all Kosmic natures , at one time , **Awake** ,
 οι μυθοι παραλαμβανουσιν τον πατερα των παντων εγκοσμιων ποτε μεν εγρηγοροτα ,
 and at another time , **Asleep**, for the purpose of indicating **His Twofold Life** .
 ποτε δε καθευδοντα προς ενδειξιν της διττης ζωης .

*For **He** Contains Intelligibles in **His** Intellect ,
 γαρ κατεχει τα νοητα νω ,
 while **He** Introduces perceptibles to The Kosmos ,
 δε επαγει αισθησιν κοσμοις ,*

Chaldean Oracle 14

says one of The Gods . Is it not the case then , that according to that former **Energy** ,
 φησιν τις θεων ουκουν κατα την ταυτην μεν ενεργειαν
Self may be said to be *in a certain way* , **Awake** (for the **Wakefulness** with us , is
 αυτον αν ειποι τις εγρηγορεναι (γαρ η εγρηγορσις παρ' ημιν εστιν
The Energy of perception) , but according to The Latter Energy , to be **Asleep** , by being
 της ενεργεια αισθησεως) , δε κατ' εκεινην καθευδειν ως
Separate from sensibles , and by **Being The Leader** of **The Life** that is **Defined** by
 κειωρισμενην των αισθητων και προστησαμενον ζων αφωρισμενην κατα
Perfect Intellect . Likewise , on the one hand , **He Consults** about human affairs
 τελειον νουν : και μεν βουλευεσθαι περι των ανθρωπινων
 when **He** is **Awake** (for according to The Life of **Self He Provides** for All Kosmic Realities) ,
 εγρηγοροτα (γαρ κατ' την ζων αυτην προνοει των εν τω κοσμω πραγματων) ,
 but on the other hand , when **He** is **Asleep** , and is Led together with **Hera** , to a **Separate**
 δε καθευδοντα και αναγομενον μετα της Ηρας εις την χωριστην
Union , **He** is not forgetful of the **Other Energy** , but by **Possessing That** and by **Energizing**
 ενωσιν ουκ επιλελησθαι της ετερας , αλλ' εχοντα κακεινα και ενεργον
with That , **He** Contains **Them** both . For **He** does not , like Nature , produce those that are
 μετ' εκεινης εχει ταυτην . γαρ ου ως η φυσις ποιει τα
 secondary without intelligence , nor in turn because of **Intelligence** , is **His Providence** to
 δευτερα χωρις νοησεως ουδ' αυ δια την νοησιν προνοιαν εις
 those that are subordinate , diminished ; since **He Leads** the objects of **His Providence**
 τα καταδεεστερα ελαττοι , αλλ' αγει τα προνοουμενα
 according to **Justice** , *and at the same time* , **Ascends** to **His Intelligible Watch-tower** .
 κατα δικην και ομου ανεισι εις την νοητον περιωπην .

Accordingly then , the myth clearly indicates **This Exempt Transcendancy** ,
 αρα δε ο μυθος Δηλοι την τοιαυτην εξηρημενην υπεροχην
 when it says that **His Communion with Hera** was on **Mount Ida** ; for upon **Hera** arriving
 λεγων αυτω την συνουσιαν προς την Ηραν γενεσθαι εν τη Ιδη : γαρ και Ηραν ελθουσιν
There , **She Surrendered Herself** to The Mighty **Zeus** . What else then , shall we say that
 εκει επιδουναι εαυτην τω μεγιστω Δι . τι αλλο ουν φησομεν

Mount Ida obscurely signifies , other than **The Realm of The Ideas** and **Its Intelligible**

την Ιδην ανισσεσθαι η τον τοπον των ιδεων και την νοητην **Nature** , to which **Zeus Ascends** , and **He Elevates Hera** through **Love** ; although not φυσιν , εις ην ο Ζευς ανεισιν και αναγει την Ηραν δι' ερωτος ουκ by Converting **Himself** to **The Participant** , but through **Superabundant Goodness** , επιστρεφων εις το μετεχον , αλλα δι' υπερβολην αγαθοτητος **He Freely-Gives This Second Union with Himself** and also *with The Intelligible* .

χαριζομενος ταυτη δευτεραν ενωσιν προς εαυτον και τε και το νοητον Such are The Loves of Those that are Superior , for They are Convertive of those that τοιουτοι οι ερωτες των κρειττονων , γαρ επιστρεπτοκοι των are inferior to Those that are First , and They bring-to-Fulfillment The Goods which καταδεεστερων εις τα πρωτα και αποπληρωτικοι των αγαθων They Contain in Selves , and They are Perfective of Those that are subordinate .

εν αυτοις και τελεσιουργοι των υφειμενων . Accordingly then , the myth does not diminish The Dignity of The Mighty **Zeus** , αρα ο μυθος ουκ ελαττοι την αξιαν του μεγιστου Διος , by representing **Self** as somehow *coming-together on the ground with Hera* , by not παραδιδους αυτου που συγγινομενον χαμαι τη Ηρα , ουχ *waiting to enter into The Bed-chamber* ; for this contradicts that *The Intertwining* ανασχομενον ελθειν εις το δωματιον : γαρ αντι φησιν της συμπλοκης was **En-Kosmic** for **Self** prefers **The Super-Kosmic** . Surely then , *The Inner-Chamber* εγκοσμιου αυτον ηρησθαι την υπερκοσμιον . γουν ο θαλαμος *constructed by Hephaestos* indicates **The Kosmic-Order** and the sensible realm ; and Ηφαιστοτευκτος ενδεικνυται διακοσμησιν και τον αισθητον τοπον : και since **Hephaestos** , as we have also said before , is thus The Demiurge of The Kosmos . επει Ηφαιστος , ως και ειρηται προτερον , εστιν τουδε ο δημιουργος του παντος . 137

If you are also willing to envision *The Attire/Preparation/Provision* of **Hera** , Ει και βουλει εννοησαι την παρασκευην της Ηρας , *according to which* , **She Conjoined Herself** to The Greatest of The Gods , and called-forth καθ' ην συνηψεν εαυτην τω μεγιστω των θεων και προεκαλεσατο **The Paternal Providence** of **Zeus** to *The Communion* of The **Prolific Powers** of **Herself** , την πατρικην προνοιαν του Διος εις την κοινωνιαν των γονιμων δυναμεων εαυτης , then I think , that you will be able behold in a greater degree **The Superabundance** of δε οιμαι , θεαση μειζονως την υπερβολην **That Separate Union** of The Gods , that is Celebrated in this myth . For **She** Outwardly- τουτω χωριστος ενωσεως των θεων της υμνουμενης εν τω μυθω . γαρ εξ— Assimilates/Adorns **Herself** in an All-Various Way , to The Mother (**Rhea**) of The Gods , ομοιοι εαυτην παντοδαπως τη μητρι των θεων , From whom **Self** also Proceeds , and so , **She** is *Adorned* with the more partial powers αφ' ης αυτη και προεληλυθεν , και κοσμεται ταις μερικωτεραις δυναμεσιν of those natures which Pre-Subsist in **Rhea** Wholly , and so **Self** is Perfected Immediately των προυπαρχουσων εν εκεινη ολικως , και αυτην αποτελεσασα μονον ουχι Subordinate to **Rhea** , **She** Proceeds to The Demiurgos of the Kosmos who had *Ascended* υφειμενην Ρεαν προσεισιν τω δημιουργω του παντος ανηγμενω to **His Appropriate Intelligible** . For **Self** *who is about to be Conjoined with Him* who επι το σφετερον νοητον . γαρ αυτην μελλουσαν συναπτεσθαι τω

Imitates His Father (Kronos) through *The Life* that is *Separate* from kosmic natures ,
 μιμουμενω τον πατερα δια της ζωης της χωριστης των | εγκοσμιων
 must also *Assimilate The Perfection* of *Herself* , to *The Mother* of All The Divine Orders ,
 δει και αφομοιωσαι την τελειότητα εαυτης προς την μητερα των παντων θειων διακοσμων ,
 and in this way then , Enter into *The Innate Communion with Self* . Thus , on the one hand ,
 και ουτω δη ενστησασθαι την συμφυη κοινωνιαν προς αυτον . ουν μεν
 what , *The Hair* of The Goddess , and *Her Curls widely spreading Everywhere* ,
 αι χαιται της θεου και οι πλοκαμοι διασπειρομενοι πανταχη
 which *She* in turn *Binds-back-into-One* from *Self* , signify , is not entirely unclear ,
 και παλιν ενιζομενοι (ενζευνυμι) υπ' αυτης ουκ παντως αδηλον ,
 because *They* are analogous to *The Hair* of *The Mother* of The Gods :
 οτι εισιν αναλογον ταις χαιταις της μητρος :

for Her Hair is Seen as Rays of Light

γαρ μεν χαιται βλεπονται φωτι

in Sharp Bristles ,

ες οξυ πεφρικоти ,

Chaldean Oracle 29

says one of The Gods . And since the poet [Iliad 14-176] calls *The Hair Curling* of *Hera*
 φησιν τις θεων : και γαρ ο ποιητης απεκαλεσεν τους πλοκαμους Ηραιους
Shining . But on the other hand , *The Zone* with *Fringes that have advanced into*
 φαεινους . δε η ζωνη μεν τοις θυσανois προεληλυθοσιν(προερχομαι) προς
 The Kosmic-Allotment , but *are not Cut-off* from Self , are Assimilated to The Whole
 την κατακεκοσμημενη ελαχεν δε ουκ αποτετμημενοις απ' αυτης , αφομοιωσιν τον ολον
 and All-Perfect *Girdle* of *Rhea* . And *Self* is also a Vivific Goddess , and is Generative
 και τον παντελη ζωστηρα εκει . και αυτη εστι και τις ζωογονος και γεννητικη
 of *all the multitude of souls* , which *the number of The Dependant Fringes* Symbolically
 του παντος πληθους των ψυχων , ος ο αριθμος των εξηρημενων θυσανων συμβολικως
 indicates . Then *Her Ear-rings* and *Her Sandals* respectively-represent both The First
 ενδεικνυται . δε τα ερματα και τα υποδηματα απεικονιζεται τε τας πρωτιστας
 and the last of the partial (Spiritual/spiritual) powers which Flow from *Thence* , some of
 και τας εσχατας των μερικων δυναμεων απορρεουσων εκειθεν , αι 138
 which , on the one hand , Subsist about The Summits of The Goddess , and Depend on
 ων μεν υφιστανται περι τας ακρας της θεου εξεχονται
 Them , whereas on the other hand , the other powers are situated about *the* lowest Processions
 κακεινων , δε αι δυναμεις υποδεχονται περιπεζους προοδους
 of *Self* . Whereas *The Ambrosia* and *The Oil* are The Signs of The Undeified Powers
 αυτης . δε η αμβροσια και το ελαιον εστιν συνθηματα των αχραντων δυναμεων
 of The Goddess ; and since The Inflexible Order (The Kuretes) Subsists about *Self* .

της θεου : και γαρ αι αμειλικτοι ταξεις υφεστηκασιν περι αυτην .
 Therefore whatever is The Adamantine Genus of Gods and The Cause of Purity to *Hera* ,
 ουν οπερ εστιν το αδαμαστον γενοσ των θεων και της αιτιον καθαροτητος εκει .
 this , is here signified through these Symbols . For *The Ambrosia* also represents
 τουτο , ενταυθα σημαινεται δια τουτων των συμβολων . γαρ η αμβροσια και παριστησιν
 The Power that is Superior to all impurity and all defilement . And *The Oil* ,
 την δυναμιν υπεрайρουσαν πασης ακαθαρ|ιας και παντος μολυσμου . και το ελαιον
 properly belongs to The Kuretic Deity (*Athena*) , which is productive of strength , and
 προσηκον εχει τη Κουρητικη θεοτητι ον ποιητικον ρωμης και

is adapted to gymnastic exercises . And since The First Kuretes are said to be Dedicated οικειως γυμναστικη και γαρ οι πρωτιστοι Κουρητες λεγονται ανεινται(ανημι) to The Order of **Athena** in other ways , and as Orpheus says (**Frag 133**) are **Crowned 388** τη ταξει της Αθηνας τα αλλα τε και ως Ορφευς φησιν περιεστεφθαι with a branch of Olive(**Oil**) . Surely then , **Her Divine Self** is **Perfectly Furnished** τω θαλλω της ελαας , δη ουν η θεος αυτη τελειωθεισα with Symbols such as these , and by becoming , as it were , a Partial **Rhea** , **She** Proceeds συμβολας Τοιουτος και γενομενη οιον μερικη Ρεα προεισιν to The Demiurge of The All , that **She** may be Conjoined with **Him** , according to τω δημιουργω του παντος συναφθισομενη κατα **That Life** , according to which **He Especially Imitates Kronos** ; **not** by Proceeding into ταυτην την ζωην , καθ' ην διαφεροντως μιμειται τον κρονον , ουκ προιων εις The Kosmos , but by being **Separate** from En-Kosmic-natures ; nor by **Consulting** about το παν , αλλα ων χωριστος απο των εγκοσμιων , ουδε βουλευομενος περι those here according to **The Sleepless Providence** of Wholes , but by being **Exempt** των τηδε κατα την αγρυπνον προνοιαν των ολων , αλλ' εξηρημενος from sensibles , according to **Divine Sleep** ; and in this way **Zealously-Imitating** των αισθητων κατα τον θειον υπνον , και ταυτη ζηλων **His Father** , The First of The Gods , and since **He** is represented as **Sleeping** ; τον πατερα πρωτιστος των θεων και γαρ εκεινος παραδεδοται καθευδων :

*on the one hand , after Kronos having eaten the baited food ,
μεν επειτα Κρονος φαγων δολοεσσαν εδωδην
Therein He laid loudly snoring
ενθα κειτο μεγα ρεγχων*

Orphic Fragment 115

Therefore , since **Zeus** is **Established** according to **Kronos** , so also then is it reasonable ουν του Διος ισταμενου κατα τον Κρονον και δη εικοτως that **The Accoutrements** of **Hera** are Seen in regards to The Whole of **Rhea** ; and hence η παρασκευη της Ηρας αποβλεπται προς την ολην Ρεαν και through **His Likeness** to **Kronos** , **He Prefers The Communion on Mount Ida** , δια την ομοιοτητα προς εκεινον προτιμωντος την συνουσιαν εν τη Ιδη as opposed to That which Proceeds into The Kosmos . And since **The Girdle** and the της προιουσης εις τον κοσμον . και επει ο κεστος και η **139** Conjunction/Conception/Assistance of **Aphrodite** Assimilate **Self** even more to **Rhea** . συλληψις της Αφροδιτης εξομοιοι αυτην επι πλεον προς την Ρεαν. For **There** was also **The Pre-Subsisting Monad** of **This Goddess** , Proceeding γαρ εκει ην και της προυφεςτωσα μανας της ταυτης θεου, προελθουσα From-Above ; from **The Connective Divinity of Heaven** , through **Kronos** as an Intermediary, ανωθεν απο της συνεκτικης θεοτητος του Ουρανου δια Κρονου μεσου and **Illuminating The Whole of The Intellectual Life** , with **The Light** of **Beauty** . και καταλαμψασα την πασαν την νοεραν ζωην τω φωτι του καλλους . Thus on the one hand , **Aphrodite** is said to carry **The Girdle** Around **Her** Bosom , αλλ' μεν η Αφροδιτη λεγεται φερειν τον κεστον εν τω στηθει , by Possessing The Powers of **Self Conspicuously Extended** ; while on the other hand , ως εχουσα τας δυναμεις αυτου αν προβεβλημενας : δε **Hera Conceals Self** , in a certain way , under The Folds of **Her** Robe , by being Allotted η Ηρα κρυπται πως υπο τοις κολποις , ως αν λαχουσα

a Different Kind of Hyparxis , but as also possessing *The Girdle* , inasmuch as **Self** αλλην ιδιοτητα της υπαρξεως , δε και εχουσα τον κεστον , καθ' οσον αυτη is also Filled with The Whole of **Aphrodite** . For **She** does not Procure The Power και πεπληρωται της ολης Αφροδιτης . γαρ ου επαγεται την δυναμιν which Conjoins **Her** with The Demiurge from an *External Source* , but **Comprehends** συναπτουσιν αυτην προς τον δημιουργον εξωθεν ποθεν , αλλ' συνειληφεν **That In-Herself** . Then , the common preconception (of mankind) clearly manifests ταυτην εν εαυτη . δε αι κοιναι προληψεις δηλουσι *The Commonality* of These Goddesses : for they honor **Hera** as *Patroness of The Yoke* την κοινωνιαν των τουτων θεαινων , τιμωσαι την Ηραν προστατιν ζυγίαν and *Patroness of Marriage* , since **She** Begins such like Energies **From-Herself** . For τε και γαμων ως αν αρξαμενην των τουουτων ενεργειων αφ' εαυτης . γαρ **She Yokes Herself** to **The Demiurge** according to *The Girdle In-Herself* ; and by means συζεγγυσιν εαυτην τω δημιουργω κατα τον κεστον εν εαυτη , και δια of this **She** also Imparts to all others , *The Lawful Communion* with each other . τουτο και παρεχεται τοις απασιν αλλοις την ενθεσμον κοινωνιαν αλληλα .

But how , on the one hand , is it said that in the beginning that
Αλλα πως μεν λεγονται την αρχην

“They first Regularly went to Their Love-nest *Unseen* by Their Dear Parents” ,
πρωτον φοιτησαι εις ευνην ληθοντε φιλους τοκhas ,

but now on the other hand , They are Joined-Together *in a Greater Degree* , through νυν συναπτεσθαι μειζονως δι' *The Superabundance* of Love with which Zeus thereafter , Loved Hera ? Shall we say that υπερβολην ερωτος , ον ο Ζευς επεिता ηρασθη της Ηρας ; εφηκουσα either The Characteristics of The Other Goods are also Twofold ; whereas those of The Union , η αι ιδιοτητες των αλλων αγαθων εισιν και διτται και της ενωσεως One Kind is Innate to Those that are United , but The Other , to Selves that Proceed Them , η μεν συμφυης τοις ενιζομενοις , η δε αυτοις From Above ; From More-Perfect Causes. And on the one hand , according to the former ανωθεν απο των τελειοτερων αιτιων . και μεν κατα την ετεραν They are said to be *Unseen* of Their Parents, by being Allotted **This Union** , λεγονται λανθανειν τους γεννητορας , ως αν λαχουσαι ταυτην την ενωσιν which is **Characteristic Of-Themselves** ; but according to the remaining one , **They are Elevated** ιδιαν εαυτων δε κατα λοιπον αναγεσθαι to **The Proper Causes** of **Selves** ; and hence **This Union** is said to be *Greater* and *More-Perfect* επ' τα σφετερα αιτια αυτα : και διο ταυτην ειναι μειζονα και τελεωτεραν than the former . Whereas both These Unions Subsist Together Eternally with The Gods , εκεινης . δε αμφοτερων ουσων ομου διαιωνιας παρα τοις θεοις but myths separate them , just as they separate sleep and wakefulness , and the procession οι μυθοι μεριζουσιν , ως υπνον και την εγρηγορσιν , ως την προοδον and the conversion , and the participation of goods proper to those that are secondary , and και την επιστροphen , ως την μεταδοσιν των αγαθων οικειων εις τα δευτερα , και the participation of Primary Causes ; for the authors of myths conceal **The Truth** , την μεθεξιν των πρωτουργων αιτιων : γαρ οι μυθοπλασται επικρυπτομενοι την αληθειαν

by separating These , although They-Subsist-Together-With-Each-Other . Accordingly then ,
χωρίζουσιν ταυτα συνυπαρχοντα αλληλοις . αρα
here is all that is said in a theological way by Homer in regards to **The Communion**
Παντα λεγεται κατα τον θεολογικον τροπον Ομηρω περι της συνουσιας
of The Great **Zeus** and **Hera** . But according to the testimony of Socrates in the **Cratylus** [404b] ,
του μεγιστου Διος τε και της Ηρας . δε αρα τουτοις μαρτυρει ο Σωκρατης εν τω Κρατυλω
He also derives the etymology of **Self** from no other Source than from **Love** , by
και ετυμολογων αυτην ουκ αλλαχοθεν η απο του ερωτος , ως

Being Lovely to **Zeus** .
ουσαν εραστην τω Δι ,

as Socrates says . Accordingly then , we must not accuse Homer for writing such
φησιν . αρα ουκ εγκαλεσομεν Ομηρω κατα την γεγραφοτι τοιαυτα
occult theories concerning These Mighty Divinities . But if we were to object that such
απορρητον θεωριαν περι των τουτων μεγιστων θεων . δε ει προσειρηκασιν
myths are not fit to be heard by the young , according to their **apparent signification** ,
μη προσηκοντα ακουειν νεοις κατα το φαινομενον ,
then the poets ; the makers of such myths might say to us ,
αλλ' οι ποιηται των τοιουτων αν φαιεν ημιν ,
“This Logos is not intended for the young ,
ο λογος ου προς νεους
nor did we write such myths with juvenile concerns , but they came about
ουδε γραφομεν τα τοιαυτα παιδευτικως αλλα
through a Divinely-Inspired mouth ; and they are the works of our Divine-Madness
μαινομενω στοματι : και ταυτα εργαζεται ημας η μανια
from The Muses , of which Madness , whoever is deprived-of upon-arriving at
των μυσων , ης τον στερομενον αφικομενων επι
The Poetic Gates , will be imperfect , both in regards to Self and the poetry of Self .”
των ποιητικας θυρας ατελη και αυτον και την ποιησιν αυτου .
Thus on the one hand , concerning these particulars , so much may suffice .
Αλλα μεν περι τουτων τα ειρημενα ικανα :



On the one hand so speaking , **Sleep** went away to the renowned tribes of human-beings ,
μεν Ως ειπων ο ωχετ επι κλυτα φυλ' ανθρωπων ,
while on the other hand , **Poseidon** went forth to assist Danans even more .
δ' τον ανηκεν αμυνεμεναι Δαναοισιν ετι μαλλον
Thus **He** leapt out at-once among the front-fighters calling-out loudly ;
δ' προθορων αυτικα εν πρωτοισι εκελευσεν μεγα :
“Argives , are we in turn to yield victory to **Hector** son of **Priam** , so that he may take our ships
Αργειοι , αυτε μεθιεμεν νικην Εκτορι Πριαμιδη , ινα ελη νηας
and win glory ?! So also thus he surely then say and boast , because **Achilles** remains
365 και αρηται κυδος ; ουτω και ο μεν δη φησι και ευχεται , ουνεκ Αχιλλευσ μενει
by hollow ships with an angry heart . Therefore we will not miss that one at all ,
επι γλαφυρησι νηυσιν κεχολωμενος ητορ : δ' εσσεται ου ποθη κεινου τι λιην ,

if we will rouse the others to assist each other . Come along then , as **I** shall say ,
 370 ει ημεις κεν οτρυνωμεθ' οι αλλοι αμυνειν αλληλοισιν . αγεθ' αλλ' , ως εγων αν ειπω ,
 let us all obey . Let us take up as many shields that are best and largest in camp ,
 πειθω— παντες —μεθα : εσσαμενοι οσσαι ασπιδες αρισται ηδε μεγισται ενι στρατω ,
 then let us cover our heads with all-gleaming helmets , and take in hand our longest spears ,
 δε κρυψαντες κεφαλας παναιθησιν κορυθεσσι , τε ελοντες χερσιν τα μακροτα εγχε ,
 and march out . Whereas **I** will lead the way , for **I** say that , **Hector** son of **Priam** ,
 375 ιομεν : αυταρ εγων ηγησομαι , φημι Εκτορα Πριαμιδην
 will no longer remain , even if he is very eager . Therefore whatever brave is firm in battle ,
 ουδ' ετι μενειν περ μαλα μεμαθωτα . δε ος ανηρ κ' μενεχαρμος ,
 but has a small shield on his shoulder , let him trade it with a lesser Light ,
 δ' εχει ολιγον σακος ωμω , δοτω χειρονι φωτι ,
 and then take cover under larger shield ."
 δ' δυτω εν μειζονι ασπιδι .

So spoke **Poseidon** , then accordingly on the one hand , they readily heard **Him** and obeyed .
 Ως εφαθ , δ' αρα μεν μαλα κλυον του ηδε πιθοντο :
 While on the other hand , their **Kings** , although **Selves** were wounded set them in order ,
 δ' τους βασιληες περ αυτοι ουταμενοι εκοσμεον ,
Son of Tydeus and Odysseus and Agamemnon son of Atreus . Then **They** went throughout
 380 Τυδειδης τε Οδυσσευς και Αγαμεμνων Ατρειδης : δ οιχομενοι επι
 all the camp exchanging better battle-gear ; good-armor did **They** give to good-brave to wear ,
 παντας αμειβον αρηια τευχε ; εσθλα μεν εσθλος εδυνε ,
 while the lesser **They** gave to the lesser .
 δε χερεια δοσκον χειρονι .

Then when they had thus put flashing bronze about their skin , they then set out to go ,
 αυταρ επει ρ' εσσαντο νωροπα χαλκον περι χροι , ρ' βαν ιμεν :
 while **Earth-Shaker Poseidon** led them , holding long terrible sword in **His** heavy hand ;
 385 δ' αρα ενισιχθων Ποσειδαων ηρχε σφι , εχων τανυηκες δεινον αορ εν παχειη χειρι ,
 resembling **Lightning** , since it is not **Lawful** for braves to mix in dreadful battle with **Him** ,
 εικελον αστεροπη : δ' εστι ου θεμις ανδρας μιγηναι εν λευγαλεη δαι τω ,
 since **Terror** prevents them . While on the other side , glorious **Hector** was ordering Trojans .
 αλλα δεος ισχανει . δ' αυθ' ετερωθεν φαιδιμος Εκτορ εκοσμει Τρωας .
 Surely then at that time most dreadful strife of war was strained by **Dark-haired Poseidon**
 390 δη ρα τοτ' αινοτατην εριδα πολεμοιο τανυσσαν κυανοχαιτα Ποσειδαων
 and glorious **Hector** , the one indeed assisting Trojans , the other Argives .
 και φαιδιμος Εκτωρ , ο μεν ητοι αρηγων Τρωεσσιν , ο δ' Αργειοισιν .

Then **The Sea** surged-up to Argives tents and ships ; while they clashed-together with loud cry .
 δε θαλασσα εκλυσθη ποτι Αργειων τε κλισιας τε νεας : δε οι ξυνισαν μεγαλω αλαλητω .
 Not as loud as sea waves roar on shore , driven from the deep by dread **North-Wind** blast ,
 395 ουτε τοσον θαλασσης κυμα βοαα ποτι χερσον , ορνυμενον ποντοθεν αλεγεινη Βορεω πνοιη :
 nor indeed as loud as blazing **Fire** roars in mountain glens , when it leaps to set forest ablaze ,
 ουτε γε τοσσοις αιθομενοιο πυρος βρομος εν ουρεος βησσης , οτε ωρετο τ' ποτι υλην καιεμεν :
 not even as loud as **Wind** shrieks among towering crests of oak , which roars loudest as it rages ,
 ουτ' γε τοσον ανεμος ηπυει περι υψικομοισι δρυσιν , ος τε βρεμεται μαλιστα μεγα χαλεπαινων ,
 as was the terrible cry heard at that time of Trojans and Achaeans , as they rushed at each other .
 400 οσση επλετο δεινον φωνη αυσαντων αρα Τρωων και Αχαιων οτ' ορουσαν επ' αλληλοισιν .

Then glorious **Hector** first cast his spear at **Aias** , since he had turned straight at him ,
 δε φαιδιμος Εκτωρ πρωτος ακοντισε εγχει Αιαντος , επει τετραπτο ιθυ προς οι ,
 nor did he fail to hit , but struck him where his two shoulder-straps stretched across his chest ;
 ουδ' αφαμαρτε , ρα τη δυω τελαμωνε τετασθην περι στηθεσσι ,
 one indeed for his shield , and the other for his silver-studded sword ; which guarded his
 405 ο μεν η τοι σακεος , ο δε αργυροηλου φασγανου : οι ρυσασθην τω
 tender skin . Then **Hector** grew angry , because swift shaft had thus flown vainly from his hand ,
 τερενα χροα . δ' Εκτωρ χωσατο , οτι ωκυ βελος ρα εκφυγε ετωσιον οι χειρος ,
 thus avoiding death **Aias** fell back into company of his companions . Thereafter on the one hand ,
 δ' αλεεινων κηρ εχαζετο αψ εις εθνος . επειτα μεν
 great **Telamonian Aias** departed to get a large-stone ; for there were many stone-props
 μεγας Τελαμωνιος Αιας απιοντα χερμαδιω , ρα πολλα τα εχματα
 for swift ships , which were rolling about their feet as they fought ; of these he lifted one
 410 θοαων νηων , εκυλινδετο παρ ποσι μαρναμενων , των αιιρας εν
 throwing and striking **Hector** on the chest , close to his neck , over his shield rim ,
 βεβληκει στηθος αγχοθι δειρης υπερ αντυγος ,
 which blow set him whirling like a top ; so that he spun round and round .
 δ' βαλων εσσευε ως στρομβον , δ' εδραμε περι παντη .
 But just as when an **oak** falls uprooted beneath a strike from **Father Zeus** ,
 δ' ως οθ' δρυς εξεριπη προριζος υπο πληγης πατρος Διος ,
 so that a acrid stench of sulphur arises from **self** ; at that time anyone who may witnesses this
 415 δε δεινη οδμη θειου γιγνεται εξ αυτης , δ' ος κεν ιδηται τον
 from-near-by will not possess any of their boldness , since severe is thunder-bolt of **Great Zeus** !
 εγγυς ου εχει περ εων θρασος , δε χαλεπος κεραυνος μεγαλοιο Διος ,
 So also then , did mighty **Hector** fall quickly to ground in the dust ; so that spear fell from hand ,
 ως μενος Εκτορος επεσ' ωκυ χαμαι εν κονησι : δ' εγχος εκβαλεν χειρος ,
 so did shield and helmet fall-together from **Self** , so that his bronze inlaid armor rang about him .
 420 δ' ασπις και κορυς εαφθη επ' αυτω , δε χαλκω ποικιλα τευχεα βραχε αμφι οι .
 Then sons of Achaeans ran up with loud shouts , hoping to drag-away **Hector** ,
 δε υιες Αχαιων επεδραμον μεγα ιαχοντες , ελπομενοι ερυσσθαι ,
 while they hurled their spears thick and fast ;
 δε ακοντιζεν αιχμας θαμειας ,
 but no one was able to wound nor hit the **Shepherd** of troops ,
 αλλ' ου τις εδυνησατο ουτασαι ουδε βαλιν ποιμενα λαων ,
 for the best braves surrounded him before that ; the likes of **Poludamas** and **Aeneas**
 425 γαρ αριστοι περιβησαν πριν , τε Πουλυδαμας και Αινειας
 and noble **Agenor** and **Sarpedon** , Lycian Chief , and blameless **Glaucos** , and none of the rest
 και διος Αγηνωρ τ' Σαρπηδων , Λυκιων αρχος , και αμυμων Γλαυκος : δ ου τις των αλλων
 failed to care for him well , since they held their well-rounded shields in front of **Self** ;
 ακηδεσεν ευ , αλλα σχεθον ευκυκλους ασπιδας παροιθεν αυτου .
 while his companions lifted him up in their arms carrying him out of toil ,
 δ' αρ' τον εταιροι αιιραντες χερσιν φερων εκ πονου ,
 until they came to swift horses , which stood waiting for him at the rear of battle and war
 430 οφρ' ικεθ' ωκεας ιππους , οι εστασαν εχοντες οι οπισθε μαχης ηδε πτολεμοιο
 with their charioteer and inlaid chariot . These carried him toward city , groaning heavily .
 τε ηνιοχον και ποικιλ αρματα : οι φερων τον προτι αστυ στεναχοντα βαρεα .

But surely then when they had come to ford of fair-flowing river , whirling **Xanthus** ,
 Αλλ' δη οτε ιζον πορον ευρρειος ποταμοιο , δινηεντος Ξανθου ,
 which **Immortal Zeus** begot , there they lifted him from horses to ground ,
 435 ον αθανατος Ζευς τεκετο , ενθα πελασαν μιν εξ ιππων χθονι ,
 then poured water over him . Then he revived and looked up with his eyes , and kneeling
 δε χευαν υδωρ καδ οι : δ' ο εμπνυνθη και ανεδρακεν οφθαλμοισιν , δ' εζομενος
 on his knees he vomited black blood . Then he sank back again to ground ,
 επι γουνα απεμεσσαν κελαινεφες αιμ' . δ' πλητο εξοπισω αυτις χθονι ,
 and his eyes were enfolded by black **Night** ; thus the blow was still subduing his spirit .
 δε οι οσσε εκαλυψε τω μελαινα νυξ : δ' βελος ετι εδαμνα θυμον .
 Therefore since Argives saw **Hector** being taken away , they leapt more eagerly on Trojans ,
 440 ουν δ' ως Αργειοι ιδον Εκτορα ικοντα νοσφι , θορον μαλλον επι Τρωεσσι ,
 thus remembering combat . Therein swift **Aias** son of Oileus being first by far ,
 δε μνησαντο χαρμης . ενθα ταχυς Αιας Οιληος πρωτιστος πολυ
 leapt on **Satnion** son of Enops , wounding him with his sharp spear ,
 μεταλμενος Σατνιον Ηνοπιδην , ουτασε οξυοεντι δουρι
 he whom faultless **Naiad Nymph** had thus conceived to Enops as he tended his herds
 ον αμυμων νηις νυμφη αρα τεκε Ηνοπι βουκολεοντι
 along banks of **Satnioeis** . To him , spear-famed **Son** of Oileus came near
 445 παρ' οχθας Σατνιοεντος . τον μεν δουρικλυτος Οιλιαδης ελθων εγγυθεν
 wounding his soft flank ; so that he fell over , and then Trojans and Danans joined in mighty
 ουτα κατα λαπαρην : δ' ο ανετραπετ' , δ' αρ' Τρωες και Δαναοι συναγον κρατερην
 combat about **Self** . Then spear-wielding **Poludamas** son of Panthous came to protect him ,
 υσμινην αμφι αυτω . δ' εγχεσπαλος Πουλυδαμας Πανθοιδης ηλθεν επι αμυντωρ τω ,
 and he struck **Prothoenor** son of Areilucon , on right shoulder ,
 450 δε βαλε Προθοηνορα υιον Αρηιλυκοιο , δεξιον ωμον ,
 and his mighty spear went clean through his shoulder , so that he fell in the dust
 δ' οβριμον εγκος εσχεν δι' ωμου , δ' ο πεσων εν κονησι
 clutching the earth with his hand . Then **Poludamas** exulting vehemently cried out loud ;
 ελε γαιαν αγοστω . δ' Πουλυδαμας επευξατο εκπαγλον αυσας μακρον :
 “Truly again I think that **spear** has not leapt in vain from strong hand
 455 μην αυτ' οιω ακοντα ου πηδησαι αλιον απο στιβαρης χειρος
 of great-hearted son of Panthous , since I think that one Argive has taken it in his flesh ,
 μεγαθυμου Πανθοιδα , αλλα οιω τις Αργειων κομισε χροι ,
 and he will lean upon **self** , as he goes down into the **Domain of Hades/Unseen** .”
 και μιν σκηπτομενον αυτω κατιμεν εισω δομον Αιδος .

So he spoke , then sorrow arose among Argives by his exulting ; but most of all
 Ως εφατ' , δ' αχος γενετ' Αργειοισι ευξαμενοιο : δε μαλιστα
 did he stir heart of battle-minded **Aias** son of Telamon , for the brave who fell
 460 ορινε θυμον δαιφρονι Αιαντι τω Τελαμωνιαδη : γαρ πεσεν
 was especially close to him . Then swiftly in return did he cast his bright spear .
 μαλιστα αγχι του . δ καρπαλιμως απιοντος ακοντισε φαεινω δουρι .
 But on the one hand , **Poludamas** avoided black death , since **Self** leapt to one side ;
 δ' μεν Πουλυδαμας αλευατο μελαιναν κηρα , αυτος αιξας λικριφισ ,
 whereas on the other hand , **Arxeloxos** son of Antenor received his spear ,
 δ' Αρχελοχος υιος Αντηνορος κομισεν :

for **The Gods had thus Planned** his destruction .
 γαρ θεοι ρα βουλευσαν τω ολεθρον .
 Thus **Arxeloos** was struck where head and neck join , at topmost joint of his spine ,
 ρ' τον εβαλεν τε κεφαλῆς και αυχενος εν νειατον συνεοχμω αστραγαλον ,
 thus shearing off both sinews , so that as he fell , his head , mouth and nose reached
 465 δ' κερσε απο αμφω τενοντε , δε πεσοντος του κεφαλη τε στομα τε ρινες πληντ'
 the earth much sooner , than his legs and knees .
 ουδαι πολυ προτερον η περ κνημαι και γουνα .
 Then in turn **Aias** called aloud to blameless **Poludamas** ;
 δ' αυτ' Αιας εγεγωνεν αμυμονι Πουλυδαμαντι :
 "Consider , **Poludamas** , and unerringly tell me , is this not a worthy brave to be struck
 470 φραζεο , Πουλυδαμα , και νημερτες ενισπες μοι : η ρ' ουτος ουχ αξιος ανηρ πεφασθαι
 in return for **Prothoenor** ? He appears to be no mean brave to me , nor of mean descent ,
 αντι Προθοηνορος ; μεν ειδεται ου κακος μοι ουδε κακων εξ ,
 but brother of horse-taming **Antenor** , or perhaps son ; for his stock is most like **Self** ."
 αλλ' κασιγνητος ιποδαμοιο Αντηνορος , η παις : γαρ γενεην αγχιστα εωκει αυτω .

So he spoke , knowing well it was **Arxeloos** , and sorrow seized Trojan hearts .
 475 Η ρ' γινωσκων ευ , δ' αχος ελλαβε Τρωας θυμον .
 There , standing-firm over his brother , **Acamas** struck **Promaxon** the Boeotian with his spear ,
 ενθ' βεβαιως αμφι κασιγνητω , Ακαμας ουτασε Προμαχον Βοιωτιον δουρι ,
 who was then dragging him away by the feet .
 ο δ' υφελκε ποδοιν .
 Then **Acamas** exulting vehemently over him cried out loud ;
 δ' Ακαμας επευξατο εκπαγλον τω αυσας μακρον :
 "Noisy Argives , who are never full of boasting , surely not only for us indeed
 480 ιομωροι Αργειοι , ακορητοι απειλαων , θην ου οιοισιν ημιν γε
 will there be both hardship and grief , since one day Thou wilt also be slain in such a way .
 εσεται τ' πονος και οιζυς , αλλα ποθ' υμμες και κατακτευεεσθε ωδε .
 Consider how Thine **Promaxon** sleeps vanquished by my spear , so that the blood price
 φραζεσθ' ως υμιν Προμαχος ευδαι δεδμημενος εμω εγχει , ινα ποινη
 for my brother was indeed not long unpaid . And that is why a brave prays
 κασιγνητοιο εη γε μη τι δηρον ατιτος : και τις τ' ανηρ ευχεται
 that a kinsman protector be left behind in his great-halls to avenge him ."
 485 γνωτον αλκτητα λιπεσθαι ενι μεγαροισιν αρης τω .

So he spoke , and thus sorrow came over Argives by his boasting ; but most of all
 Ως εφατ' , δ' αχος γενετ' Αργειοισι ευξαμενοιο : δε μαλιστα
 did he stir heart of battle-minded **Peneleos** ; who then rushed at **Akamas** ,
 ορινεν θυμον δαυφρονι Πηνελεω : ο δ' ωρμηθη Ακαμοντος ;
 but Akamas did not remain as lord Peneleos rushed-forth .
 δ' ουχ υπεμεινεν ανακτος Πηνελεωο ερων :
 Thus Peneleos struck **Ilioneos** , son of Phorbas rich in herds , whom **Hermes** so **Loved**
 490 δ' ο ουτασεν Ιλιονηα , υιον Φορβαντος πολυμηλου , τον Ερμειας ρα εφιλει
 above all Trojans and gave him success ; and then to whom mother bore only Ilioneos .
 μαλιστα Τρωων και οπασσε κτησιν : δ' αρ' υπο τω μητηρ τεκεν μουνον Ιλιονηα .
 Him did Peneleos strike there beneath his brow at the roots of his eyes ,
 τον ουτα τοθ' υπ' οφρους κατ' θεμεθλα οφθαλμοιο ,

thus pushing out his eyeball ; since spear went clean-through his eye
 δ' ὥσε ἐκ γλῆνην : δ' ὁρῶν ἤλθεν διαπρὸ οφθαλμοῖο
 and through nape of neck , so that he sank down stretching out both his hands .
 495 καὶ δια ἰνίου , δ' ὁ ἐξέτο πετασσας ἀμφὼ χεῖρε :
 Then Peneleos drew-out his sharp sword driving it through the middle of his neck ,
 δε Πηνελεὼς ἐρυσσάμενος ὄξυ ξίφος ἐλάσσειν μέσσον αὐχένα ,
 thus striking-off self head along with his helmet to the ground , but his mighty spear
 δε ἀπηραξεν αὐτὴ καρὴ συν πηληκί χαμαζε : δ' ὀβριμον ἐγγὺς
 still remained in his eye ; and thus while holding up his head to display
 ἐτι ἦεν ἐν ὀφθαλμῷ : δε ἀνασχὼν κώδειαν πεφράδε
 to Trojans , **Peneleos** also spoke **This Logos** exulting ;
 500 Τρῶεσσι τε καὶ ἡῦδα ἐπὶ εὐχομένους :
 “Trojans , tell dear father and mother of illustrious Ilioneos for me , to commence weeping
 Τρῶες , εἰπεμέναι φίλῳ πατρὶ καὶ μητρὶ ἀγαθοῦ Ἰλιονηὸς μοι , γοημένοι
 in their great-halls , for neither will the wife of Promaxon son of Alegenor ,
 ἐν μεγάροισιν , γὰρ οὐδε ἡ δαμαρ Προμαχοῖο Ἀλεγήνοριδαο ,
 be glad at the coming of her dear husband , when Achaean youths
 γανυσσεται ἐλθόντι φίλῳ ἀνδρὶ , ὅποτε Ἀχαιῶν κούροι
 surely then return with our ships out of Troy .”
 505 δὴ νειώμεθα συν νηῦσι ἐκ Πρωίης .

So he spoke , then accordingly trembling seized limbs of them all ,
 Ὡς φάτο , δ' ἀρὰ τρομὸς ἐλλαβε γυῖα ὑπὸ τοὺς παντάς ,
 so that each one looked about to see how they might escape sheer destruction .
 δε ἐκαστὸς παπτήεν ὅπῃ φύγοι αἰπὺν ὀλεθρὸν .

Tell me now , **Muses** who have **Thine Homes** upon **Olympus** ,
 Ἑσπετε μοι νῦν , Μοῦσαι ἐχούσαι δῶματ' Ὀλύμπια ,
 surely then who was the first Achaean to carry away blood-stained spoils of braves ,
 δὴ ὅς τις πρῶτος Ἀχαιῶν ἦρατ βροτοέντ' ἀνδραγρί' ,
 when once **Renowned Earth-Shaker** had turned the tide of battle . **Aias** was first ,
 510 ἐπεὶ ρ' κλυτὸς Ἐννοσιγαιὸς ἐλκινε μάχην . Αἰας ρα πρῶτος
 son of Telamon who wounded **Hurtion** son of Gurtion , leader of stout-hearted Mysians ;
 Τελαμῶνιος οὐτὰ Ὑρτίον Γυρτιάδην , ἡγήτορα καρτεροθύμων Μυσῶν :
 then **Antiloxos** stripped **Phalken** and **Mermeron** , and **Meriones** slew **Morus** and **Hippotion** ,
 δ' Ἀντίλοχος ἐξενάριζε Φαλκὴν καὶ Μερμερόν : δε Μηριονῆς κατεκτα Μορὺν τε καὶ Ἱπποτιῶνα ,
 then **Teukros** slew **Prothoon** and **Peripheten** ; but then **Son** of Atreus struck **Hyperenor**
 515 δε Τεῦκρος ἐνήρατο Προθῶνα τ καὶ Περιφήτην : δ' ἀρ' ἐπειθ' Ἀτρεΐδης οὐτὰ Ὑπερηνόρα
 shepherd of troops , in his soft flank , so that bronze spilled-out his bowels as it cut through ,
 ποιμένα λαῶν , κατὰ λαπαρὴν , δ' χαλκὸς ἀφύσσε ἐντερα δῆσας δια :
 then darkness enfolded his eyes . But **Aias** swift son of Oileus , slew most braves ;
 520 δε σκοτὸς κάλυψε τὸν ὅσσε . δ' Αἰας ταχὺς υἱὸς Οἰλῆος , εἶλεν πλείστους :
 for there was no one like him in foot pursuit when braves are in rout ,
 γὰρ ἦεν οὐ τις ὁμοῖος οἱ ποσὶν ἐπισπασθαι ἀνδρῶν τρεσσαντῶν ,
 when **Zeus** also incited them in panic-flight .
 ὅτε Ζεὺς τε ὀρσῇ ἐν φόβῳ .

26 September 2019

Chapter 15 - O

Whereas since Trojans had passed through both stakes and trench in their panic-flight ,
 Αυταρ επει εβησαν δια τε σκολοπας και ταφρον φευγοντες ,
 and since many had been vanquished under Danan hands , surely then on the one hand ,
 δε πολλοι δαμεν υπο Δαναων χερσιν , δη μεν
 there they halted standing beside their chariots , pale with fear ; panic-stricken ;
 ερητυοντα μενοντες παρ' οι οχεσφιν , χλωροι υπαι δεινος , πεφοβημενοι ,
 while on the other hand , **Zeus** awoke upon **Idaean** Summit beside **Golden-Throned Hera** .
 5 δε Ζευς εγρετο εν Ιδης κορυφησι παρα χρυσοθρονου Ηρης ,
 Accordingly **He** sprang up and stood , then **Saw** Trojans and Achaeans , the former in rout ,
 αρ' αναιξας δ' στη , δε ιδε Τρωας και Αχαιους , τους μεν ορινομενους ,
 while the latter ; the Argives , drove them on from behind , and among them , **Lord Poseidon** .
 τους δε Αργειους κλονεοντας οπισθεν , δε μετα σφι ανακτα Ποσειδαωνα .
 Then **He Saw Hector** lying on the plain , while his comrades sat about him ,
 δ' ιδε Εκτορα κειμενον εν πεδιω , δ' εταιροι ηαθ' αμφι ,
 while he was having a hard time breathing , lying senseless , vomiting blood , since not
 10 δ ο εχετ' αργαλεω ασθματι κηραπινυσσων , εμεων αιμ' , επει ου
 weakest of Achaeans had struck him . Then **The Father** of braves and **Gods** was seized with pity
 αφαιροτατος Αχαιων βαλ' μιν . δε πατηρ τε ανδρων τε θεων ελεησε
 upon **Seeing** him , then **Looking** terribly from under his brow **He** spoke **This Logos** to **Hera** ;
 ιδων τον , δ' ιδων δεινα υποδρα ειπεν μυθον προς Ηρην :
 “Surely then , **Thine** crafty-mischievous deceit is indeed *most despairing* , **Hera** ,
 δη σος κακοτεχνος δολος η μαλα αμηχανε , Ηρη ,
 that has kept noble **Hector** from combat , and has driven his army in rout ! **I Truly** do not know
 15 επαυσε διον Εκτορα μαχης , δε ε- λαους -φοβησε . μαν ου οιδ'
 if in turn **Thou** should be first to reap the fruits of **Thine** wretched ill-contriving and
 ει αυτε πρωτη επαυρηαι αλεγεινης κακορραφης και
I whip Thee with blows ! (Thomas Taylor V-7 Oracles and Mysteries pp 85&112)
 ιμασσω σε πληγησιν .
 Or does **Thou** not remember when **Thou** were *suspended* from **On High** ,
 η ου μεμνη οτε τ' εκρεμω οψοθεν ,
 so that *two anvils* hung from **Thine** feet ,
 δε δυω ακμονας ηκα εκ ποδοιν ,

[[Theology of Arithmetic , On The Hexad [37]

and a much earlier name for **This** was **Kosmos** , from the fact that **Six Organizes** .
 και πολυ προτερον τηςδε κοσμος απο της διαταξεως :
 and also because **The Kosmos** , just as The Number **6** ,
 και γαρ και ο κοσμος , ωσπερ και ο **στ'** ,
 is often seen as being composed of opposites in **Harmony** ,
 πολλακις ωφθη συνεστως εξ εναντιων καθ' αρμονιαν ,
 And hence the summation of the word **Kosmos** is **600** .
 και η συναριθμησις του ονοματος κοσμου εστιν εξακοσια .
 [**K**=20 + **O**=70 + **Σ**=200 + **M**=40 + **O**=70 + **Σ**=200 = **600**]
 Then , they also used to call **Self Health** and **Anvil** [**Self** never tires of being *struck/used*]
 δε και Εκαλουν αυτην υγειαν και ακμονα

as if **Self** were *Inexhaustible* , because it is reasonable to think that
 οιον την ακαματον οτι ευλογως
 The Most Archetypal Triangles of The Elements of The Kosmos , *Partake* of **Self** .
 τα αρχικωτατα τριγωνα των στοιχειων κοσμικων μετεχει αυτης ,
 According to Each Triangle Being **Six** , if It is divided by *three perpendicular lines* .
 καθ' εκαστον υπαρχοντα εξ , ει διανεμοιτο τρισι καθετοις :
 For It would be divided *altogether* , in **Six** Ways . Because of this
 γαρ αν διανεμηθει παντως εξαχως : δια τουτο
 There are this many edges to a Pyramid , [*bang*]
 μεν τοσαυται πλευραι πυραμιδος ,
 and also this many faces of a Cube , [*bang*]
 και δε τα επιπεδα του κυβου
 And then this many angles of an Octahedron , [*bang*]
 δε και τοσαυται αιγωνιαι οκταεδρου
 And this many bases of a Dodecahedron , [*bang*]
 και βασεις δωδεκαεδρου ,
 And this many sides of a Cube , Octahedron and Icosahedron : [*bang , bang , bang*]
 τε πλευραι κυβου και οκταεδρου και εικοσαεδρου :
 And nothing pertaining to Their faces or angles or edges/sides
 και ουδεν εφαπτεσθαι του εδραις ηγωνιαις η πλευραις
 is altogether free from **THE HEXAD** .
 παντως απηλλακται της εξαδος .]]

[[Plato's Cratylus (404C)

Socrates: On the one hand , **Demeter** appears to have been called **Demeter**
 μεν Δημητηρ φαίνεται κεκλησθαικατα Δημητηρ
 by *Her Giving of The Gift of Nutrition* , just like a *Mother Gives* , whereas on the other hand ,
 κατα την διδουσα της δοσιν εδωδης ως μητηρ , δε
Hera is *Particularly Lovely* , just as it is also said that **Zeus** thus married **Self** for *Love* ,
 Ηρα τις ερατη , ωσπερ και λεγεται ο Ζευς ουν εχειν αυτης ερασθεις .
 But perhaps **The Lawgiver** by *Speculating-on-Those-Above* (**Theatetus 173B**) *veiled/disguised*
 δε ισως ο νομοθετης μετεωρολογων επικρυπτομενος
 the name of **Hera** with that of **Air** , by placing the beginning letter at the end ;
 τον ονομασεν Ηραν αερα , θεις την αρχην επι τελευτην :
 This will make sense , if Thou will say The Name of **Hera** *over and over again* (a *palindrome*) .
 δ' αν γνοιης , ει λεγοις το ονομα της Ηρας πολλακις .]]

[[Thomas Taylor's notes on The Cratylus , Prometheus Trust V-13 p601

That The Series of our Sovereign Mistress **Hera** beginning from **On-High** pervades
 to *the last of things* , and that **Her** Allotment in The Sublunary Region is **The Air** .
 For **Air** is The Symbol of **Soul** , according to which **Soul** is also called a **Breath/Spirit** (πνευμα) ,
 just as **Fire** is The Image of **Intellect** ,
 but **Water** of **Nature** by which **The Kosmos** is *Nourished* (φυσεως της κοσμοτροφου)
 and through which all *Nutriments* and *Increase* are produced .
 But **Earth** is The Image of **Body** , through is *gross/heavy* and *material nature* .
 Hence Homer , *obscurely signifying this* , represents **Hera** *suspended* with two anvils
 under **Her** feet ; for **The Air** is Allotted **Two Heavy Elements** beneath **Itself** .]]

then **I** put Unbreakable Golden Bonds about **Thine** hands ? And I suspended **Thee** in **The Ether**
 20 δε ιηλα αρρηκτον χρυσειον δεσμον περι χερσι ; δ' εκρεμω συ εν αιθερι
 and **Clouds** ; so that **The Gods** were very angry throughout **Olympos** , but **They** could not
 και νεφελησιν : δε θεοι ηλαστεον κατα μακρον Ολυμπον , δ' εδυνατο ουκ
 stand beside to **Free Thee** ; since whomever **I** caught was seized and hurled from **Threshold** ,
 παρασταδον λυσαι : δε ον λαβοιμι τεταγων ριπτασκον απο βηλου ,
 until **They** would reach **Earth** with *diminished strength* . But not even so was **My** heart cured
 οφρ' αν ικηται γην ολιγηπελων . δ' ουδ' ως εμε θυμον ανει
 of its ceaseless pain for **Divine Heracles** , he whom **Thou** , devising mischief , together with
 25 αζηχης οδυνη θεοιο Ηρακληος , τον συ μητιωσα κακα , ξυν
Boreas , having been persuaded , sent **His Northern Blasts** over unfruitful **Sea** , and
 Βορηη πεπιθουσα , πεμψας ανεμω θυελλας επ' ατρυγετον ποντον , και
 thereafter brought him to well populated Cos . **Him I Delivered** from there and brought again
 επειτα απενεικας μιν ευ ναιομενην Κοωνδ' . τον μεν εγων ρυσαμην ενθεν και ανηγαγον αυτις
 to horse pasturing Argos , even so he had labored much . Of these events **I** will remind **Thee**
 30 εξ ιπποβοτον Αργος , και περ αθλησαντα πολλα . των μνησω σ'
again , in order that **Thou** desists **Thine** deceptions , and in order that **Thou** may **See**
 αυτις , ιν' απολληξης απαταων , οφρα ιδη
 if **Thou** are in this way *aided by the love making and the bed* in which **We mingled** ,
 ην χραισ- τοι -μη φιλοτης τε και ευνη ην εμιγης ,
 and after coming from among **The Gods** to deceive **Me** !"
 και ελθουσα απο θεων απατησας μ' .

So **He Spoke** , and then **Cow-eyed Queenly Hera** shuddered ;
 35 Ως φατο , δε βοωπις ποτνια Ηρη ρυγησεν ,
 and then **She Spoke Addressing Him** with **Winged Logos** ;
 και φωνησας' προσηυδα μιν πετροεντα επεα :
 "Now let this **Earth** and broad **Heaven** above and down flowing **Water** of **Styx** be **My Witness**,
 νυν τοδε Γαια και ευρυς Ουρανος οπερθε και το κατειβομενος υδωρ Στυγος ιστω ,
 which is also greatest and most terrible **Oath** for **The Blessed Gods** , and **Thine Sacred Head**
 ος πελει τε μεγαistos τε δεινοτατος ορκος μακαρεσσι θεοισι , θ' ση ιερη κεφαλη
 and *marriage bed* of **Our Two Selves** , by which **I** would not ever swear in vain :
 40 και κουριδιον λεχος νωιτερον αυτων , το μεν εγω αν ου ποτε ομοσαιμι μαψ :
 It is not by **My Will** that **Earth-Shaker Poseidon** works mischief on Trojans and **Hector** ,
 μη δι' εμην ιοτητα ενοσιχθων Ποσειδαων πημαινει τε Τρωας και Εκτορα ,
 while **He** assists their enemies , since **I** suspect it is **His heart** that *urges* and *commands Self* ,
 δ' αρηγει τοισι , αλλα που θυμος εποτρυνει και ανωγει αυτος ,
 since **He Feels Compassion** , by *Seeing* Achaeans distressed by their ships . Nevertheless
 δ' ελεησεν ιδων Αχαιους τειρομενους επι νηυσιν . αυταρ
I advise even **That God** to go in whatever way , **Thou** , **Lord Dark Cloud** , would *Lead Him* ."
 45 εγω παραμυθησαιμην και κεινω ιμεν η δη τη συ , κελαινεφες , κεν ηγεμονευης τοι .

So **She Spoke** , and thus **The Father** of braves and **Gods** smiled ,
 Ως φατο , δε πατηρ τε ανδρων τε θεων μειδησεν ,
 and replied by addressing **Her** with **Winged Logos** ;
 και αμειβομενος προσηυδα μιν πετροεντα επεα :

“Surely then on the one hand , if hereafter **Thine Mind** were indeed **Equal to Mine** ,
 δη μεν ει επειτα συ φρονεουσα γ’ ισον εμοι ,
 as **Thou** sits among **The Immortals** , **Cow-eyed Queenly Hera** , even if **Poseidon** would indeed
 50 καθιζοις μετ’ αθανatoiσι , βοωπις ποτνια Ηρη , και ει Ποσειδαων κε γε
 much wish otherwise , **He** would quickly **Turn-about His Mind** with **Thine Heart** and **Mine** .
 μαλα βουλεται αλλη , αιψα μεταστρεψεει τω νοον μετα σον κηρ και εμον .
 Thus on the other hand , if surely then **Thou** indeed speaks truly and precisely , then go now
 αλλ’ ει δη γε αγορευεις ετεον και ατρεκεως , ερχεο νυν
 among **Race of Gods** , and summon **Iris** and **Bow-Famed Apollo** to come here , so that **She**
 55 μετα φυλα θεων , και καλεσσον Ιριν τ’ και κλυτοτοξον Απολλωνα δευρο ελθεμεναι , οφρ’ η
 on the one hand , may go among army of bronze-clad Achaeans , and say to **Lord Poseidon**
 μεν ελθη μετα λαον χαλκοχιτωνων Αχαιων , και ειπησι ανακτι Ποσειδαωνι
 that **He** is to cease from war , and to return to **His Domain** ; then on the other hand , let **Brilliant**
 τα παυσαμενον πολεμοιο ικεσθαι προς α δωμαθ’ , δ’ Φοιβος
Apollo rouse **Hector** to fight , and to **Breathe** strength into him again , that he may forget pains
 60 Απολλων οτρυνησι Εκτορα ες μαχην , δ εμπνευσησι μενος αυτις , δ’ λελαθη οδυναων
 which now distress his heart ; so that he may turn Achaeans back again by arousing in them
 αι νυν τειρουσι μιν κατα φρενας , αυταρ αποστρε- Αχαιους -ψησιν αυτις ενορσας
 impotent panic-flight , so that they flee and fall back among many-benched ships of **Achilles** ,
 αναλκιδα φυζαν , δ’ φευγοντες πεσωσι εν πολυκλησισι νηυσι Αχιλλης
 son of Peleus ; so that he will send out his companion **Patroclus** , so that glorious **Hector** slay him
 65 Πηλειδεω : δ’ ο ανστησει ον εταιρον Πατροκλον : δε φαιδιμος Εκτωρ κτενει τον
 with his spear before walls of Ilios , while slaying many other vigorous braves ; among them
 εγχει προπαροιθε Ιλιου , δ’ ολεσαντ’ πολεας αλλους αιζηους , μετα τους
My Son , **Divine Sarpedon** . Then **Divine Achilles** will slay **Hector** in his wrath for **Patroclus** .
 εμον υιον διον Σαρπηδονα . δε διος Αχιλλευσ κτενει Εκτορα χολωσαμενος του .
 Then from that time on , **I** will cause a constant and continuous pursuit of Trojans away
 70 δ’ εκ του επειτα εγω αν τευχοιμι αιεν διαμπερες παλι- τοι -ωξιν
 from ships , until the time when Achaeans may take steep Ilion by **Counsel** of **Athena** .
 παρα νηων , εις ο Αχαιοι κ’ ελοιεν αιπυ Ιλιου δια βουλας Αθηнайς .
 Thus accordingly until that time , neither will **I** cease **My** anger , nor will **I** allow any other
 δ’ αρ’ πριν το ουτ’ εγω παυω χολον ουτε εασω τιν’ αλλον
 of **The Immortals** to assist Danans hereon , until the wish of **Son** of Peleus is indeed fulfilled ,
 αθανατων αμυνεμεν Δαναοισιν ενθαδ’ , πριν το ελδωρ Πηλειδαο γε τελευτηθηναι ,
 just as **I** first promised to **Her** , and then bowed **My** head , on that **Day** when **Divine Thetis**
 75 ως πρωτον υπεστην οι , δ’ επενευσα εμω καρητι , τω ηματι οτ’ θεα Θετις
 grasped **My** knees , **Imploring Me** to show honor to **Achilles** , sacker of cities .”
 ηψατο γουνων , λισσομενη τιμησαι Αχιλληα πτολιπορθον .

So spoke **Zeus** , nor did **Divine White-Armed Hera** fail to obey , but went
 Ως εφατ’ , ουδ’ θεα λευκωλενος Ηρη απιθησε , δ’ βη
 from **mountains** of **Ida** to **Broad Olympos** . Then just as when the human **Intellect Darts**
 80 εξ ορεων Ιδαιων ες μακρον Ολυμπον . δ’ ως οτ’ ανερος νοος αιξη
 who has traveled over far lands , **Intellects** in his **Sagacious Mind** ; “**I Am Here or There** ,”
 εληλουθως επι πολλην γαιαν νοηση πευκαλιμησι φρεσι , ειην ενθ’ , η ενθα ,
 and **Intellects** many such wishes ; so swiftly did **Queenly Hera Dart** in **Her Eagerness** ;
 τε πολλα μενοινησι , ως κραιπνως ποτνια Ηρη διεπτατο μεμαυια :

thus **She** reached steep **Olympos** , and came upon **The Immortal Gods** assembled
 δ' ικετο αιπυν Ολυμπον , δ' επηλθεν αθανatoiσι ομηγερεσσι
 in **The Home** of **Zeus** , then upon **Seeing Her They** all sprang up and greeted **Her** with cups .
 85 δομω Διος : δ' ιδοντες οι παντες ανηξαν και δεικανοωντο δεπασσιν .
 Then on the one hand **She** let the **Others** be , while accepting cup from **Fair-cheeked Themis** ,
 δ' μεν η εα- αλλους -σε , δε δεκτο δεπας καλλιπαρηω Θεμιστι :
 for **Themis** ran to go meet **Her** first , and **Spoke** by addressing **Her** with **Winged Logos** ;
 γαρ θεουσα ηλθε εναντιη πρωτη , και φωνησας' προσηυδα μιν περοεντα επεα :
 “**Hera** , why has **Thou** come ? **Thou** looks distraught . Surely then **The Son** of **Kronos**
 90 Ηρη , τιπτε βεβηκας ; δε εοικας ατυζομενη : δη παις Κρονου
 must have frightened **Thee** very much , **He** who is **Thine** husband .”
 φοβησε η μαλα , ος τοι ακοιτης .

Then thereafter **Divine White-Armed Hera** replied to **Her** ;
 δ' επειτα θεα λευκωλενος Ηρη ημειβετ' Την :
 “**Divine Themis** , do not question me concerning this ; **Self** also knows , what heart
 θεα Θεμι , μη δειρεο με , ταυτα : αυτη και οισθα , θυμος
 of **That God** is like ; over-bearing and ungentle . But **Thou** must indeed begin well-balanced
 95 κεινου οιον υπερφιαλος και απηνης . αλλα συ γ' αρχε εισης
 feast for **The Gods** in their halls ; and then **Thou** will hear this among **All Immortals** , what kind
 δαιτος θεοισι ενι δομοις : και δε ακουσαι ταυτα μετα πασιν αθανatoiσιν , οια
 of base deeds **Zeus** discloses . **I** say that it will *in no way* delight heart of all *in the same way* ,
 κακα εργα Ζευς πιφαισκειται : φημι ουδε τι κεχαρησεμεν θυμον πασιν ομως ,
 neither mortals nor Gods , if anyone even now still feasts with cheerful mind .”
 ουτε βροτοισιν ουτε θεοις , ει τις περ νυν ετι δαινυται ευφρων .

Accordingly then on the one hand , so spoke **Queenly Hera** and sat down ,
 100 Η αρ' μεν ως ειπουσα ποτνια Ηρη καθεζετο ,
 whereas on the other hand , **The Gods** throughout **Home** of **Zeus** were sorely vexed .
 δ' θεοι ανα δωμα Διος οχθησαν :
 Then **She** laughed with **Her** lips , but **Her** forehead above **Her** dark brows did not unfold ;
 δε η γελασσε χειλεσιν , μετωπον επ' κυανησιν οφρυσιν ουδε ιανθη :
 then feeling just resentment **She Addressed Them All** ;
 δε νεμεσσηθειςα μετηυδα πασιν :

“Mindless infants ! We who in Our mindlessness are angry with **Zeus** ! We who are even eager
 105 νηπιοι οι αφρονεοντες μενεαινομεν Ζηνι : η ετι μεμαμεν
 to go to confront and thwart **Him** by logos or by force ! Whereas **He** sits **Hidden** , **Untroubled** ,
 ιοντες ασσον καταπαυσεμεν μιν η επει ηε βιη ! δ' ο αφημενος ουκ αλεγιζει
Unconcerned ; for **He** says that **He** is **Eminently Best** in **Might** and **Strength** among
 ουδ' οθεται : γαρ φησιν ειναι διακριδον αριστος τε καρτει τε σθενει εν
The Immortal Gods ! Bear whatever grief **He** might send to each one of **Thyselfes** .
 αθανatoiσι θεοισι . εχεθ' οτι κακα τω κεν πεμπησιν εκαστω υμμι .
 For even now **I** expect that misery has indeed been fashioned for **Ares** ; for **His** son
 110 γαρ ηδη νυν ελπομ' πημα γε τετυχθαι Αρηι : γαρ οι υιος
 has perished in battle , **Ascalaphos** , dearest of braves , whom mighty **Ares** says is **His** .”
 ολωλε ενι μαχη , Ασκαλαφος , φιλτατος ανδρων , ον οβριμος Αρης φησιν εμμεναι τον .

So spoke **Hera** , whereas **Ares** struck his stout thighs with the flat of his hands ,
Ως εφ'ατ , αυταρ Αρης πελληγετο θαλερω μηρω καταπρηνεσσ' χερσι ,
then spoke with lamenting logos ;

δ' ηυδα ολοφυρομενος επος :

“Do not be angry with **Me** now , **Thou** who have **Olympian Homes** , if **I** go to Achaean ships
115 μη νεμεσησετ' μοι νυν , εχοντες Ολυμπια δωματ' , ει ιοντ' επι Αχαιων νηας
to avenge slaying of **My** son , although it will also be my fate to be struck with bolt of **Zeus**
τισασθαι φονον υιος , περ και μοι μοιρα πληγεντι κεραυνω Διος
to lie in blood and dust among corpses .”
κεισθαι μεθ' αιματι και κονιησιν ομου νεκυεσσι .

So **He** spoke , and then ordered **Terror** and **Rout** to yoke **His** horses , then **Self**
Ως φατο , και ρ' κελετο τε Δειμον τε Φοβον ζευγνυμεν ιππους , δ' αυτος
put on all-gleaming battle-gear . Therein even greater and more painful anger and wrath
120 εδυσετο παμφανοωντα εντε' . ενθα ετι μειζων τε αργαλεωτερος αλλος χολος και μηνις
would have been made between **Zeus** and **The Immortals** , if **Athena** out of fear for All
κ' ευτυχθη παρ Διος και αθανatoiσι , ει Αθηνη περιδειςασα πασι
The Gods , had not sped through doorway , thus leaving throne on which **She** sat ,
θεοισιν μη ωρτο διεκ προθυρου , δε λιπε θρονον ενθα θαασσε ,
then on the one hand , **She** took helmet from head and shield from shoulders of **Ares** ;
δ' μεν ειλετο κορυω απο κεφαλης και σακος ωμων του ,
then on the other hand , **She** took from his stout hand bronze spear , and set it down ,
125 δ' ελουσα απο στιβαρης χειρος χαλκεον εγχος εστησε :
then **She** rebuked **furious Ares** with **This Logos** ;
δ' η καθαπτετο θουρον αρηα επεεσσι :

“**Manic** , utterly-doomed , **frantic** mind ! Even now it is just so that **Thou** has ears to hear ,
μαινομενε , διεφθορας , ηλε φρενας ; η νυ εστι αυτως τοι ουατ' ακουεμεν ,
whereas **Thine Intellect** and **Reverence** are utterly-destroyed !
δ' νοος και αιδως απολωλε .

Did **Thou not** hear that which **Divine White-armed Hera** said , who has just now
130 τε ουκ αιεις α θεα λευκωλενος Ηρη φησι , η δη νυν
come from **Olympian Zeus** ? Or on the one hand , does **Self** intend to take the full measure
ειληλουθεν Ολυμπιου Ζηνος ; η μεν αυτος εθελεις αναπλησας
of manifold woes and so be forced to return again to **Olympus** , although grieving , and on the
πολλα κακα και αναγκη ιμεν αν Ουλυμπονδε περ αχνυμενος , αυταρ
other hand , to sow the seeds of great grief for all the rest of **Us** ? For **He** will leave at-once
φυτευσαι μεγα κακον πασι τοις αλλοισι ; γαρ λειψει αυτικα
Trojans and high-hearted Achaeans on the one hand , while on the other hand , **He** will come
135 Τρωας και υπερθυμους Αχαιους μεν , δ' ο εισι
to **Olympus** to make an uproar among **Us** , then **He** will take hold of each in turn , of those who
εξ Ολυμπον κυδοιμησων ημεας , δ' ο μαρψει εξειης τ' ος
are guilty and those who are not . So now **I** ask **Thee** to put away **Thine** wrath for **Thine** son .
αιτιος τε και ος ουκι . αυ νυν κελομοι σ' μεθεμεν τω χολον εοιο υιος .
For already some who are indeed better than he in might and skill has either been slain , or will
140 γαρ ηδη τις γε αμεινων του βιην και χειρας η πεφατ' , η και
be slain hereafter , since it is difficult to preserve the lineage and offspring of all human-beings .”
πεφησεται επεита : δε αργαλεον ρυσθαι τε γενεην τε τοκον παντων ανθρωπων .

So spoke **Athena** making **furious Ares** sit down on his throne .
 Ως ειπουσ' ιδρ- θουρον Αρηα -υσε ενι θρονω .
 Then **Hera** called **Apollo** outside **Her Home** , and **Iris** , who is also Messenger
 δ' Ηρη καλεσσατο Απολλωνα εκτος δωματος θ' Ιριν , η τε μεταγγελος
 of **The Immortal Gods** , and **She** spoke to address **Them** with **Winged Logos** ;
 145 αθανατοισι θεοισι , και φωνησας' προσηυδα σφεας πτεροεντα επεα :
 “**Zeus** summons **Thee** to go to **Ida** as quickly as possible ; and when **Thou** have come ,
 Ζευς κελετ' σφω ελθεμεν εις Ιδην ταχιστα οττι : αυταρ επην ελθητε ,
 and **Looked** upon the Face of **Zeus** , then do whatever **That God** may urge and command .”
 τ' ιδησθε εις ωπα Διος , ερδειν οττι κεινος κε εποτρυνη και ανωγη .

Thus on the one hand so spoke **Queenly Hera** , then on the other hand **She** returned again and
 Η αρ' μεν ως ειπουσα ποτνια Ηρη , δ' κιε παλιν
 sat down on **Her** throne ; while **They** sprang up and flew-away . Then came to many-fountained
 150 εξετο ενι θρονω : δ' τω αιζαντε πετεσθην . δ' ικανον πολυπιδακα
Ida , **Mother** of wild beasts , and found **Far-Seeing Son** of **Kronos** sitting upon Gargaron
 Ιδην , μητερα θηρων , δ' ευρον ευρυοπα Κρονιδην ημενον ανα Γαργαρω
 Summit ; while about **Him** a fragrant cloud was crowned . Then **They** came to stand before
 ακρω : δε αμφι μιν θυοεν νεφος εστεφανωτο . δε ελθοντε στητην παροιθ'
Zeus Cloud-gatherer ; and upon **Seeing Them** , **He** was not angered at heart ,
 155 Διος νεφεληγερεταο : ιδων σφωε ουδε εχολωσατο θυμω ,
 because **They** had speedily obeyed **The Logos** of **His Dear Wife** .
 οττι ωκ' πιθεσθην επεεσσι οι φιλης αλοχοιο :
 Then **He** first addressed **Iris** with **Winged Logos** ;
 δε προτερην προσηυδα Ιρην πτεροεντα επεα :
 “Up , go , **Swift Iris** ; to **Lord Poseidon** and report all of this' , nor be a false reporter .
 βασκ ιθι , ταχεια Ιρι , ανακτι Ποσειδαωνι αγγελιαι παντα ταδ' , μηδε ειναι ψευδαγγελος .
 Order **Him** to cease from combat and war and go among **Race of Gods** or into **Divine Sea** .
 160 ανωχθι μιν παυσαμενον μαχης ηδε πτολεμοιο ερχεσθαι μετα φυλα θεων η εις διαν αλα .
 Then if **He** will not obey my **Logos** , but pays **Them** no regard , surely then let **Him** consider
 δε ει ουκ επιπεισεται μοι επεεσσ' , αλλ' αλογησει , δη φραζεσθω
 afterwards in **Mind** and in heart , that for all **His** might , **He** cannot dare maintain opposing **Me** ,
 επειτα κατα φρενα και κατα θυμον , μη περ εων κρατερος ουδε ταλασση μειναι επιοντα μ' ,
 since **I** say **I** am far **Better** than **He** in might and **Elder** by birth . Although **His** dear heart
 165 επει φημι ειναι πολυ φερτερος εο βιη και προτερος γενεη : δ' φιλον ητορ
 does not take care by declaring **Himself Equal** to **Me** , that which the other **Gods** hate to do .”
 ουκ οθεται φασθαι του ισον εμοι , τον αλλοι στυγεουσι τε και .

So spoke **Zeus** , nor did swift wind-footed **Iris** fail to obey , then went down from **Idaeon**
 Ως εφατ , ουδ' ωκεα ποδηνεμος Ιρις απιθησε , δε βη κατ' Ιδαιων
 mountains to sacred Ilios . Then just as when snow or cold hail flies from clouds
 170 ορεων ες ιρην Ιλιον . δ' ως οτ' νιφας ηε ψυχρη χαλαζα πτηται εκ νεφεων
 driven by **Ether-sprung North Wind** , so swiftly did swift **Iris** fly in her eagerness ;
 ριπης υπο αιθρηγενεος Βορεο , ως κραιπνως ωκεα Ιρις διεπτατο μεμαυια ,
 then **She** stood next to **Glorious Earth-Shaker** to say ;
 δ' ισταμενη αγχου κλυτον Εννοσισταιον προσεφη :
 “I have come here bearing a certain message for **Thee** , **Dark-haired Earth-Mover** ,
 175 ηλθον δευρο φερουσα τινα αγγελιην τοι , κυανοχαιτα Γαιηοχε ,

from **Aegis-Bearing Zeus** . **He Commands Thee** to cease from combat and war
 παραι αιγιοχοιο Διος . κελυσε σε παυσαμενον μαχης ηδε πτολεμοιο
 and go among **Race of Gods** or into **Divine Sea** . Then if **Thou** will not obey **His Logos** ,
 ερχεσθαι μετα φυλα θεων η εις διαν αλα . δε ει ουκ επιπεισσαι οι επεεσσ' ,
 but pays **Them** no regard , **That God** also **Cautions** that **He** will come here to fight face to face ;
 αλλ' αλογησεις , κεινον και ηπειλει ελευσεσθαι ενθαδ' πολεμιζων εναντιβιον :
 thus **He Advises Thee** to avoid **His** hands ; since **He** says **He** is far **Better** than **Thee** in might ,
 180 δ' ανωγε σε υπεξαλεασθαι χειρας , επει φησι ειναι πολυ φερτερος σεο βιη
 and elder by birth . Although **Thine** dear heart does not take care by declaring **Thyself**
 και προτερος γενειη : δ' σον φιλον ητορ ουκ οθεται φασθαι
Equal to Him , that which the other **Gods** hate to do .”
 ισον οι , τον αλλοι στυγεουσι τε και .

Then , sorely vexed-in-spirit , **Glorious Earth-Shaker** of replied to **Iris** ;
 δε μεγ' οχθησας κλυτος Εννοσιγαιος προσεφη Την :
 “O My ! Surely then , although **He** is **Good** , **He** has spoken arrogantly , if **He** will restrain
 185 ω ποποι , η ρ' περ εων αγαθος ειπεν υπεροπλον , ει καθεξει
Myself , who has **Equal Honor** , unwillingly by force . For **We** are **Three Brothers** ,
 μ' εοντα ομοτιμον αεκοντα βιη . γαρ ειμεν τρεις αδελφει
 begotten by **Kronos** , whom **Rhea** bore ; **Zeus** and **I** , then **Hades** is **The Third** ; **Lord**
 τ' εκ Κρονου , ους Ρεα τεκετο , Ζευς και Εγω , δ' Αιδης τριτατος , ανασσων
of those below . Therefore , **The Whole** has been divided **In Three Ways** , so that **Each One**
 ενεροισιν . δε παντα δεδασται τριχθα , δ' εκαστος
 has been Allotted **Their Own Domain/Honor/Authority** . Surely then when lots were cast
 190 εμμορε τιμης : η τοι παλλομενων
I was Allotted **The Gray Sea** to live in Forever , and **Hades** was Allotted **the murky darkness** ,
 εγων ελαχον πολιην αλα ναιεμεν αιει , δ' Αιδης ελαχε ηεροεντα ζοφον ,
 and **Zeus** was Allotted **The Broad Sky** among **The Air** and **Clouds** ; while **The Earth** and
 δ' Ζευς ελαχ' ευρυν ουρανον εν αιθερι και νεφαλησι : δ' γαια και
Remote Olympus is still **Common** to **All** . Accordingly then , **I** will in no way walk
 195 μακρος Ολυμπος ετι ξυνη παντων . και ρα βεο— ου τι —μαι
 to **The Will** of **Zeus** , but let **Him** remain at ease in **His Third Portion** , and however strong
 τω φρεσιν Διος , αλλα μενετω εκηλος ενι τριτατη μοιρη και περ κρατερος
He is ; let no one try to scare **Me** with might of their hand , as if **I** were a complete coward .
 εων , μη τι δειδισσεσθω με χειρσι ως παγχυ κακον :
 For it would be better to threaten **His** daughters and sons with threats of violence ,
 γαρ ειη βελτερον ενισσεμεν θυγατερεσσιν τε και υιασι επεεσσιν εκπαγλοις ,
 those whom **Self** begot , who **Must** also **by Custom Listen** , to whatever **He** urges .”
 ους αυτος τεκεν , αναγκη και εθεν ακουσινται οι στυνοντος .

Then thereafter **Swift Wind-footed Iris** replied to **Poseidon** :
 200 δ' επειτα ωκεα ποδηνεμος Ιρις ημειβετ' Τον :
 “For surely then **Dark-haired Earth-Mover I** bear **This** , **Thine Logos in this way** , to **Zeus**
 γαρ δη κυανοχαιτα Γαιηοχε φερω τονδε τοι μυθον ουτω Διι
 both **ungentle** and **bold** , or will **Thou Turn-about** in any way ; for **Good Minds** are **Turned** .
 τε απηνεα τε κρατερον , η μεταστρεψεις τι , μεν τε εσθλων φρενες στρεπται .
Thou Knows that **The Avenging Spirits Always** attend to **The Elder-Born** .”
 οισθ' ως Ερινυες αιεν επονται πρεσβυτεροισιν .

Then in turn **Earth-Shaker Poseidon** replied to **Her** ;
 205 δ' αὐτε ἐνοσιχθὼν Ποσειδάων προσεεῖπε Τῇν :
 “**Divine Iris** , **This Logos Thou** has spoken is especially **Well-made** according to **Providence** ;
 θεὰ Ἴρι , τοῦτο ἐπὸς εἶπες μάλα τετυκται κατὰ μοῖραν :
 and it is **Good** when **Angelic-Messenger Knows That** which is **Duly-Destined** . But this dire
 καὶ ἐσθλὸν ὅτ' ἀγγελοῦ εἶδη το αἰσιμα . ἀλλὰ τοδ' αἶνον
 pain comes upon **My** Heart and Spirit , whenever anyone intends to rebuke with wrathful logos
 210 ἄχος ἱκάνει κρᾶδιην καὶ θυμὸς , ὅπποτ' ἐθέλησι νεικείειν χολῶτοισιν ἐπεεσσιν
One to whom **Destiny** has Allotted an **Equal** and **Same** Portion/Allotment. But now surely then
 ἀν αἰσῇ πεπρωμένον ἴσο- καὶ ὀμη -μόρον . ἀλλ' νῦν ἡ τοι
 on the one hand , **I** will yield **My Just**-indignation ; whereas on the other hand , **I** will tell **Thee**
 μὲν κε ὑποεἶξω νεμεσσηθεὶς : δε ἐρεῶ τοι
 something else , and **I** will indeed threaten this in **My** Spirit , if without regard for **Me** and
 ἄλλο καὶ γε ἀπειλήσω τὸ θυμῷ , αἰ ἀνεὺ ἐμεθεν καὶ
Raider Athena , and **Hera** , **Hermes** and **Lord Hephaestos** , **He** spares steep Ilios ,
 215 ἀγέλειης Ἀθηναίης , τε Ἥρης Ἑρμείω καὶ ἀνακτοῦς Ἡφαιστοῖο , πεφιδησεται αἰπεινῆς Ἰλίου ,
 nor intends to lay it to waste , nor give great might to Argives , then let **Him** know this ,
 οὐδ' ἐθέλησει ἐκπερσαι , δύναι μεγά κρατος Ἀργείοισιν , δε ἴστω τοῦθ' ,
 that there will be incurable/utterly ruinous wrath between **Ourselves** .”
 ὅτι ἐσται ἀνηκεστος χολὸς νῶϊν .

So saying **Earth-Shaker** left Achaean army , then **He** went and dove into **The Sea** ,
 Ὡς εἰπὼν Ἐννοσιγαιὸς λίπε Ἀχαιικὸν λαὸν , δε ἰὼν δύνε πόντον ,
 and Achaean **Heroes** were left longing . And at that time **Zeus Cloud-gather** spoke to **Apollo** ;
 220 δ' Ἀχαιοὶ ἡρώες ποθέσαν . Καὶ τότε Ζεὺς νεφέληγερετα προσεφῆ Ἀπολλῶνα :

“Go now with bronze-helmed **Hector** , **Dear Brilliant-One** , for Mark **Thee** , on the one hand ,
 ἐρχεο νῦν μεθ' χαλκοκορυστὴν Ἑκτορά , φίλε Φοῖβε , γὰρ τοι μὲν
Earth-Mover Earth-Shaker has already gone into **Divine Sea** ; avoiding **Our** sheer wrath ;
 γαῖοχος Ἐννοσιγαιὸς ἤδη οἰχεται εἰς διὰν ἀλά , ἀλευαμένος ἡμετέρον αἶπυν χολόν :
 for **Others** would surely have also learned of **Our** fight , **All Those Gods** who **Are Beyond** ,
 γὰρ ἄλλοι κε μάλα καὶ ἐπύθοντο μάχης , περ οἱ θεοὶ εἰσι ἐνερτεροὶ ,
Who Are About Kronos . Whereas this is very **Profitable** for both **Myself** and **His Self** ,
 225 εὐντες ἀμφὶς Κρόνον . ἀλλὰ τοδ' ἐπλετο πολὺ κερδὶον ἡμὲν ἐμοὶ ἠδὲ οἱ αὐτῷ ,
 that **He** yielded to **My** hands beforehand , whatever **His** indignation , since not without-sweat
 ὑποεἶξε ἐμας χεῖρας παροιθε ὅττι νεμεσσηθεὶς , ἐπεὶ οὐ ἀνιδρωτὶ
 would it have been indeed accomplished . Therefore take in **Thine** hands *tasseled Aegis* ;
 κεν γε τελεσθῇ . ἀλλὰ λαβ' ἐν σὺ χεῖρεςσι θύσσανοεσσάν αἰγίδα
 shaking **It** very fiercely over Achaean **Heroes** to frighten them ; while **Self** ; *radiant Hector* ,
 230 ἐπισσειῶν τῇ γ' μαλ' Ἀχαιοὺς ἡρώας φοβεῖν : δ' αὐτῷ , φαίδιμος Ἑκτώρ ,
 is attended by **Thee** , **Thou-who-hits-The-Mark-from-afar** , and then at that time rouse in him
 μελετῶ σοι , ἐκατηβολέ : γὰρ οὖν τοφρα ἐγείρε οἱ
 great strength , so that Achaeans will come in panic-flight to ships and Hellespont .
 μεγά μενός , ὅφρ' Ἀχαιοὶ ἀνῇκονται φευγοντες τε νῆας καὶ Ἑλλησπντον .
 Then from that time , **I** , **Self** , will **Design** by **Logos** and **Deed** , so that Achaeans
 δ' κείθεν ἐγὼ αὐτοῦ φρασσομαι τε ἐπὸς τε ἐργον , ὥς Ἀχαιοὶ
 will again in turn recover/draw-breath from toil .”
 235 καὶ αὐτὶς ἀναπνεύσωσι πονοίῳ .

So spoke **Zeus** , accordingly then **Apollo** did not fail to heed **His Father** , but went down
Ως εφατ' , αρα Απολλων ουδ' ανηκουστησεν πατρος , δε βη κατ'
from **Idaeon** mountains , **Like** a swift dove-slaying falcon , which is also swiftest of the winged .
ιδαιων ορεων , εοικως ωκει φασσοφονω ιρηκι , ος τ' ωκιστος πετεηνων .

He found son of battle-minded Priam , **Divine Hector** , sitting up , no longer laying-down ,
240 ευρ' υιον δαιφρονος Πριαμοιο , διον Εκτορα , ημενον , ουδ' ετι κειτο ,
since he was just now **Regaining** his Spirit ; recognizing his companions around him , and his
δ' εσα- νεον -γειρετο θυμον , γιγνωσκων εταρους αμφι ε :
gasping and sweating had truly ceased , for **The Mind** of **Aegis-Bearing Zeus** had **Revived** him .
ασθμα και ιδρως αταρ παυετ' , επει νοος αιγιοχοιο Διος εγειρε μιν .

Then **Effacious-from-afar Apollo** , stood close to say ;

δ' εκαεργος Απολλων ισταμενος αγχου προσεφη :

“**Hector** , son of Priam , why then does **Thou** sit powerless apart from the rest ?

245 Εκτορ , υιε Πριαμοιο , τη δε συ ης' ολιγηπελεων νοσφιν απ αλλων ;

Or perhaps some trouble has come to **Thee** ?”

η που τι κηδος ικανει σε ;

Then **Hector flashing-helm** weakly replied to **Him** ;

δ' Εκτωρ κορυθαιολος ολιγοδρανεμω προσεφη Τον :

“Which **One** of **The Gods** then , are **Thou** , **Mightiest One** , who questions me face to face ?

τις θεων δε εσσι συ , φεριστε , ος ειρεαι μ' αντην ;

Does **Thou** not know that it was **Aias good war cry** who struck my chest with a large stone ,

250 ουκ αιεσ Αιας αγαθος βοην ο βαλεν με στηθος προς χερμαδιω

whose companions I was slaying at sterns of Achaean ships , and thus put an end

ους εταρους ολεκοντα επι πρυμνησιν αχαιων νηυσιν , δε επαυσε
to my furious strength ? And surely then I thought that on this day , I would indeed look upon

θουριδος αλκης ; και δη εγω εφαμην τωδ' ηματι γ' οψεσθαι

the dead and Domain of **Hades** , as dear heart gasped .”

νεκυας και δωμ' Αιδαο , επει φιλον ητορ αιον .

Then in turn **Effacious-from-afar Lord Apollo** replied to him ;

δ' αυτε εκαεργος αναξ Απολλων προσεειπεν Τον :

“Now take-heart ! **Such A Helper** has **Son** of **Kronos** sent forth from **Ida**

255 νυν θαρσει : τοιον αοσσητηρα Κρονιων προηκε εξ Ιδης

to stand by **Thee** and protect **Thee** , **Brilliant Apollo Golden-sword** ,

παρεσταμεναι και αμυνειν , Φοιβον Απολλωνα χρυσαορον ,
who has all along protected **Thee** , both **Self** and steep citadel alike . But come now ,

ος περ παρος ρυομ' σε , τε αυτον και αιπειον πτολιεθρον ομως . αλλ' αγε νυν
urge **Thine** many charioteers to drive their swift horses against their hollow ships ;

εποτρυνον πολεεσσι ιππευσιν ελαυνεμεν ωκεας ιππους επι γλαφυρησιν νηυσιν :

whereas **I** will go before **Thee** to make smooth all the way for the horses ,

260 αυταρ εγω κιων προπαροιθε λειανεω πασαν κελευθον ιπποισι ,

then **I** will turn Achaean **Heroes** .”

δ' τρεψω Αχαιους ηρωας .

So saying , **He Breathed** great strength **into** **Shepherd** of troops . Then , just as when a stable

Ως ειπων εμπνευσε μεγα μενος ποιμενι λαων . δ' ως οτε τις στατος

horse , that has fed-well at manger , breaks his bonds to run stomping over plain ;
 ιππος , ακοστησας επι φατνη , απορρηξας δεσμον θειη κροαινων πεδιοιο ,
 being accustomed to bathe in *fair-flowing River* , thus holds his head on high , exulting ,
 265 ειωθως λουεσθαι ευρρειος ποταμοιο , δε εχει καρη υψου , κυδιοων ,
 while his mane flies-flowing about his shoulders , and he glories trusting , in his legs
 δε χαιται αισσονται αμφι ωμοις : δ' ο αγλαιηφι πεποιθως , ε γουνα
 nimbly bringing him among the haunts and pastures of horses ; so nimbly did *Hector* guide
 ριμφα φερει μετα τ' ηθεα και νομον ιππων : ως λαοψηρα Εκτωρ ενωμα
 his feet and legs urging on his charioteers , since he had heard *The Sweet-Song of God* !
 270 ποδας και γουνατ' στρυνων ιππηας , επει εκλυεν αυδην θεου .
 Then just as when country folk and hounds pursue a deer or horned stag or wild goat , and
 δ' ως τ' αγριωται ανερες τε και κυνες εσσευαντο οι η κεραον ελαφον η αγριον αιγα : τ'
 on the one hand , some steep rock or shadowy thicket saves him , since it is not their lot
 μεν ηλιβατος πετρη και δασκιος υλη ειρυσατ' , αρα ηεν ουδ' σφι αισιμον
 to find him ; while on the other hand , some well-maned lion appears in their way because
 275 κιχημεναι : δε θ' ηυγενειος λισ εφανε εις των οδων υπο
 of their noise , then turns them all at once , despite their eagerness ; so also did Danans
 ιαχης , δε απετραπε παντας αιψα και μεμαωτας : ως Δαναοι
 continue to follow in companies for a time , stabbing with swords and two-edged spears .
 αιεν εποντο ομιλαδον ηος μεν , νυσσουντες ξιφεσιν τε και αμφιγυοισιν εγχεσιν :
 Whereas when they saw *Hector* inspecting ranks of braves , they were seized with fear ,
 αυταρ επει ιδον Εκτωρ εποιχομενον στιχας ανδρων , ταρβησαν ,
 so that Spirit of all sank to their feet . Then thereafter *Thoas* son of Andraimon spoke to them ,
 280 δε θυμος πασιν καππεσε παραι ποσι . δ' επειτ' Θοας , υιος Ανδραιμονος , αγορευε Τοισι ,
 who was far best of Aetolians ; well skilled with the javelin , but also good in close-fight , and
 οχ' αριστος Αιτωλων , επισταμενος μεν ακοντι , δε εσθλος εν σταδιη : δε
 few Achaeans could surpass him in place of assembly , where young men contend with *Logos* .
 παυροι Αχαιων νικων ε αγορη , οποτε κουροι ερισσειαν περι μυθων :
 He who with good mind spoke among them and said ;
 285 ο ευ φρονεων αγορησατο σφιν και μετεειπεν :
 "O my ! Surely some great marvel is this that my eyes behold ! Such as surely then *Self* has
 ω ποποι , η μεγα θαυμα τοδ' οφθαλμοισιν ορωμαι , οιον δη αυτ'
 arisen again and *Hector* has avoided *Death* . For surely heart of each especially hoped that he
 ανεστη εξ αυτις Εκτωρ αλυξας κηρας : η θην θυμος εκαστου μαλα ελπετο μιν
 had died at hands of *Aias* , son of Telamon . But *One of The Gods* has again delivered and
 290 θανεειν υπ' χερσιν Αιαντος Τελαμωνιαδαο . αλλα τις θεων αυτε ερρυσατο και
 saved *Hector* , who has surely then loosened knees of many Danans , so I think it will happen
 εσαωσεν Εκτωρ' , ο δη ελυσεν γουνατ υπο πολλων Δαναων , ως οιομαι εσσεσθαι
 even now ; for indeed not without *Loud-thundering Zeus* does he stand so eagerly as *Champion* .
 και νυν : γαρ γε ου ατερ εριγδουπου Ζηνος ισταται ωδε μενοινων προμος .
 But come , just as I shall say , let us all be persuaded . On the one hand , let us command most to
 αλλ' αγεθ' , ως εγων αν ειπω , παντες πειθωμεθα . μεν ανωξομεν πληθυν
 return to ships , whereas as many *Selves* who declare to be best in camp , let us take our stand ,
 295 απονεεσθαι ποτι νηας : δ' οσσοι αυτοι ευχομεθ' ειναι αριστοι ενι στρατω , στηομεν ,
 by opposing him , in hope that we may restrain him first , with our spears outstretched , and so
 αντιασαντες ει κεν ερυξομεν πρωτον , δουρατ' ανασχομενοι : και δ'

I think that regardless of his eagerness he will fear in heart to plunge into company of Danans.”
οιω μεμαωτα δεισεσθαι θυμω καταδυναι ομιλον Δαναων .

So spoke **Thoo**s , accordingly then they readily heard and obeyed him . On the one hand ,
300 Ως εφ’αθ’ , αρα μεν δ’ οι μαλα κλυον ηδ επιθοντο του : μεν
those who were thus about **Aias** and **Lord Idomeneus** , **Teukros** , **Meriones** and **Meges** ;
οι αρ’ αμφ’ Αιαντα και ανακτα Ιδομενηα , Τευκρον τε Μηριονην τ’ Μεγην ,
peer of **Ares** , summoned **Their Best** , and set the battle in order , opposing **Hector** and Trojans ,
αταλαντον Αρηι , καλεσαντες αριστηας , ηρ- υσμινην –τυνον , εναντιον Εκτορι και Τρωεσσιν
whereas on the other hand , behind them , the multitude went back to Achaean ships .

305 αυταρ οπισσω η πληθυς απονεοντο επι αχαιων νηας .
Then Trojans pressed-forward in close quarters , while **Hector** led the way taking long strides ;
δε Τρωες προτυψαν αολλεες , δ’ αρ’ Εκτωρ ηρχε μακρα βιβας :
while in front of **Self** went **Brilliant Apollo** wearing cloud about **His** shoulders , while holding
δε προσθεν αυτου κι’ Φοιβος Απολλων ειμενος νεφελην ωμοιιν , δ’ εχε

Furious Aegis , shaggy fringed , terrible , most-conspicuous , which accordingly
θυρον αιγιδα , αμφιδασειαν δεινην αριπρεπε , ην αρα
Bronze-smith Hephaestus gave to **Zeus** to carry for putting braves in panic-flight . **This** then ,
310 χαλκευς Ηφαιστος δωκε Δι φορημεναι ες ανδρων φοβον : την αρ’
He indeed held in **His** hands while Leading army , while Argives awaited in close quarters .

ο γ’ εχων εν χειρεσσιν ηγησατο λαων . δ’ Αργειοι υπεμειναν αολλεες ,
Then **Her** shrill war cry arose from either side , while arrows leapt from bow strings ;
δ’ οξει αυτη ρωτο αμφοτερωθεν , δ’ οιστοι θρωσκον απο νευρηφι :
and many spears were hurled by bold hands , some then , were stuck in flesh of vigorous-youths
315 δε πολλα δουρα απο θρασειων χειρων , μεν αλλα πηγνυτ’ εν χροι αιζηων
swift as **Ares** , and many , thus stood midway in the **Earth** , before they touched white flesh
αρηιθοων , και πολλα δε ισταντο μεσσηγυ εν γαιη , παρος επαυρειν λευκον χροα
longing to be glutted with flesh . On the one hand , as long as **Brilliant Apollo** held
λιλαιομενα ασαι χροος . μεν οφρα Φοιβος Απολλων εχ’

The Aegis motionless in **His** hands , for so long did missiles from both sides
αιγιδα ατρεμα χερσιν , μαλ’ τοφρα βελε αμφοτερων
reach their mark , so that troops kept falling ; whereas on the other hand , when **He** shook
320 ηπτετο , δ’ λαος πιπτε : αυταρ επει σεις’
The Aegis while **Looking upon** Danans with swift ponies face to face , then **Self** shouted
κατ’ ιδων Δαναων ταχυπωλων ενωπα , δ’ αυτος αυσε
very loudly at them , and so spell-bound heart in their breasts , so that they forgot furious valor .
μαλα μεγα επι τοισι , δε εθελξε θυμον εν στηθεσσιν , δε λαθοντο θουριδος αλκης .

Then just as two wild beasts drive-in-confusion either herd of cattle or great flock of sheep
δ’ τ’ ως δυω θηρε κλονεωσι ηε αγελην βοων η μεγ’ πωυ οιων
in dead of black night , coming upon them suddenly while their herdsman is not near-by ,
325 αμολγω μελαινης νυκτος , ελθοντ’ εξαπινης σημαντορος ου παρεοντος ,
so also were Achaeans driven in rout ; impotent ; for **Apollo** had sent **panic** in , while
ως ε- Αχαιοι –φοβηθεν ανακιδες : γαρ Απολλων ηκε φοβον εν , δε
He sent glory to Trojans and **Hector** . Then therein brave slew brave as battle spread-out .
οπαζεν κυδος Τρωσιν και Εκτορι . δ’ Ενθα ανηρ ελεν ανδρα υσμινης κεδασθεισης .
On the one hand , **Hector** struck **Stixion** and **Arkesilaon** ; the one was leader of bronze-clad
330 μεν Εκτωρ επεφνε Στιχιον τε και Αρκεσιλαον , τον μεν ηγητορα χαλκοχιτωνων

Boiotians , while the other , was trusted comrade of great-hearted Menestheos ; while on the
 Βοιωτών , το δε πιστον εταιρον μεγαθυμου Μενεσθηος :
 other hand , **Aeneas** slew **Medon** and **Iason** . Surely then , the one , **Medon** was illegitimate son
 δε Αινειας εξεναριζεν Μεδοντα και Ιασον . ητοι ο μεν Μεδων εσκε νοθος υιος
 of *Divine* Oileus , and brother of Aias , who lived in Phulake far from his native land , by having
 335 θειοιο Οιληος , αδελφος Αιαντος : αυταρ εναιεν εν Φυλακη απο πατριδος γαιης , κατα-
 slain kinsman of his stepmother Eriopis , whom Oileus married . The other in turn was **Iason**
 -κτας γνωτον ανδρα μητρυιης Εριωπιδος , ην Οιληος εχ' : μεν αυτ' ετετυκτο Ιασος
 leader of Athenians , who was called son of Spheilos , son of Bucolos . Then **Poludamas** slew
 αρχος Αθηναιων , δε καλεσκετο υιος Σφηλιοιο Βουκολιδαο . δ' Πουλυδαμας ελε
Mekiste , then **Polites** slew **Exion** first in combat , while **Klonion** was slain by *Divine* **Agenor** .
 340 Μηκιστη , δε Πολιτης Εχιον πρωτη εν υσμινη , δ' Κλονιον ελε διος Αγηνωρ .
 Then **Paris** struck **Deioxon** from behind on base of shoulder , and drove bronze clean-through
 δε Παρις βαλε Δηιοχον οπισθε νειατον ωμον δε ελασσεν χαλκον διαπρο .
 as he fled from among front fighters . While Trojans were stripping armor from these braves ,
 φευγοντ' εν προμαχοισι . Οφρ' οι εναριζον εντεα απ' τους ,
 at the same time were Achaeans then flinging themselves into trench they had dug
 τοφρα Αχαιοι δ' σκολοπεσσιν ταφρω ορυκτη
 and against their stakes while fleeing this way and that , as they were forced behind their wall .
 και ενιπληξαντες φεβοντο ενθα και ενθα , δε αναγκη δυοντο τειχος .

Then **Hector** shouted aloud calling upon Trojans ;
 δε Εκτωρ αυσας μακρον εκεκλετο Τρωεσσιν :
 “Rush upon their ships , and leave their bloody armor . Since whomever I perceive holding back
 επισσευεσθαι νηυσιν , δ' εαν βροτοεντα εναρα : δ' ον αν εγων νοησω απανευθε
 from ships anywhere , there will I devise death of self , nor indeed will kinsmen nor kinswomen
 350 νεων ετερωθι , οι μητισιμαι θανατον αυτου , ουδε γε τε γνωτοι τε γνωται
 now give him his due share of fire in death , since dogs will tear him to pieces before our city .”
 νυ λε- τον -λαχωσι πυρος θανοντα , αλλα κυνες ερυουσι προ ημετεροιο αστεος .

So saying , down came his driving whip upon shoulders of his horses ,
 Ως ειπων κατω- ηλασεν μαστιγι -μαδον ιππους ,
 while calling upon Trojans along the ranks ; then they all shouted together along with **Self**
 κεκλομενος Τρωεσσι κατα στιχας : δε οι παντες ομοκλησαντες συν αυτω
 while driving chariot-drawing horses with wondrous din ; while before them ,
 355 εχον ερυσαρματα ιππους θεσπεσιη ηχη : δε προπαροιθε
Brilliant Apollo easily pushed-down banks of deep trench with **His** feet ; kicking them in
 Φοιβος Απολλων ρει' ερειπων οχθας βαθειης καπετοιο ποσσιν κατεβαλλε ες
 the middle , thus bridging a long broad pathway ; as far as a spear is thrown , when
 μεσσον , δε γεφυρωσεν μακρην ηδ ευρειαν κελευθον , οσον επι τ' δουρος γιγνεται ερωη , οπποτ'
 a brave tests his strength . Through this they indeed poured in columns , while before them ,
 360 ανηρ πειρωμενος ησι σθενεος . ρ' τη οι γε προχεοντο φαλαγγηδον , δ' προ
 went **Apollo** holding *The Precious Aegis* . Then **He** cast down Achaean wall very easily ;
 Απολλων εχων εριτιμον αιγιδ' : δε ερειπε Αχαιων τειχος μαλ' ρεια ,
 just as a child scatters sand by the sea ; when in their playfulness , they first make sand-castles ,
 ως τις παις ψαμαθον αγχι θαλασσης , οτε νηπιησιν τ' επει ουν ποιηση αθυρματα ,
 and again in turn in their playfulness , demolish them with their hands and feet .
 αψ αυτις αθυρων συνεχευε χερσιν και ποσιν .

so also did **Thou go** , **Brilliant-One** , demolishing much toil and hardship of Argives ,
365 ως αρ' συ ηιε , Φοιβε , συγχεας πολυν καματον και οιζυν Αργειων ,
then stirred rout in selves . Thus on the one hand , they were restrained to stand beside their ships
δε ενωρσας φυζαν αυτοισι . Ως μεν οι ερητυοντο μενοντες παρα νηυσιν
calling on each other , and lifting up their hands to **All The Gods** each one prayed fervently ,
κεκλομενοι αλληλοισι τε και ανισχοντες χειρας πασι θεοισι εκαστος ευχετοωντο μεγαλ' :
whereas on the other hand , **Nestor** of Gerenia , Achaean **Guardian** , especially prayed ,
αυτε Νεστωρ Γερηνιος , Αχαιων ουρος , μαλιστα ευχετο ,
stretching his hands to starry **Heaven** ;
370 ορεγων χειρ' εις αστεροεντα ουρανον :
“**Father Zeus** , if ever anyone in all of wheat-rich Argos burned to **Thee** fat thigh-bones
πατερ Ζευ ει ποτε τις εν περ πολυπυρω Αργει καιων τοι πιονα μηρια
of either bull or ram with prayer to return safe , so that **Thou** promised and nodded assent ,
κατα η βοος η οιος ευχετο νοστησαι , δ' συ υπεσχεο και κατενευσας
then remember these events and keep-away pitiless day ,
μνησαι των και αμυνον νηλεες ημαρ ,
Olympian , and not allow Achaeans to be vanquished by Trojans in this way .”
375 Ολυμπιε , μηδ' εα Αχαιους δαμνασθαι Τρωεσσιν ουτω .

So **Nestor** spoke in prayer , then **Counselor Zeus** resounded loudly , hearing the prayer
Ως εφατ' ευχομενος , δ' μητιετα Ζευς εκτυπε μεγα , αιων αραων
of the aged **Son** of Neleus . But when Trojans heard crash of **Aegis-Bearing Zeus** ,
γεροντος Νηληιαδαο . δ' ως Τρωες επυθοντο κτυπον αιγιοχοιο Διος ,
they leapt even more eagerly upon Argives , then they remembered lust of battle .
380 θορον μαλλον επ' Αργειοισι , δε μνησαντο χαρμης .
Then just as a great wave of the broad-wayed **Sea** swoops down over the walls of a ship ,
δ' οι ως τε μεγα κυμα ευρυποροιο θαλασσης καταβησεται υπερ τοιχων νηος ,
whenever waves are driven by strength of **Wind** , which most especially makes waves swell ;
οποτ' επειγη ις ανεμον : η γαρ τε γε μαλιστα κυματ' οφελλει :
so also did Trojans keep coming over their wall with great cry ; driving-in their horses and
ως Τρωες εβαινον κατα τειχος μεγαλη ιαχη , εισελασαντες ιππους
fighting at their ship-stern with two-edged spears in close combat ; Trojans on the one hand ,
385 μαχοντο επι πρυμνησι αμφιγυοις εγγεσιν αυτοσχεδον , οι μεν
from their horses , while Achaeans , on the other hand , from high upon their black ships
αφ' ιππων , οι δ απο υψι μελαιναων νηων
where they had climbed fought with long pikes , jointed ship pikes fixed with bronze tips
επιβαντες μακροισι ξυστοις , κολληεντα ναυμαχα ειμενα κατα χαλκω στομα
that thus lay for them on the ships . But at the time when Achaeans and Trojans were still
390 τα ρα εκειτο σφ' επι νηυσιν . δ' μεν τε Αχαιοι τε Τρωες ηος
fighting about wall , away from their swift ships , **Patroclos** still indeed sat in tent of
αμφε-τειχεος –μαχοντο εκτοθι θοαων νηων , Πατροκλος τοφρ' γ' ηστο ενι κλιση
well-disposed-guardian Eurypulos and was cheering him with **Logos** , while he was applying
αγαπηνηορος Ευρυπυλοιο τε και ετερπε τον λογοις , δ' ο επασσε
medicinal remedies on his painful wound for his dark pains . Whereas surely then when
φαρμακ' ακεσματ' λυγρω ελκει μελαιναων οδυναων . αυταρ δη επει
he noticed Trojans rushing their wall , while Danans were in panic-flight and crying loudly ,
395 ενοησε Τρωας επεσσυμενους τειχος , αταρ Δαναων γενετο τε φοβος τε ιαχη ,

accordingly then at that time he lamented and struck his thighs with flat of his hands ,
 αρ' επειτα ωμωξεν τ' και πεπληγετο ω μηρω καταπρηνεσσ' χερσι ,
 then mournfully spoke this **Logos** ;
 δ' ολοφυρομενος ηυδα επος :
 "Eurupulos , I can no longer remain here with Thee , however much there is yet need ;
 Ευρυπυλ' , δυναμαι ουκετι παρμενεμεν ενθαδε τοι περ' εμπης χατεοντι :
 for surely then great is conflict that has arisen . Thus on the one hand , let Thine attendant
 400 γαρ δη μεγα νεικος ορωρεν : αλλα μεν σε θεραπων
 bring Thee comfort , since on the other hand , I must indeed hurry to **Achilles** , so that I may urge
 ποτιτερπετω , αυταρ εγω γε σπευσομαι εις Αχιλῆα , ιν' οτρυνω
 him to fight . Since who knows if with **The Help of Divine-Spirit** , I may rouse his **Spirit**
 πολεμιζειν . δ' τις οιδ' ει συν δαιμονι κεν ορινω οι θυμον
 by **Persuasion** ? Since **Persuasion/Consolation** of a comrade is **Good** ."
 παρειπων ; δε παραιφασις εταιρου εστιν αγαθη .

Accordingly then on the one hand , when **Patroclos** had thus spoken , his feet bore him on ;
 405 αρ' μεν Τον ως ειποντα ποδες φερων :
 while on the other hand , Achaeans firmly awaited as Trojans advanced ,
 αυταρ Αχαιοι εμπεδον μενον Τρωας επερχομενος ,
 but they were not able to thrust them back from their ships , although they were fewer ,
 ουδε δυνατο απωσασθαι παρα νηων περ εοντος παυροτερους :
 nor could Trojans ever break Danan battalions and mix inside their tents and ships .
 ουδε εδυνατο Τρωες ποτε ρηξαμενοι Δαναων φαλαγγας μιγημεναι κλισιησι ηδε νεσσειν .
 But just as a carpenter's-line makes timber for ships **Straight** in the hands of an **experienced**
 410 αλλ' τε ως σταθμη εξι- δορυ νηιον -θυνει εν παλαμησι **δαημονος** (**Cra398B**)
 joiner/carpenter , who thus also **knows well** all skills **Under The Guiding Advice** of **Athena** ,
 τεκτονος ος ρα τε **ειδη ευ** πασης σοφης υποθημοσυνησιν Αθηνης ,
 so also on the one hand , was their battle and war evenly strained ; so that some fought about
 ως μεν των μαχη τε πολεμος ιση τετατο δ' αλλοι μαχην αμφ'
 one ship while others fought at another , whereas on the other hand , **Hector** went to confront
 νεεσσιν εμαχοντο επι αλλησι , δ' Εκτωρ εισατο αντ'
 renowned **Aias** . But while they were toiling about one ship , **Hector** was not able to drive the
 415 κυδαλιμοιο Αιαντος . δε τω εχον πονον περι μηης νηος , τον ουδε δυνατο εξι- ο
 other away and set his ship on fire , nor was **Aias** able to thrust him back , since **Divine-Spirit**
 ουθ' -ελασαι και ενιπρησαι νηα πυρι ουθ' τον ωσασθαι ο αψ , επει δαιμων
 had accordingly indeed brought him . There and then glorious **Aias** struck **Kaletor** son of Klutios
 ρ' γε επελασσε . ενθ' φαιδιμος Αιας βαλε Καλητορα υια Κλυτιοιο
 in his chest with his spear as he was bringing fire to his ship ; then he fell with a loud thud ,
 420 κατα στηθος δουρι φεροντα πυρες νηα : δε πεσων δουπησεν ,
 and his torch dropped from his hand . But as **Hector** perceived with his eyes his cousin fallen
 δε οι δαλος εκπεσε χειρος . δ' ως Εκτωρ ενοησεν οφθαλμοισιν ανεψιον πεσοντα
 in dust in front of black ship , he called to Trojans and Lycians with a loud shout :
 εν κονιησι προπαροιθε μελαινης νεος , εκεκλετο τε Τρωσι και Λυκιοισιν μακρον αυσας :
 "Trojans and Lycians and Dardanians who fight in close combat , surely then
 425 Τρωες και Λυκιοι και Δαρδανοι αγχιμαχεται , δη
 in no way give way from battle in this strait ; but save son of Klutios , so that Achaeans
 μη πω χαζεσθε μαχης εν τωδε στεινει , αλλ' σαωσατε υια Κλυτιοιο , Αχαιοι

do not strip his battle-gear having fallen wherein ships are gathered .”
μη συλησωσι μιν τευχεα πεσοντα εν νεων αγωνι .

So saying **Hector** hurled his bright spear at **Aias** . Missing him on the one hand , while
430 Ως ειπων ακοντισε φαινω δουρι Αιαντος . αμαρθ του μεν ,
on the other hand , thereafter he hit **Lukophron** , son of Mastor ; an attendant of **Aias** from
δ’ επειτα τον εβαλεν Λυκοφρονα υιον Μαστορος , θεραποντα Αιαντος ρα
Cythera , who dwelt with **Self** , since he had slain a brave in sacred Cythera , on his head above
Κυθηριον , ος ναι παρ αυτω , επει κατεκτα ανδρα ζαθεοισι Κυθηροισι , ρ’ κεφαλην υπερ
his ear with sharp bronze , as he stood next to Aias , then he fell backward to the earth in dust
435 ουατος οξει χαλκω , εσταοτ’ αγχ Αιαντος : δ’ ο πεσε υπτιος χαμαδις εν κονιησι
from stern of ship , and his limbs were loosened. Then **Aias** shuddered, and spoke to his brother ;
απο πρυμνης νηος , δε γυια λυντο . δε Αιας ριγησε , δε προσηυδα κασιγνητον:
“Dear **Teukros** , surely then **Son** of Mastor **Trusted Companion** of ours has been slain ,
πεπον Τευκρε , δη Μαστοριδης πιστος εταιρος νωιν απεκτατο
whom we honored while he was with us in our great halls just like our dear parents , when he
ον ετιομεν εοντα νωι εν ενδον μεγαροισι ισα φιλοισι τοκευσιν Κυθ-
came from Cythera . Him then , has *great-hearted* **Hector** slain . Where now are Thine arrows
440 -ηροθεν : τον δ’ μεγαθυμος Εκτωρ απεκτανε . που νυ τοι ιοι
that bring swift death , and the bow which **Brilliant Apollo** gave Thee ?”
ωκυμοροι , και τοξον ο Φοιβος Απολλων πορε τοι ;

So spoke **Aias** , and **Teukros** understood , then ran to stand close to him , holding in his hands
Ως φαθ’ , δε ο ξυνεηκε , δε θεων παρεστη αγχι οι , εχων εν χειρι
his bent-back bow and arrow-holding quiver ; and very swiftly let fly missiles upon Trojans .
παλιντονον τοξον ηδε ιοδοκον φαρετρην : δ’ μαλα ωκα εφiei βελεα Τρωεσσιν .
And so he struck **Kleitón** , splendid son of Peisenor , **Companion** of Poludamas , illustrious
445 και ρ’ εβαλε Κλειτον , αγλαον υιον Πεισηνορος , εταιρον Πουλυδαμαντος , αγαυου
son of Panthous , as he was holding reins in his hands , while he was busy with his horses ;
Πανθοιδαο , εχοντα ηνια χερσιν , μεν ο πεπονητο καθ ιππους :
for he was driving them there where most Achaean battalions were being driven in panic-flight ,
γαρ εχ’ ρα τη η πολυ πλεισται φαλαγγες κλονεοντο ,
to comply with Hector and Trojans . But trouble came swiftly to **Self** , that not one of them
450 χαριζομενος Εκτορι και Τρωεσσι : δ’ κακον ηλθε ταχα αυτω , το ου τις οι
could ward off although they were eager . For the arrow fell on the back of his neck which
ερυκακεν περ ιεμενων . γαρ ιος εμπεσεν οπισθε αυχενι οι
caused much groaning ; then thrown from his chariot , his horses recoiled then rattled-about
πολυστονος : δ’ ηριπε εξ οχεων , οι ιπποι υπερωησαν δε κροτεοντες
an empty chariot . Then **Lord Poludamas** quickly took notice , and he was first to come to his
κειν’ οχεια . δ’ αναξ Πουλυδαμας ταχιστα ενοησε , και πρωτος ηλυθεν
horses . Then on the one hand , he indeed gave them to **Astunous** son of Protiaon , then
455 ιπων . μεν ο γ’ δωκε τους Αστυνω υiei Προτιαονος , δ’
very urgently told him to watch and keep the horses close ; while on the other hand ,
πολλα εποτρυνε εισορωντα ισχειν ιππους σχεδον : δ’
Self went back to mix with front fighters . Then **Teukros** drew out another arrow for
αυτος ιων αυτις εμιχθη προμαχοισιν . δ’ Τευκρος αινυτο αλλον οιστον εφ’
bronze-helmed **Hector** , and would have made him cease from battle by Achaean ships ,
χαλκοκορυστη Εκτορι , και κεν επαυσε μαχης επι Αχαιων νηυσιν ,

if he had struck and taken away his spirit while he was doing his best .
 460 ει βαλων εξειλετο μιν θυμον αριστευοντα .
 But he did not escape **Sagacious Mind** of **Zeus** , which guarded **Hector** , and thus took glory
 αλλ' ου ληθε πυκινον νοον Διος , ον εφυλασσεν Εκτορ , αταρ ρ' απηυρα ευχος
 from Teukros son of Telamon , which broke well-twisted string on his incomparable bow
 Τευκρον Τελαμωνιον , ος ρηξ ευστρεφεα νευρην εν οι αμυμονι τοξω
 upon drawing it ; and so his bronze-heavy arrow was turned aside , so that
 465 επι ερυοντι τω : δε οι χαλκοβαρης ιος παρεπλαγχθη αλλη , δε
 his bow fell from his hand . Then **Teukros** shuddered , and spoke to his brother ;
 τοξον εκπεσε οι χειρος . δ' Τευκρος ερριγησε , δε προσηυδα κασιγνητον :
 “O my ! Surely then **Divine-Spirit** is utterly destroying our plans for battle ; who has also
 ω ποποι , δη δαιμων η παγχυ κειρει ημετερης μηδεα επι μαχης , ο τε
 struck bow from my hand , and broken newly twisted string , which I bound fast this morning ,
 εκβαλε βιον μοι χειρος , δ εξερρηξε νεοστροφον νευρην , ην ενεδησα πρωιον ,
 so that it might hold-up to arrows that would leap thick and fast .”
 470 οφρ' ανεχοιτο οιστους θρωσκοντος θαμα .

Then great Telamonian **Aias** replied to him ;
 δ' μεγας Τελαμωνιος Αιας ημειβετ' Τον :
 “O Dear-One , thus on the one hand , let bow and thick-flying arrows lie ,
 ω πεπον , αλλα μεν εα βιον και ταρφεας ιους κεισθαι ,
 since **God** has demolished them by having a grudge against Danans ; whereas on the other hand ,
 επει θεος συνεχευε μεγηρας Δαναοισι : αυταρ
 take in hands long spear and shield on Thine shoulder and fight Trojans and urge-on
 ελων χειρσιν δολιχον δορυ και σακος ωμω τε μαρναο Τρωεσσι και ορνυθι
 other troopers ; that they truly indeed not take our well-benched ships without a struggle ,
 475 αλλους λαους . μαν γε μη ελοιεν ευσσελμους νης ασπουδι
 even if we are overrun , let us nevertheless remember lust-of-battle .”
 περ δαμασσαμενοι , αλλα μνησωμεθα χαρμης .

So he spoke , then in turn **Teukros** first laid bow inside tent , then indeed put about his shoulders
 Ως φαθ' , δ' αυ μεν εθηκεν τοξον ενι κλισιησιν , αυταρ γ' θετο αμφ' ο ωμοισι
 fourfold shield , then set upon his mighty head well-made helmet with horsehair-crest ;
 480 τετραθελυμον σακος , δ' εθηκεν επ' ιφθιμω κρατι ευτυκτον κυνην ιππουριν ,
 and terribly did horse-hair plume nod from above ; then he took sturdy spear , tipped with
 δε δεινον λοφος ενευεν καθυπερθεν : δ ειλετο αλκιμον εγχος , ακαχμενον
 sharp bronze , then set out to go , then ran very swiftly to stand beside Aias .
 οξει χαλκω , δ' βη ιεναι , δ' θεων μαλα ωκα παρεστη Αιαντι .

But when **Hector** saw that missiles of Teukros had been disabled ,
 δ' ως Εκτωρ ειδεν βελεμνα Τευκρου βλαφθεντα ,
 he called upon Trojans and Lycians with a loud shout ;
 485 εκεκλετο Τρωσι τε και Λυκιοισιν μακρον αυσας :
 “Trojans and Lycians and Dardanians who fight in close combat , be brave ! Friends !
 Τρωες και Λυκιοι και Δαρδανοι αγκιμαχεται , εστε ανερες , φιλοι ,
 Remember then , furious valor among their hollow ships ; for surely then my eyes have seen
 μνησασθε δε θυοριδος αλκης ανα γλαφυρας νηας : γαρ δη οφθαλμοισιν ιδον
 how missiles of one of their best braves have been disabled by **Zeus** .
 βελεμνα αριστος ανδρος βλαφθεντα Διοθεν .

Since it is easy to recognize when strength of **Zeus** arises in braves ;
 490 δ' ρεια αριγνωτος αλκη Διος γιννεται ανδρασι ,
 both those to whom **He** grants nobler glory , and those whom **He** diminishes and does not
 ημεν οτεοισιν εγγυαλιξη υπερτερον κυδος , ηδ' οτινας μινυθη τε και ουκ
 wish to assist , just as now **He** diminishes strength of Argives , while **He** assists ourselves .
 εθελησιν αμυνειν , ως νυν μινυθει μενος Αργειων , δ' αρηγει αμμι .
 Therefore fight at ships all-together , then whichever one of Thyselves is hit or struck
 495 αλλα μαχεσθ' επι νηυσιν αολλεες : δε ος κεν υμεων βλημενος ηε τυπεις
 and draws destined death , let them die . It is not shameful for one to die while fighting
 και επισπη ποτμον θανατον , τεθνατω : ου αιικες οι τεθναμεν αμυνομενω
 for their fatherland ; since their wife and children are safe afterwards , and their house and
 περι πατρης : αλλ' τε αλοχος και παιδες σοη οπισσω , και οικος και
 piece of land are unharmed , if Achaeans have gone with their ships to their dear father land .”
 κληρος ακηρατος , ει Αχαιοι κεν οιχωνται συν νηυσι ες φιλην πατριδα γαιαν .

So saying , **Hector** roused strength and spirit of each one .
 500 Ως ειπων ωτρυνε μενος και θυμον εκαστου .
 Then from the other side **Aias** in turn called to his companions ;
 δ' ετερωθεν Αιας αυθ' εκεκλετο οis εταροισιν :
 “Shame , Argives ! Now it is certain that we must either perish or be saved and
 αιδως , Αργειοι : νυν αρκιον η απολεσθαι ηε σαωθηναι και
 push back misfortune from our ships . Or does Thou hope , that if Hector flashing-helm
 απωσασθαι κακω νηων . η ελπεσθ' , ην Εκτωρ κορυθαιολος
 takes our ships , each one of Thee will return to Thine own native land on foot ?!
 505 ελη νηας , εκαστος ην ιξεσθαι πατριδα γαιαν εμβαδον ;
 Or does Thou not hear Hector in his fury urging all his army to set our ships on fire ?!
 η δη ουκ ακουετε Εκτορος ος μενεαινει οτρυνοντες απαντα λαον ενι- νηας -πρησαι ;
 He certainly does not indeed call them to come to dance , but to fight ! Thus there is
 μαν ου γε κελετ' ελθεμεν ες χορον , αλλα μαχεσθαι . δ'
 not any **Mind-set** and **Counsel Better** for us than **This** , that we mix our hands and
 ου τις νοος και μητις αμεινων ημιν τουδε ; η μειξαι τε χειρας τε
 strength in close-self-combat . For it is **Better** -once and for all- to either perish or live ,
 510 μενος αυτοσχεδιη . Βελτερον ενα χρονον η απολεσθαι ηε βιωναι ,
 than to be confined in dread conflict for a long time in this way beside our ships
 η στρευγεσθαι εν αινη δηιοτητι δηθα ωδ' αυτως παρα νηυσιν
 by braves who are inferior .”
 υπ' ανδρασι χειροτεροισιν .

So saying **Aias** roused strength and spirit of every one . There and then on the one hand ,
 Ως ειπων οτρυνε μενος και θυμον εκαστου . ενθ' μεν
Hector slew **Sxedion** , son of Perimedes , Ruler of Phocians-Seals , while on the other hand ,
 515 Εκτωρ ελε Σχεδιον , υιον Περιμηδεος , αρχον Φωκηων , δ'
Aias slew **Laodamas** , leader of foot soldiers , glorious son of Antenor ; while **Poludamas** slew
 Αιας ελε Λαοδαμαντα ηγεμονα πρυλεων , αγλαον υιον Αντηνορος : δ' Πουλυδαμας εξεναριξε
Oton of Kullene , companion of son of Phuleos , Ruler of great-hearted Epeians .
 Ωτον Κυλληνιον , εταρον Φυλειδεω , αρχον μεγαθυμον Επειων .
 Then **Meges** upon seeing this leapt on him , but **Poludamas** ducked beneath him ;
 520 δε Μεγης ιδων επορουσεν τω , δ' Πουλυδαμας λιασθη υπαιθα ο :

so that on the one hand , **Meges** missed him ; for **Apollo** would not allow son of Panthous to be
και μεν απημβροτεν του : γαρ Απολλων ου εια υιον Πανθου
vanquished among front fighters ; whereas on the other hand , his spear indeed struck **Kroismos**
δαμηναι ενι προμαχοισι : αυταρ ο δουρι γε ουτασε Κροιμου
at mid chest . Thus he fell with loud thud ; then **Meges** was stripping armor from his shoulders .
μεσον στηθος . δε πεσων δουπησεν : δ' ο εσυλα τευχε απ' ωμων .
But meanwhile **Dolops** son of Lampus , whom Lampus son of Laomedon well skilled in furious
525 δε τοφρα Δολοψ Λαμπετιδης ον Λαμπος Λαομεδοντιαδης ευ ειδοτα θουριδος
valor ; begot ; his bravest son , who was well skilled with spear , leapt on **Meges** , whose spear
αλκης ; εκεινατο φερτατον υιον , ευ ειδως αιχμης , επορουσε τω , ος δουρι
at that time hit mid shield of son of Phuleos who set upon him from nearby . But his thick
τοτε ουτασε μεσον σακος Φυλειδαο ορμηθεις εγγυθεν : δε πυκινος
breastplate protected him ; the one that he wore joined with layers of mail ; that which Phuleus
530 θωρηξ ηρκεσε οι , τον ρ' εφορει αρηροτα γυαλοισιν : τον Φυλευς
once brought out of Ephures , by the **River Seleis** . For his guest-friend Euphetes Lord
ποτε ηγαγεν εξ Επυρης , απο ποταμου Σελληεντος . γαρ ξεινος Ευφητης αναξ
of braves had given it to him to wear in war , as protection for fighting braves ; which now
ανδρων εδωκεν οι φορειν εξ πολεμον , αλεωρην δηιων ανδρων : ος τοτε
also kept away ruin from flesh of his son . Then **Meges** struck **Dolops** with his sharp spear
535 και ηρκεσ' ολεθρον απο χροος οι παιδος . δε Μεγης νυξ' του οξυοεντι εγχει
upon topmost crest of bronze horsehair plumed helmet , thus shearing away horsehair plume
ακροτατον κυμβαχον χαλκηρεος ιπποδασειης κορυθος , δ' ρηξε αφ' ιππειον λοφον
of **Self** , so that the whole plume , bright with its new purple dye , fell to ground in the dust .
αυτου : δε πας φαεινος νεον φοινικι , καππεσεν χαμαζε εν κονησι .
Meanwhile **Meges** remained and fought with **Dolops** , still then hoping for victory , whereas
540 ηος ο μενων πολεμιζε τω , ετι δ' ελπετο νικην , δε
at the same time **Ares-like Menelaus** came to help **Meges** , and stood beside him with his spear
τοφρα αρηιος Μενελαος ηλθεν αμυντωρ , δ' στη ευραξ οι συν δουρι
unseen , then he struck **Dolops** on his shoulder from behind ; thus his spear darted-through
λαθρων , δ' βαλε ωμον οπισθεν : δε αιχμη διεσσυτο
his breast eagerly , pushing him forward , so that he slumped head-first . Then on the one hand ,
στερνοιο μαιμωσα , ιεμενη προσσω αρα δ' ο ελιασθη πρηνης : μεν
they went to strip bronze armor from his shoulders . While on the other hand , **Hector** called
545 τω εισιασθην συλησειν χαλκηρεα τευχε απ' ωμων . δε Εκτωρ κελευσε
especially to all his brothers , but first reproved son of Hiketaon , mighty **Black-horse** . **He** who
μαλα πασι κασιγνητοισι , δ' πρωτον ενενιπεν Ικεταονιδην , ιφθιμον Μελανιππον . ο δ'
until now fed his cattle of rolling gait in Percote , while fighting was yet far away , whereas
οφρα μεν βοσκ' βους ειλιποδας εν Περκωτη , δηιων εοντων απονοσφιν : αυταρ
when swaying Danan ships came , he came back to Ilios , since he was preeminent among
550 επει αμφιελισσαι Δαναων νεες ηλυθον , ηλθε αψ εις Ιλιον , δε μετεπρεπε
Trojans , thus living with Priam , who thus held him in **Equal Honor** with his children .
Τρωεσσι , δε ναιε παρ Προαμω , ο δε μιν ισα τιεν τεκεσσι :
Him then , did **Hector** reprove and addressed him by name with **This Logos** ;
τον ρ' Εκτωρ ενενιπεν τ' εφατ' τ' εκ ονομαζεν επος :

“**Black-horse** , surely then will Thou give-up in this way ? Does Thine dear heart now have no
Μελανιππε , δη μεθησομεν ουτω ; σοι φιλον ητορ νυ ουδε

regard at all for slain cousin ? Does Thou not see how they go after armor of **Dolops/Sly-eye** ?
 555 εντρεπεται περ κταμενοιο ανεψιου ; ουχ οπαας οιον επουσιν περι τευχε Δολοπος ;
 Follow me then ; for it is no longer possible to fight Argives from afar , until indeed either
 επευ αλλ' , γαρ εστιν ου ετ' μαρνασθαι Αργειοισι αποσταδον , πριν γ' ηε
 we slay them , or they take lofty citadel of Ilios and slay its citizens ."
 κατακταμεν ηε ελεειν αιπεινην ακρης κατ' Ιλιον τε κτασθαι πολιτας

So saying **Hector** led the way , while **Black-horse Divine-like Beacon** , followed after .
 Ως ειπων ο μεν ηρχ' , ο δ' ισοθεος φως εσπετο αμ' :

Then in turn great Telamonian **Aias** urged on Argives ;
 560 δ' μεγας Τελαμωνιος Αιας οτρυνε Αργειους :
 "O friends , be brave , and place **Self-Respect** in Thine heart , and have **Respect** for each other
 ω φιλοι , εστε ανερες , και θεσθ' αιδω ενι θυμω , τ' αιδειςθε αλληλους
 in this mighty combat . Since among braves that have **Respect** more are saved than are slain ;
 κατα κρατερας υσμινας . δ' ανδρων αιδομενων πλεονες σοοι ηε πεφανται :
 whereas among those who flee-in-panic there arises neither glory nor any protection ."
 δ' αρ' φευγοντων ορνυται ουτ' κλεος ουτε τις αλκη .

So spoke **Aias** , and so **Selves** were eager to defend **Selves** , since **Selves** laid up (**Rep 592A-B**)
 565 Ως εφασθ' , και δε αυτοι μενεαινον αλεξασθαι οι , δ' εβαλοντο
 his **Logos** in their heart , and so they fortified their ships with a wall of bronze ;
 επος εν θυμω , δε φραχαντο νηας ερκει χαλκειω :
 while **Zeus** stirred Trojans against them . Then **Menelaus Good-war-cry** , urged Antiloxon ;
 δε Ζευς εγειρεν Τρωας επι . δ' Μενελαος αγαθος βοην οτρυνε Αντιλοχον :
 "Antilox' , not any other Achaean is younger than Thee , nor swifter of foot , nor as valiant
 Αντιλοχ' , ου τις αλλος Αχαιων νεωτερος σειο , ουτε θασσων ποσιν ουτ' αλκιμος
 as Thou are in combat ; then perhaps Thou could leap out to strike some Trojan brave ."
 570 ως συ μαχεσθαι : ει που εξαλμενος βαλοισθα τινα Τρωων ανδρα .

So spoke the one and went back again , while the other was stirred , and so **Antiloxos** leapt out
 Ως ειπων ο μεν απεσσυτο αυτις , τον δ' οροθυεν : δ' εθορε εκ
 from front fighters , and while glancing-warily about him , he hurled his bright spear ;
 προμαχων , και παπηνας αμφι ε , ακοντισε φαεινω δουρι :
 so that Trojans shrank back from the brave as he cast . Not in vain then , did he hurl his spear ,
 575 δε Τρωες κεκαδοντο υπο ανδρος ακοντισσαντος : ουχ αλιον δ' ο ηκεν βελος ,
 since he struck *high-hearted* **Black-horse** , son of Hicetaon , on his chest by the nipple
 αλλ' βαλε υπερθυμον Μελανιππον , υιον Ικεταονος , στηθος παρα μαζον
 as he arrived at the battle ; and so he fell with loud thud , then darkness enfolded his eyes .
 νισομενον πολεμονδε . δε πεσων δουπησεν , δε σκοτος καλυπεν τον οσσε .
 Then **Antiloxos** leapt on him like a hound , which also leaps upon a falling fawn that a hunter
 δ' Αντιλοχος επορουσε ως κυων , ος τ' αιξη επι βλημενω νεβρω τ' θηρητηρ
 strikes with sure aim as it leaps from its lair , and thus loosed its limbs ; so also did **Antiloxos**
 580 βαλων ετυχησε θοροντα εξ τον ευνηφι , τ' δε υπελυσε γυια : ως Αντιλοχος
firm in fight leap upon Thee , **Black-horse** , to strip Thine battle-gear . But **Divine Hector**
 μενεχαρμης θορ' επι σοι , Μελανιππε , συλησων τευχεα . αλλ' διον Εκτορα
 did not fail to notice , since he came running through the battle to meet him face to face .
 ου λαθεν , ρα' ος ηλθε θεων ανα δηιοτητα αν- οι -τιος .

But **Antiloxos** did not stay , swift fighter though he was , but then indeed fled like a
 585 δ' Αντιλοχος ου μεινε θοος πολεμιστης περ εων , αλλ' αρ' γ' ετρεσε εοικως
 wild-beast which has done mischief ; which has slain herdsman or hound among cattle
 θηρι ο ρεξαντι κακον , ος κτεινας βουκολον η κυνα αμφι βοεσσι
 and flees long before company of braves can be gathered together ; so fled **Son** of Nestor ,
 τε φευγει περ πριν ομιλον ανδρων αολλισθημεναι : ως τρεσε Νεστοριδης ,
 then with awful din of lamentation Trojans and **Hector** poured their missiles upon him :
 590 δε θεσπεσιη ηχη στονοεντα Τρωες τε και Εκτωρ χεοντο βελεα επι :
 whereas he turned-about and stood , since he had reached company of his companions .
 δε μεταστρεφθεις στη , επει ικετο εθνος εταιρων .

Then Trojans rushed their ships like ravening lions , thus fulfilling **The Commands** of **Zeus** ,
 δε Τρωες επεσσευοντο νηυσιν εοικότες ωμοφαγοισι λειουσιν , δε τελειον εφετμας Διος ,
 who continually roused great strength in them , while **He** spell-bound Argive hearts and
 ο αιεν εγειρε μεγα μενος σφισιν , δε θελγε Αργειων θυμον και
 took away their glory , while **He** urged-on the others . For it was to **Hector** son of Priam
 595 απαινυτο κυδος , δ' οροθυεν τους . γαρ Εκτορι Πριαμιδη
 that **He Willed** in **His Heart** to give glory , so that he might cast **Divinely-kindled , Tireless Fire**
 εβουλετο οι θυμος ορεξαι κυδος , ινα εμ- θεσπιδαες ακαματον πυρ
 upon their beaked ships , thus fulfilling all of the excessive (beyond **That** which is **Due**) prayer
 –βαλοι κορωνισι νηυσι , δ' επικρηνειε πασαν εξαισιον αρην
 of **Thetis** . For **Counselor Zeus** was waiting for this , that **His Eyes** might **Look upon**
 600 Θετιδος . γαρ μητιετα Ζευς μενε το , οφθαλμοισιν ιδεσθαι
 the glare of ships set on **Fire** . For surely then , from that time on **He** was going to repel Trojans
 σελας νηος καιομενης . γαρ δη εκ του παλι- μελλε θησεμεναι –ωξιν Τρωων
 from their ships , while granting glory to Danans . With these in **Mind He** roused **Hector**
 παρα νηων , δε ορεξειν κυδος Δαναοισι . τα φρονεων εγειρεν Εκτορα
 son of Priam against their hollow ships , although **Self** very eager . Since **Hector** was raging like
 605 Πριαμιδην επι γλαφυρησιν νηεσσιν , περ και αυτον μαλα μεμαωτα . δε μαινετο ως
Spear-wielding Ares , or as when **Consuming Fire** rages in deep , thick mountain thickets ,
 εγχεσπαλος Αρης η οτ' ολοον πυρ μαινηται εν βαθεης ταρφεσιν υλης ουρεσι :
 so that there was foam about his mouth , and his eyes blazed beneath his shaggy brows ,
 δε γινετο αφλοισμος περι στομα , δε οι οσσε λαμπεσθην υπ' τω βλοσυρησιν οφρυσιν ,
 and then as **Hector** fought , his helmet shook terribly all about his temples
 610 δε Εκτορος μαρναμενοιο πηληξ τινασσετο σμερδαλεον αμφι κροταφοισι :
 for **Self** was his defender from **The Ether** ; **Zeus** , who granted honor and glory to him
 γαρ αυτος ηεν οι αμυντωρ απ' αιθερος , Ζευς , ος κυδ- τιμα και –αινε μιν
 who was alone among so many braves . For his life span was going to be brief ; for already
 εοντα μουνον μετ' πλεονεσσι ανδρασι : γαρ μινυν- εμελλεν εσσεσθ' –θαδιος : γαρ ηδη
Spear-Shaker Athena was stirring his **Day of Destiny** beneath might of **Son** of Peleus .
 Παλλας Αθηнай επορνυε οι ημαρ μορσιμον υπο βιηφιν Πηλειδαο .
 And accordingly , he wished to break ranks of braves by attacking them , wherever he saw
 615 και ρ' εθελεν ρηξαι στιχας ανδρων πειρητιζων , η δη ορα
 largest company and best battle-gear . But even so he was not able to break them , even though
 πλειστον ομιλον και αριστα τευχε : αλλ' ως ουδ' δυνατο ρηξαι , περ
 he was very eager ; for they withstood firmly-fixed like a **tower** , or a **rock** , steep and great ,
 μαλα μενεαινων : γαρ ισχον αρηροτες πυργηδον , ηυτε πετρη ηλιβατος μεγαλη ,

standing next to gray **Sea** , and which withstands swift paths of shrill winds and swelling
620 εουσα εγγυς πολιης αλος , τε η μενει λαιψηρα κελευθα λιγεων ανεμων τε τροφοεντα
waves , and which break over **self** ; so also did Danans withstand Trojans steadfastly nor fled .
κυματα , τε τα προσερευγεται αυτην : ως Δαναοι μενον Τρωας εμπεδον ουδε φεβοντο .
Nevertheless **Hector shining** all about with **Fire** , leapt and fell within their company , just as
αυταρ ο λαμπομενος παντοθεν πυρι ενθορ' δ' επεσ' εν ομιλω , ως
when beneath the clouds a wind-swollen furious wave falls inside swift ship ; so that it is all
625 οτε υπαι νεφεων ανεμοτρεφες λαβρον κυμα πεσησι εν θοη νηι : τε δε η πασα
covered-over by foam , and terrible wind blast roars against its sail , then also do minds of sailors
υπεκρυφθη αχνη , δε δεινος ενεμοιο αητης εμβρεμεται ιστιω , δε τε φρενα ναυται
shudder in fear , for they are being borne along so very close to death ;
τρομεουσι δειδιοτες : γαρ φερονται τυτθον υπεκ' θανατοιο :

so also were Achaean hearts torn-asunder within their breast . Since **Hector** fell upon them
ως Αχαιων θυμος εδαιζετο ενι στηθεσσιν . αυταρ ο
indeed just as a mischief-minded lion coming upon countless cattle , which are thus grazing
630 γ' ως ολοοφρων λεων επελων μυριαι βουσιν , αι τ' ρα νεμονται
in meadow of a great marsh , and while among them a herdsman who does not yet know how
εν ειαμενη μεγαλοιο ελεος , τε δε εν τησι νομευς ου πω ειδως σαφα
to fight a wild beast , walks-round-and-round a heifer that has been slain ; so that surely then
μαχεσσασθαι θηρι ελικος αμφι βοος φονησιν : ητοι
on the one hand , he continually walks from closest , to farthest cattle , while on the other hand ,
635 μεν ο αιεν ομοστιχαιει πρωτησι και υστατιησι βοεσσιν , τ' δε
the lion leaps among the middle ones to devour a heifer , so that they all flee in terror ;
ο ορουσας εν μεσσησιν εδει βουν , δε τε αι πασαι υπετρεσαν :
so also at that time , were all Achaeans wondrously driven in rout by **Hector** and **Father Zeus** ,
ως τοτ' παντες Αχαιοι θεοπεσιως εφοβηθεν υφ' Εκτορι και πατρι Δι ,
but **Hector** slew only **Periphetes** of Mycenai , dear son of Kopreos ,
δ' ο επεφνε οιον Περιφητην Μυκηναιον , φιλον υιον Κοπρης ,
who had been used to go as messenger from Lord Eurustheos to mighty **Heracles** .
640 ος οιχνεσκε αγγελιης ανακτος Ευρυσθηος βιη Ηρακληειη .
From a father baser by far , he was begotten a better son in all ways of **Excellence** , both
εκ πατρος χειρονος πολυ του γενετ' αμεινων υιος παντοιας αρετας , ημεν
in fleetness of foot and in combat , and in mind he was made first among Mycenaeans .
ποδας ηδε μαχεσθαι , και εν νοον ετετυκτο πρωτοισι εν Μυκηναίων .
He who there and then yielded greater glory to **Hector** . For as he turned back , he tripped upon
645 ος τοθ' ρα εγγυαλιξε υπερτερον κυδος Εκτορι . γαρ στρεφθεις μετοπισθεν παλτο εν
rim of shield that reached to his feet that **Self** was carrying , as a defense against missiles ;
αντυγι ασπιδος ποδηνεκε την αυτος φορεεσκε , ερκος ακοντων :
upon this he indeed tripped and fell backward , and his helmet rang terribly about his temples
ενι τη ο γ' βλαφθεις πεσεν υπτιος , δε πηληξ κοναβησε σμερδαλεον αμφι κροταφοισι
as he fell . Then **Hector** was quick to notice , then ran up and stood next to him ,
650 πεσοντος . δ' Εκτωρ οξυ νοησε , δε θεων παρεστη αγχι οι ,
and fixed his spear in his chest , slaying him , while his dear companions stood by ;
δ' πηξε δορυ εν στηθει , κτειν' μιν δε φιλων εταιρων εγγυς :
but they were unable to aid him , for **Selves** exceedingly dreaded **Divine Hector** ;
δ' ουκ εδυναντο χραισμειν οι , γαρ αυτοι μαλα δειδισαν διον Εκτορα .

although they grieved for their companion . Then Trojans came among their ships , so that
 και περ αχνυμενοι εταιρου : δ' εγενοντο Εισωποι νεων , δ
 they were contained within by their outermost ships , which had first been drawn up ;
 εσχεθον περι ακραι νηες , οσαι πρωται ειρυατο :
 thus they were overrun by them ; so that on the one hand , Argives were forced to give way from
 655 δ' επεχυντο τοι . δε και μεν Αργειοι αναγκη εχωρησαν
 their first ships , whereas on the other hand , they remained all together beside tents of **Self** ,
 των πρωτεων , δε εμειναν αθροοι παρα κλισιησιν αυτου ,
 nor did they scatter throughout camp ; for **Self-Respect** and fear (**Euthyphro 12C**) restrained them ;
 ουδ' εκεδασθεν ανα στρατον : γαρ αιδως και δεος ισχε :
 for they called out to each other unceasingly . And especially **Nestor** of Gerenia ,
 γαρ ομοκλεον αλληλοισι αζηχες . αυτε μαλιστα Νεστωρ Γερηνιος ,
 Achaean **Guardian** , supplicating each brave ; imploring them on behalf of their parents ;
 660 Αχαιων ουρος , λισσεθ' εκαστον ανδρα , γουνουμενος υπερ τοκεων :
 "O Friends , be brave ! And put **Self-Respect** in Thine heart before other human-beings ,
 ω φιλοι , εστε ανερες , και θεσθ' αιδω ενι θυμω αλλων ανθρωπων ,
 therefore each of Thee must be **Mindful** of children and wife , and possessions and parents ,
 δε εκαστος μνησασθε επι παιδων ηδ' αλοχων και κτησιος ηδε τοκηων ,
 whether they are either living or dead . For the sake of those who are not present
 οτεω ημεν ζωουσι και ω κατατεθνηκασι : υπερ των ου παρεοντων
 I hereby beseech Thee to stand firmly , and do not turn in panic-flight !"
 665 εγω ενθαδ' γουναζομαι εσταμεναι κρατερως , μηδε τρωπασθε φοβονδε .

So saying he roused might and heart of every brave . Then **Athena** thrust-away wondrous cloud
 Ως ειπων οτρυνε μενος και θυμον εκαστου . δ' Αθηνη ωσεν θεσπεσιον νεφες
 of mist from their eyes ; then there came much **Light** from both sides ; on the one hand ,
 αχλυος απ' οφθαλμων : δε γενετ' μαλα φως αμφοτερωθεν , ημεν
 from their burning ships , and on the other hand , from that of dread war . Then they all saw
 670 προς νηων , και ομοιου πολεμοιο . δε φρασσαντο
Hector Good-war-cry and his companions , both those who stood in the rear nor fought ,
 Εκτορα αγαθον βοην και εταιρους , ημεν οσοι αφεστασον μετοπισθεν ουδε μαχοντο ,
 and those who were fighting in battle by their swift ships . Accordingly then , **Spirit** of
 ηδ' οσοι εμαχοντο μαχην παρα θοησιν νηυσι . αρ' θυμω
 of great-hearted Aias was no longer content to stand there where all Achaean sons stood apart ;
 675 μεγαλητορι Αιαντι Ουδ' ετ' ηνδανε εσταμεν ενθα περ αλλοι Αχαιων υιες αφεστασαν :
 since he indeed kept-patrolling decks of ships with long strides , while he wielded in his hands
 αλλ' ο γε επωχετο ικρι' νηων μακρα βιβασθων , δε νωμα εν παλαμησι
 a long pike of twenty-two cubits (11 yards) , joined-together with bands , for sea fighting .
 μεγα ξυστον δυωκαιεικοσιπηχυ , κολλητον βλητροισι , ναυμαχον .
 Then just as when a brave well skilled in riding horses , who also then harnesses-together four
 680 δ' ως οτ' ανηρ ευ ειδως κελητιζειν ιπποισι , ος τ' επει συναειρεται πισυρας
 horses out of many , driving them swiftly from plain toward great city along some
 ιππους εκ πολεων , σευας διηται εκ πεδιοιο προτι μεγα αστυ καθ'
 people-bearing road , while many marvel at him , both men and women , as he thus continuously
 λαοφορον οδον : πολεες θηησαντο ε τε ανερες ηδε γυναικες , δ' αιει
 leaps with sure and certain step , as he passes from one horse to another , while they flew along ;
 θρωσκων εμπεδον ασφαλες εμειβεται επ' αλλοτ' αλλον , δε οι πετονται :

so also did **Aias** leap to and fro with long strides over many decks of swift ships , and his voice
685 ως Αιας φοιτα μακρα βιβας επι πολλα ικρια θοων νηων , δε οι φωνη
went up to **The Ether** , as he kept calling on Danans with terrible cries to defend ships and tents .
ικανεν αιθερ , δε αιει κελευε Δαναοισι σμερδον βοων αμυνεμεν νηυσι τε και κλισιησιν .
Nor did **Hector** remain close to company of armored Trojans , but just as a fierce eagle swoops
ουδε μεν Εκτωρ μιμεν πυκα ενι ομαδω θωρηκτων Τρωων : αλλ' τ' ως αιθων αιετος εφορ-
down upon flock of winged fowl that are feeding by a river , or wild geese , or cranes , or
-μαται εθνος πετεηνων ορνιθων βοσκομενων παρα ποταμον , η χηνων η γερανων η
long-necked swans , so also did **Hector** swoop straight down against dark-prow ship ,
δουλιχοδειρων κυκνων , ως Εκτωρ αιξας ιθυσε αντιος κυανοπρωροιο νεος :
while **Zeus** thrust him from behind with **His Very Mighty Hand** , and roused the army along
695 δε Ζευς ωσεν τον οπισθε μαλα μεγαλη χειρι , δε ωτρυνε λαον αμ'
with **Self** . So that bitter battle arose again beside their ships . One might even say that
αυτω . δε δριμεια μαχη ετυχθη Αυτις παρα νηυσιν : φαιης
they faced each other in combat as if unwearied and unimpaired , so furiously did they fight .
αντεσθ' αλληλοισιν εν πολεμω κ' ακμητας και ατειρεας , ως εσσυμενωσ εμαχοντο .
But this was in their mind as they fought ; on the one hand , Achaeans were thinking that they
700 δε οδ' ην τοισι νοος μαρναμενοισιν : ητοι Αχαιοι εφασαν
would not escape from ruin , but would perish , while on the other hand , heart in each Trojan
ουκ φευξεσθαι υπεκ κακου , αλλ' ολεσθαι , δ' θυμος ενι εκαστου Τρωσιν
breast hoped to set ships on fire and slay Achaean heroes . Such on the one hand , were their
στηθεσσιν ελπετο ενι- νηας -πρησειν θ' κτενεειν Αχαιους ηρωας . τα μεν οι
thoughts as they stood-facing each other . While on the other hand , **Hector** laid hold of stern
φρονεοντες εφεσταςαν αλληλοισιν . δε Εκτωρ ηψατο πρυμνης
of fair , swift , seafaring ship , which brought Protesilaon to Troy , but which would not in turn
705 καλης ωκυαλου , ποντοποροιο νεος , η ενεικεν Πρωτεσιλαον ες Τροην , ουδ' αυτις
bring him back again to his father land . Surely then all about his ship Achaeans and Trojans
απηγαγε πατριδα γαιαν . δη περ περι του νηος τε Αχαιοι τε Τρωες
were slaying one another in close-self-combat ; no longer then did either side await for flight of
δηουν αλληλους αυτοσχεδον : ουδ' ετ' αρα γε τοι αμφις μενον αι-
of arrows from bows nor javelins , since they were indeed standing close at hand , having
710 -κας τοξων ουδ' ακοντων , αλλ' οι γ' ισταμενοι εγγυθεν , εχοντες
one Spirit . Surely then they fought with sharp battle axes and hatchets and with great swords and
ενα θυμον , δη μαχοντο οξεσι πελεκεσσι και αξινησι και μεγαλοισι ξιφεσιν και
two-edged spears . And many fair swords bound with black at their hilt fell to ground ,
αμφιγυοισι εγχεσιν . δε πολλα καλα φασγανα μελανδετα κωπηεντα πεσον χαμαδις
some from hands , and some from shoulders of braves as they fought ; so that earth flowed black
αλλα μεν εκ χειρων , αλλα δ' απ' ωμων ανδρων μαρναμενων : δ' γαια ρεε μελαινα
with blood . But when **Hector** took-hold of stern , he would not let go ,
715 αιματι . δε επει Εκτωρ λαβεν πρυμνηθεν ουχι μεθιει ,
but while holding ship stern in his hands , he called upon Trojans ;
δε εχων αφλαστον μετα χερσιν , κελευεν Τρωσιν :

“Bring **Fire** ! Then **Selves** all-together at-once raise **Her War Cry** ; for now **Zeus** has granted
οισετε πυρ , δ' αυτοι αολλεες αμα ορνυτ' αυτην : νυν Ζευς εδωκε
to us the day for counterbalancing everything ; to take their ships , which came here
720 ημιν ημαρ αξιον παντων , ελιν νηας , αι μολουσαι δευρο

against *The Will* of *The Gods* , bringing us much misery , through the bad advise of elders ,
 αεκητι θεων θεσαν ημιν πολλα πηματα , κακοτητι γεροντων ,
 who held me back when *Self* wished to fight at stern of their ships , and restrained our army .
 οι ισχαν-μ’-ασκον τ’ αυτον εθελοντα μαχεσθαι επι πρυμνησιν νεεσσιν : τε ερητυοντο λαον :
 But surely then if *Far-Seeing Zeus* at that time accordingly disabled our minds ,
 725 αλλ’ δη ει ευρυοπα Ζευς τοτε ρα βλαπτε ημετερας φρενας ,
Self now urges and commands !”
 αυτος νυν εποτρυνει και ανωγει .

So spoke *Hector* , then Trojans leapt even more upon Argives . Thus *Aias* no longer remained ;
 Ως εφαθ’ , δ’ οι ορουσαν αρα μαλλον επ Αργειοισιν . δ’ Αιας ουκετ’ εμιμνε :
 for he was violently beset with missiles , then thinking he would die , he gave way a little ,
 γαρ βιαζετο βελεεσσιν : αλλ’ οιομενος θανεεσθαι , ανεχαζετο τυτθον ,
 from seven-foot rower-bench , then left deck of well-balanced ship . Accordingly then he
 730 εφ’ επταποδην θρηγυν , δ’ λιπε ικρια εισης νηος . αρ’ ο
 indeed stood there watching , then continually kept-away with his spear any Trojan who sought
 γ’ εστηκει ενθ’ δεδοκημενος , δ’ αιει αμυνε εγχει τις Τρωας ος
 to bring *Tireless Fire* to their ships ; and continually called upon Danans with terrible cries :
 φεροι ακαματον πυρ νεων : δε αιει κελευε Δαναοισι σμερδνον βοων :

“O Dear Danan Heroes , attendants of *Ares* , be brave , friends , be mindful then
 ω φιλοι Δαναοι ηρωες , θεραποντες Αρηος , εστε ανερες , φιλοι , μνησασθε δε
 of furious valor . Or do we think that there are some other helpers behind us , or some
 735 θουριδος αλκης . ηε φαμεν ειναι τινας αοσσητηρας οπισσω , ηε τι
 war-like wall , which will keep-away ruin from braves? There is on the one hand , no city nearby
 αρειον τειχος , ο κ’ αμυναι λοιγον ανδρασι ; εστι μεν ου πολις σχεδον
 convenient with towers , by which we will defend ourselves , having people to turn tide of war .
 αραρυια πυργοις , η κ’ απαμυναιμεσθ’ εχοντες δημον ετεραλκεα :
 For on the other hand , it is in the plain of well armored Trojans that we are beset
 γαρ αλλ’ εν πεδιω πυκα θωρηκταων Τρων ημεθα
 with our backs to the sea , far from our father land .
 740 κεκλιμενοι ποντω εκας πατριδος αιης :
 Therefore The Light of Deliverance lies in our hands , not by being soft in battle .”
 τω φωως εν χερσι , ου μειλιχιη πολεμοιο .

Aias spoke , and kept pushing furiously with his sharp spear . So that any Trojan
 Η , και εφεπ’ μαιμων οξυοεντι εγχει . δε τις Τρων
 who rushed at their hollow ships with blazing fire , in regard for the urging of *Hector* ,
 ος φεροιτο επι κοιλης νηυσι συν κηλειω πυρι , χαριν οτρυνοντος Εκτορος ,
Aias would receive and wound him with his long spear ;
 745 Αιας δεδεγμενος δ’ ουτασκε τον μακρω εγχει :
 so that he wounded twelve braves in close-self-combat in front of their ships .
 δε ουτα δωδεκα αυτοσχεδον προπαροιθε νεων .

22 October 2019

Chapter 16 - Π

- So on the one hand they fought about well-benched ship , while **Patroclus** stood beside
Ως μεν οι μαχοντο περι ευσσελμοιο νηος : δ' Πατροκλος παριστατο
Achilles , shepherd of troops , shedding hot tears just like a fountain of dark water ,
Αχιλῆι , ποιμενι λαων , χεων θερμα δακρυα τε ως κρηνη μελανυδρος ,
which pours its dusky stream over some sheer rock ; so that swift-footed noble **Achilles**
η χεει δνοφερον κατ' τε αιγίλιπος πετρης . δε ποδαρκης διος Αχιλλευσ
felt pity upon seeing him , and spoke and addressed him with **Winged Logos** ;
5 οκτειρε ιδων τον , και φωνησας προσηυδα μιν πτεροεντα επεα :
“Why shed tears , **Patroclus** , like a childish girl , who runs beside her mother
τιπτε δεδακρυσαι , Πατρολεες , ηυτε νηπιη κουρη , η θεουσ' αμα θ' μητρι
begging to be picked up , and clutches at her robe , hindering her movement ,
ανωγει ανελεσθαι , τ' και απομενη ειανου , κατερυκει εσσυμενην ,
then tearfully looks up at her , so that she gets picked-up ? Just like her , Patroclus ,
10 δε δακρυοεσσα ποτιδερκεται μιν , οφρ' ανεληται : ικελος τη , Πατροκλε ,
Thou lets fall soft tears . Have Thou something to declare to either Myrmidons , or to my Self ,
ειβεις κατα τερην δακρυον . τι πιφασκεαι ηε Μυρμιδονεσσι , η εμοι αυτω .
or is it some message from Phthia that Thou alone has heard ? They truly say that
ηε τιν' αγγελιην εξ Φθιης οιος εκλυες ; μαν φασι
Menoitios son of Actor still lives , so does Peleus son of Aeacus still live among Myrmidons ,
15 Μενoitιον , υιον Ακτορος ετι ζωειν , δ' Πηλευσ Αιακιδης ζωει μετα Μυρμιδονεσσι ,
for both of whom we would grieve much if they were dead . Or are Thou indeed weeping
αμφοτερων των κε ακαχοιμεθα μαλ' τεθνηωτων . ηε συ γ' ολοφυρεαι
for Argives , since they are being slain upon their hollow ships because of their own trespass ?
Αργειων , ως ολεκονται επι γλαφυρησιν νηυσιν ενεκα σφης υπερβασιης ;
Speak out ! in order that we may both know , do not keep it hidden in Thine Mind .”
εξαυδα , ινα αμφω ειδομεν , μη κευθε νοω .
- Then Knight **Patroclus** , groaning heavily replied to him ;
20 δε ιππευ Πατροκλεες , στεναχων βαρυ προσεφης Τον :
“O **Achilles** , son of Peleus , far mightiest of Achaeans , be not be angry ; for such distress
ω Αχιλευ , υιε Πηληος , μεγα φερτατ' Αχαιων , μη νεμεσα : γαρ τοιον αχος
has constrained Achaeans . For surely then on the one hand , all those who were once Chiefs ,
βεβηκεν Αχαιους . γαρ δη μεν παντες οσοι οι ησαν παρος αριστοι ,
now on the other hand , lie among ships struck or wounded . Struck is son of Tydeus ,
κεαται εν νηυσιν βεβλημενοι τε ουταμενοι . βεβληται μεν ο Τυδειδης
mighty **Diomedes** , wounded is spear-famed **Odysseus** and **Agamemnon** , so also is
25 κρατερος Διομηδης , ουτασται δ' δουρικλυτος Οδυσευς ηδ' Αγαμεμνων , δε και
Eurypulos struck with arrow in his thigh . About these on the one hand , our Healers
Ευρυπυλος βεβληται οιστω κατα μηρον . αμφι- τους μεν τ' ιητροι
skilled-in-many-medicines are busy , seeking to heal their wounds ; but Thou on the other hand ,
πολυφαρμακοι -πενονται , ακειομενοι ελκε : συ δ'
are impossible to move/to deal with , **Achilles** . Therefore , never indeed let such wrath lay hold
30 αμηχανος επλευ , Αχιλλευ . ουν μη γ' ουτος χολος λαβοι
of me , which Thou indeed guards , so woefully brave ! In what way will anyone yet to be born
εμε , ον συ γε φυλασσεις , αιναρετη : τι αλλος οψιγονος

ever be benefited by Thee , if Thou will not keep-away loathsome destruction from Argives ?
 περ ονησεται σευ , αι κε μη αμυνης αεικεα λοιγον Αργειοισιν ;
 Pitiless one , accordingly then Thine Father was indeed not Knight Peleus , nor Thine **Mother**
 νηλεες , αρα σοι πατηρ ην γε ουκ ιπποτα Πηλευς , ουδε μητηρ
Thetis , but the *gray Sea* bore Thee , and *sheer cliffs* , since Thine mind is ungentle/hard .
 35 Θεις : δε γλαυκη θαλασσα τικτε σε τ' ηλιβατοι πετραι , οτι τοι νοος εστιν απηνης .
 But if Thou are avoiding some prophesy in Thine Mind and Thine **Queenly Mother** has declared
 δε ει αλεεινεις τινα θεοπροπιην σησι φρεσι και τοι ποτνια μητηρ επεφραδε
 some message from **Zeus** , then at least send me forth speedily , along with all Myrmidon army
 τινα παρ Ζηνος , αλλ' περ εμε προες ωχ' , αμα δ' αλλον Μυρμιδονων λαον
 following , that perhaps I may be a Beacon to Danans . Then lend me Thine battle-gear to arm
 40 οπασσον , ην που γενωμαι τι φοως Δαναοισι . δε δος μοι σα τα τευχεα θωρηχθηναι
 my shoulders , so that perhaps Trojans may take me for Thee and so keep-away from war ,
 ωμουιν , αι κ' Τρωες ισκοντες εμε σοι αποσχωνται πολεμοιο ,
 so that worn-out , **Ares**-like sons of Achaeans recover-breath , since there is little time
 δ' τειρομενοι αρηιοι υιες Αχαιων αναπνευσωσι : δε τ' ολιγη
 for recovery in **battle** . And then we who are unwearied might easily drive back
 αναπνευσις πολεμοιο . κ' δε ω- ακμητες ρεια -σαιμεν
 braves who are wearied with **red** , away from our ships and tents to their city ."
 45 ανδρας κεκμηοτας αυτη απο νεων και κλισιαων προτι αστυ .

So he spoke very childishly in supplication , for it was indeed going to be cruel death and
 Ως φατο μεγα νηπιος λισσομενος , γαρ η εμελλεν κακον θανατον τε και
 fate for which **Self** prayed . Then much vexed , swift-footed **Achilles** replied to him ;
 κηρα οι αυτω λιτεσθαι . δε μεγ' οχθησας ωκυς ποδας Αχιλλευς προσεφη τον :
 "O my , what has Thou said , **Zeus-born Patroclus** ! Neither do I care about any prophesy
 ω μοι , οιον ειπες , διογενες Πατροκλεες : ουτε εμπαζομαι τινα θεοπροπιης
 which I know of , nor has my **Queenly Mother** declared to me any message from **Zeus** ;
 50 ην οίδα , ουτε ποτνια μητηρ επεφραδε μοι τι παρ Ζηνος :
 but surely then this dread grief comes on a heart and spirit , whenever a man intends to deprive
 αλλα δη τοδ' αινον αχος ικανει κραδιην και θυμον , οπποτε ανηρ εθελησιν αμερσαι
 one who is of the same rank , who also surpasses him in strength and takes away again his prize .
 τον ομοιον ο τε προβεβηκη κρατει και αφελεσθαι αψ γερας :
 Dread grief is this to me , since I experience distress in my heart . Since the maiden which sons
 55 αινον αχος εστιν το μοι , επει παθον αλγεα θυμω . αρα κουρην ην υιες
 of Achaeans chose out for me as a prize , whom I thus won with my spear , by having sacked
 Αχαιων εξελον μοι γερας , δ' κτεατισσα εμω δουρι , περσας
 her well-walled city , Lord **Agamemnon** son of Atreus has taken her back from my arms as if
 ευτειχεα πολιν , κρειων Αγαμεμνων Ατρειδης ελετο την αψ εκ χειρων ως ει
 I were some despised refugee . Thus on the one hand , we will let these matters be in the past ;
 60 τιν' ατιμητον ματαναστην . αλλα μεν εασομεν τα προτετυχθαι :
 since in no way was I to be angered ceaselessly in my breast ; for surely I indeed then said that
 αρα ουδ' πως ην κεχολωσθαι ασπερχες ενι φρεσιν : η τοι γε αλλ' εφην
 I would not put an end of my anger , until the time when **Her** war cry and battle would come to
 ου καταπαυσεμεν μηνιθμον , πριν δη οποτ' τε αυτη τε πολεμος αν αφικηται
 my ships . First of all , on the other hand , Thou put on my glorious armor upon Thine shoulders ,
 εμας νηας . μεν δ' τυνη δυθι εμα κλυτα τευχεα ωμουιν ,

then lead war-loving Myrmidons to battle , if indeed dark cloud of Trojans has mightily
 65 δε αρχε φιλοπτολεμοισι Μυρμιδονεσσι μαχεσθαι , ει δη κυανειον νεφος Τρωων επικρατεως
 surrounded their ships , while the Argives lean upon breaking sea waves , having little space
 αμφιβεβηκε νηυσιν , δε οι Αργειοι κεκλιαται ρηγμινι θαλασσης , εχοντες ολιγην χωρης
 still apart ; while the whole Trojan city has confidently come out against them ; for they do not
 70 ετι μοιραν , δε πασα Τρωων πολις θαρσυνος βεβηκε επι : γαρ ου
 see the front of my helmet shining nearby . In panic-flight they would have quickly filled gullies
 λευσσουσι μετωπον εμης κορυθοςλαμπομενης εγγυθι : φευγοντες ταχα πλησειαν εναυλους
 with their dead , if Lord **Agamemnon** had shown kindness to me ; but now they are fighting
 νεκυων , ει κρειων Αγαμεμνων ειδειη ηπια μοι : δε νυν αμφι-
 around our camp . For not in the hands of **Diomedes** , son of Tydeus , does his spear rage
 75 -μαχονται στρατον . γαρ ου εν παλαμησι Διομηδεος Τυδειδεω εγχειη μαινεσθαι
 to keep-away ruin from Danans , nor have I yet heard voice of **Atreides** shouting from his hated
 αμυναι λοιγον απο Δαναων : ουδε πω εκλυον οπως Ατρεϊδεω αυδησαντος εκ εχθρης
 head ; but that of brave-slaying **Hector** that breaks all around as he calls upon Trojans ,
 κεφαλης : αλλ' ανδροφονοιο Εκτορος περιαγνυται κελευοντος Τρωσι ,
 so that they occupy all the plain with their victory-shouts , by vanquishing Achaeans in battle .
 δ οι κατεχουσι παν πεδιον αλαλητω , νικωντες Αχαιους μαχη .
 But even so , **Patroclus** , fall upon them mightily to keep away destruction from our ships ,
 80 αλλα και ως , Πατροκλε , εμπεσ' επικρατεως αμυνων λοιγον απο νεων ,
 so that they do not burn our ships with blazing fire , thus taking from us our dear return home .
 δη μη ενιπρησωσι νηας αιθομενοιο πυρος , δ' ελονται απο φιλον νοστον .
 Obey then as I put in Thine breast **The Goal** of my **Logos** , so that Thou may win
 πειθεο δ' ως εγω θειω εν τοι φρεσι τελος μυθου , ως αν αρηαι
 great honor and glory for me in regards for all Danans , and furthermore that they send back
 85 μεγαλην τιμην και κυδος μοι προς παντων Δαναων , αταρ οι απονασσωσιν
 again that most-beautiful maiden , along with furnishing glorious gifts . Then having driven
 αψ περικαλλεα κουρην , ποτι δ' πορωσιν αγλαα δωρα . δε ελασας
 them from ships , come back again ; if **Loud-thundering Husband** of **Hera** grants Thee in turn
 εκ νηων ιεναι παλιν : ει εριγδουπος ποσις Ηρης δωη τοι αυ
 to win glory , Thou must not long to fight war-loving Trojans apart from myself ; since
 90 αρεσθαι κυδος , συ γ' μη λιλαιεσθαι πολεμιζειν φιλοπτολεμοισιν Τρωσι ανευθεν εμειο : δε
 Thou will make my honor less . As Thou exults in battle and combat , while slaying Trojans ,
 θησεις ατιμο- με -τερον . επαγαλλομενος πολεμω και δημοτητι , εναιρομενος Τρωας ,
 do not lead the way to Ilios , so that one of **The Everlasting Gods** may not come down from
 μηδ' ηγεμονευειν προτι Ιλιον , τις αιειγενεταων θεων μη εμβηη απ'
 Olympus ; for **Apollo Who Hits-The-Mark-At-Will Loves** them very much .
 95 Ουλυμποιο : Απολλων εκαεργος φιλει τους μαλα γε :
 Therefore , turn-back again , having once placed Thine Light among our ships , then let them
 αλλα τρωπασθαι παλιν , επην θηης φαιος εν νηεσσι , δ' εαν τους
 still contend across the plain . For I wish , **Father Zeus** and **Athena** and **Apollo** , that not any
 ετ' δηριασθαι κατα πεδιον . γαρ αι , τε πατερ Ζευ και Αθηναϊη και Απολλον , ουν μητε τις
 Trojan brave escape death , as many as there are , nor any Argive brave , but that
 Τρωων φυγοι θανατον , οσσοι εασι , μητε τις Αργειων , δ'
 we two put-off destruction , so that we alone might topple the sacred battlements of Troy ."
 100 νωι εκδυμον ολεθρον , οφρ' οιοι λυωμεν ιερα κρηδεμνα Τροιης .

Thus on the one hand , they spoke in this way to one another , whereas on the other hand ,
 Ως μεν οι αγορευον τοιαυτα προς αλληλους , δ’
 Aias no longer stood-fast ; for he was overwhelmed with missiles ,
 Αιας ουκετ’ εμιμνε : γαρ βιαζετο βελεεσσι :
 and **The Mind** of **Zeus** overcame him as well as casts from illustrious Trojans ;
 τε νοος Ζηνος δαμνα μιν και βαλλοντες αγαυοι Τρωες :
 so that his bright helmet kept ringing terribly about his temples as it was struck ,
 105 δε φαεινη πηληξ εχε καναχην δεινην περι κροταφοισι βαλλομενη ,
 for it was constantly struck upon well-made face-pieces , then his left shoulder grew weary ,
 δ’ αιει βαλλετο καπ ευποιηθ’ φαλαρ’ : δ’ ο αριστερον ωμου εκαμνεν ,
 as he continually kept firmly holding his glancing shield ; nor could they shake it about **Self**
 αιεν εμπεδον εχων αιολον σακος : ουδ’ εδυνατο πελεμιξαι αμφ’ αυτω
 while pressing him hard with missiles . So that he kept constantly panting with difficulty ,
 ερειδοντες βελεεσσιν . δ’ εχετ’ αιει ασθματι αργαλεω ,
 while everywhere , abundant sweat kept streaming down from his limbs ,
 110 δε παντοθεν πολυς ιδρως ερρεεν καδ εκ οι μελεων ,
 nor could he catch his breath in any way ; since on every side trouble was piled on trouble .
 ουδε ειχεν αμπνευσαι πη : δε παντη κακον εστηρικτο κακω .
 Tell me now , **Muses** who have dwellings upon **Olympus** ,
 Εσπετε μοι νυν , Μουσai εχουσαι δωματ’ Ολυμπια ,
 in what way surely then **Fire** first fell upon Achaean ships .
 οππως δη πυρ πρωτον εμπεσε Αχαιων νηυσιν .
Hector stood close beside **Aias** and struck his ashen spear with his great sword , behind its
 115 Εκτωρ παραστας αγχι Αιαντος πηληξ μειλινον δορυ μεγαλω αορι , οπισθεν
 shaft beside its point , thus shearing it clean away ; so that on the one hand **Telamonian Aias**
 καυλον παρα αιχμης , δ’ απαραξε αντικρυ : το μεν Τελαμωνιος Αιας
 vainly shook a pointless spear in hand , while on the other hand , far from **Self** , its bronze point
 αυτως πηλ’ κολον δορυ εν χειρι , δ’ τηλε απ’ αυτου χαλκειη αιχμη
 fell to earth with a boom . Then **Aias** knew in his blameless heart and shuddered at **the deeds**
 πεσουσα χαμαδις βομβησε . δ’ Αιας γνω κατα αμυμονα θυμον τε ριγησεν εργα
 of **The Gods** , which **High-thundering Zeus** thus wholly clipped his plans for battle ,
 120 θεων , ο υψιβρεμετης Ζευς ρα παγχυ κειρε μηδεα επι μαχης ,
 thus **Wishing Victory** for Trojans ; so that **Aias** retreated from their missiles .
 δε βουλετο νικην Τρωεσσι : δ’ χαζετο εκ βελεων .
 Then Trojans cast unwearied **Fire** on their swift ship , so that immediately unquenchable **Flame**
 δ’ τοι εμ—ακαματον πυρ —βαλον θοη νηι : δ’ αιψα ασβεστη φλοξ
 poured over the ship . Thus on the one hand , while its stern was encompassed with **Fire** ,
 κεχυτο κατ’ της . Ως μεν την πρυμνην αμφεπεν πυρ :
 on the other hand , **Achilles** struck his thighs and spoke to **Patroclos** ;
 125 αυταρ Αχιλλευς πληξαμενος μηρω προσειπεν Πατροκληα :
 “Arise , **Zeus** born **Patroclos** , horse-driver ; for surely then I see the rush of consuming **Fire**
 ορσεο , διογενες Πατροκλεες , ιποκελευθε : δη λευσσω ιωην δηιοιο πυρος
 by their ships ! Surely then do not let them take their ships since there will no longer be
 παρα νηυσι : δη μη ελωσι νηας και ουκετι πελωνται
 any escaping ! Put on my armor with all haste , while I gather the troops .”
 φυκτα : δυσεο τευχea θασσον , κε εγω αγειρω λαον .

So spoke **Achilles** , then **Patroclus** armed himself in gleaming bronze . First of all he set
 130 Ως φάτο , δε Πατροκλος κορυσσέτο νωροπι χαλκῳ . πρῶτα μὲν ἐθήκε
 about his legs beautiful greaves ; fitted with silver ankle buckles ; second of all he put
 περὶ κνημῆσιν καλὰς κνημίδας , ἀραρυῖας ἀργυρεοῖσιν ἐπισφύριοις : δευτέρῳ αὖ ἐδυνε
 about his chest the breast-plate of swift-footed son of Aeacus , richly spangled with stars .
 περὶ στήθεσσι θωρηκὰ ποδώκεος Αἰακίδαο ποικίλον ἀστεροέντα .
 Then he cast about his shoulders his silver-studded bronze sword , then in turn , his great and
 135 δ' ἀρ' βάλετο ἀμφὶ ὤμοισιν ἀργυροηλὸν χαλκεὸν ξίφος , αὐτὰρ εὔπειτα τε μέγα τε
 sturdy shield ; then he set upon his mighty head his well-made helmet with horsehair crest ;
 στιβαρὸν σάκος : δ' ἐθήκεν ἐπ' ἰφθίμῳ κρατὶ εὐτυκτὸν κύνειν ἵππουριν :
 which plume nodded terribly from above in every direction , then he took two stout spears , that
 δε λόφος καθ'— δεινὸν ὑπερθεὺς ἐνευεν : δ' εἰλετο ἀλκιμὰ δούρεα , τὰ
 fitted his grasp . Only the heavy , great and sturdy spear of noble son of Aeacus he took not ;
 140 ἀρηρεῖ οἱ Παλαμήφειν . οἷον βριθὺ μέγα στιβαρὸν ἐγχος ἀμύμονος Αἰακίδαο ἐλετ' οὐκ :
 that ashen spear from Pelion that no other Achaean could wield , since **Achilles** alone was skilled
 τὸ μέλινην Πηλῖαδα μὲν οὐ ἄλλος Ἀχαιῶν δύνατ' παλλεῖν , ἀλλὰ Ἀχιλλεύς οἱος ἐπιστάτο
 to wield , that **Chiron** gave to his dear father from the peak of Pelion , to be for slaying heroes .
 πηλαί , τὴν Χειρῶν πορὲ φίλῳ πατρὶ ἐκ κορυφῆς Πηλίου , ἐμμεναὶ φόνον ἡρώεσσιν .
 Then **Patroclus** commanded **Automedon** to speedily yoke horses , him whom he honored most
 145 δ' ἀνώγε Αὐτομέδοντα θοῶς ζευγνυμένῳ ἵππῳ , τὸν τιε μάλιστα
 after **Achilles** *breaker-of-armed-ranks* , who was thus the most faithful to await his call in battle .
 μετ' Ἀχιλλῆα ῥήξηνορα , οἱ ἔσκε δε πιστοτάτος μείναι ὁμοκλῆν ἐνὶ μάχῃ .
 And so for him , **Automedon** led under the yoke *swift* horses ; **Golden** and **Appaloosa** ,
 καὶ δε τῷ Αὐτομέδων ὑπάγε ζυγὸν ὠκεῖας ἵππους , Ξάνθον καὶ Βάλιον ,
 that *flew swift* as **Winds** , **Those** that *Whirlwind Swift-foot* conceived to **The West Wind** ,
 150 τῷ πετεσθὴν ἅμα πνοιῇσι , τοὺς Ἀρπυῖα Ποδάργῃ ἔτεκε Ζεφύρῳ ἀνέμῳ ,
 as **She** grazed on the meadow beside *Flowing Oceanus* . Then he set in the side-traces
 βοσκομένη λειμῶνι παρὰ ῥοὸν Ὠκεανοῖο . δε ἰεὶ ἐν παρηγορησίῳ
Blameless/Noble Bounder , that **Achilles** had once led away after taking the city of King Eetion ,
 ἀμύμονα Πηδάσον , τὸν Ἀχιλλεύς ῥά ποτ' ἡγάγ' ἐλὼν πόλιν Ἡετιῶνος ,
 and **Bounder** who was mortal , followed along with **Immortal** horses .
 καὶ ὅς ἐων θνητὸς ἐπεθ' ἀθανάτοισι ἵπποις .
 Meanwhile **Achilles** went throughout their tents arming all Myrmidons in their battle-gear .
 155 δ' ἀρ' Ἀχιλλεύς ἐποιχομένος ἀνα κλισίας θωρήξεν πάντας Μυρμιδῶνας σὺν τεύχεσιν :
 Then just as flesh-eating wolves , about whose breasts rises an unspeakable boldness ; which
 δε ὥς οἱ ὠμοφαγοὶ λύκοι , περὶ τοῖσιν φρεσὶν ἀσπετος ἀλκή , οἱ
 have slain and devoured a great horned stag in the hills , so that all their jaws are red with blood ;
 160 δῆλ' ὄντες τ' ἀπτοῦσιν μέγαν κεραὸν ἐλάφον οὐρεσὶ : δε πασὶν παρηγὸν φοῖνον αἵματι :
 and in a pack they go to lap the surface of black water from a dusky spring
 καὶ ἀγέληδον τ' ἱάσιν λαφύοντες ἀκρὸν μέλαν ὕδωρ ἀπὸ μελανυδρῶν κρήνης
 with their slender tongues , so that their bellies being gorged full ; they belch forth bloody gore ,
 ἀραιήσιν γλωσσησὶν , τε δε γαστήρ περιστένεται , ἐρευγομένοι αἵματος φόνον :
 while the heart in their breasts remains unflinching .
 δε τε θυμὸς ἐν στήθεσιν ἐστὶ ἀτρομός :

So also did the leaders and rulers of Myrmidons rush-forth around **The Good Attendant**
 165 τοιοὶ ἡγήτορες ἦδε μέδοντες Μυρμιδόνων ῥῶντ' ἀμφ' ἀγαθὸν θεραπεύοντα

of swift-footed son of Aeacus ; while among them accordingly stood **Ares**-like **Achilles** ,
ποδωκεος Αιακίδαο : δ' εν τοισιν αρα ιστατ' αρηιος Αχιλλευς ,
urging on both horses and shield-carrying braves .
οτρυνων τε ιππους και ασπιδιωτας ανερας .

There were fifty swift ships , which **Achilles** dear to **Zeus** led to Troy ; while there were
ησαν Πεντηκοντ θοαι νηες , ησιν Αχιλλευς διφιλος ηγειτο ες Τροην : δε εσαν
fifty braves , companions , at the rowing benches in each ship ; then he thus appointed
170 πεντηκοντε ανδρες εταιροι επι κλησιν εν εκαστη : δ' αρ' ποιησατο
five trusted leaders to give them orders , while **Self** was **Lord** with overall **Power** .
πεντε επεποιθει ηγεμονας ση- τοις -μαινειν : δε αυτος ανασσε μεγα κρατεων .
On the one hand , one company was led by **Menesthios** *flashing-armor* , son of **Spercheioio** ,
μεν της ιης στιχος ηρχε Μενεσθιος αιολοθωρηξ , υιος Σπερχειοιο ,
Him who fair **Poludora** , daughter of Peleus , bore to **Tireless Spercheioio** , **Zeus-fed River** ,
175 ον καλη Πολυδωρη , θυγαττηρ Πηληος τεκε ακαμαντι Σπερχειω διυπετεος ποταμοιο
a **woman** who lay in sleep with a **God** , whereas in surname to Boros , son of Periereos ,
γυνη ευνηθεισα θεω , αυταρ επικλησιν βωρω , υιι Περιηρεος ,
who accordingly openly married **her** , after having given a bride-price past counting .
ος ρ' αναφανδον οπιε , πορων εδνα απερεισια .
Whereas the next company was led by **Ares**-like **Eudoros** , son of a an unwed **girl** , him who
δ' της ετερης ηγεμονευε αρηιος Ευδωρος , παρθενιος , τον
Polumele *fair-dancer* bore , daughter of Phulas . Then **Mighty Hermes Argus-slayer**
180 Πολυμηλη καλη χορω τικτε , θυγαττηρ Φυλαντος : δε κρατυς Αργειφοντης
fell-in-love with **her** , when **His** eyes had seen her among the singing maidens
ηρασατ' της , οφθαλμοισιν ιδων μετα μελοπομενησιν
upon dance floor of **Awesome-Sounding Artemis Golden-Arrow** .
εν χορω κελαδεινης Αρτεμιδος χρυσηλακατου .
then **Guileless/Gracious Hermes** at-once went up into **her** chamber to lay beside **her** secretly ,
185 δ' ακακητα Ερμειας αυτικα αναβας εις υπερω παρελεξατο λαθρη ,
then **she** gave **Him** a **Glorious** son **Eudoros** , to **Shine** in both swiftness and as a warrior .
δε πορεν οι αγλαιον υιον Ευδωρον , θειειν περι μεν ταχυν ηδε μαχητην .
Whereas when **She-who-comes-to-aid birth-pangs** had indeed brought him into **The Light** and
αυταρ δη επει Ειλειθυια μογοστοκος γε εξαγαγε τον προ φοωσδε και
Eudoros saw **The Rays** of **The Sun** , then strong , mighty Execleios , son of Actor , led **her**
ιδεν αυγας ηελιου , μεν κρατερον μενος Εχεκληος Ακτοριδαο ηγαγετο την
to his home , after he had given a bride-price past-counting ; then aged Phulas nurtured and
190 προς δωματ , επει πορε εδνα μυρια , δ' γερων Φυλας ετρεφεν ηδ'
cherished **Eudoros** well , loving him dearly , just as if he were his own son .
ατιταλλεν τον ευ , αμφαγαπαζομενος θ' ως ει εοντα εον υιον .
Then of the third company was led by **Ares**-like Peisandros son of Maimalos , who was
δε της τριτης ηγεμονευε αρηιος Πεισανδρος Μαιλαλιδης , ος
distinguished in spear fighting among all Myrmidons , after his companion son of Peleus .
195 μετεπρεπε εγχει μαρμασθαι μετα πασι Μυρμιδονεσσιν μετα εταιρον Πηλειωνος .
Then the fourth company was led by **The Senior Knight** , **Phoenix** ,
δε της τεταρτης ηρχε γερων ιπηλατα Φοινιξ ,
while the fifth company was led by Alkimedon , son of blameless Laerkes .
δ' πεμπτης Αλκιμεδων υιος αμυμων Λαερκεος .

Whereas surely then when Achilles had set them all in good order along with their leaders ,
αυταρ δη επει Αχιλλευσ στησεν παντας ευ κρινας αμ' ηγεμονεσσιν ,
then he laid upon them his mighty **Logos** ;

δ' ετελλε επι κρατερον μυθον :

“Myrmidons , I myself will not forget any threats , which Thou made against Trojans
200 Μυρμιδονες , μοι μη λελαθεσθω τις απειλαων , ας απειλεις επι Τρωεσσι
during all the time I was under the influence of my wrath beside our swift ships ,
πανθ' υπο μηνιθμον θοησιν νηυσι ,
and how each one of Thee reproached me ;
και εκαστος ητιασθε μ' :

‘Cruel son of Peleus , it was accordingly on gall that Thine **Mother** reared Thee , pitiless one ,
σχετλιε υιε Πηλεος , αρα χολω μητηρ ετρεφε σ , νηλεες ,
who holds his companions against their will beside their ships . Let us all return home again
205 ος εχεις εταιρους αεκοντας παρα νηυσιν : περ νεωμεθα οικαδε αυτις
with our seafaring ships , since this mischievous wrath has thus fallen upon Thine heart .’
συν ποντοποροισιν νηυσι , επει ωδε κακος χολος ρα εμπεσε τοι θυμω .

Thou would often gather together to speak such words at me ; but now a **great battle work**
θαμ' αγειρομενοι εβαζετε ταυτα μ' : δε νυν μεγα φυλοπιδος εργον
has come to **Light** , of which in time past Thou were indeed in love with .

πεφανται , εης το πριν ε- η -ρασσθε .

While possessing a valiant heart **therein** , let every brave fight against Trojans .”

εχων αλκιμον ητορ ενθα τις μαχεσθω Τρωεσσι .

So saying he roused might and heart of every brave . Then when they heard their king ,
210 Ως ειπων οτρυνε μενος και θυμον εκαστου . δε επει ακουσαν βασιληος ,
their companies were even more closely compacted . Just as when a man constructs a wall
στιχες μαλλον αρθεν . δ' ως οτε ανηρ αραρη τοιχον
of a lofty house with close-set stones , to withstand violent winds , so also were their helmets
υψηλοιο δωματος πυκνιοισι λιθοισι , αλεεινων βιας ανεμων , ως τε κορυθες
and bossed shields compacted . Shield pressed on shield , helmet on helmet , brave on brave ,
215 και ομφαλοεσσαι αραρον . ασπις ερειδε αρ' ασπιδ , κορυς κορυν , ανερα δ' ανηρ :
so that nodding horsehair crests touched bright helmet-ridges , since they stood so close
δ' νευοντων ιπποκομοι ψαυον λαμπροισι κορυθες φαλοισι , ως εφεστασαν πυκνοι
to each other . While in front of them all stood two armed braves , **Patroclos** and **Automedon** ,
αλληλοισι . δε προπαροιθε παντων δυ' θωρησσοντο ανερε , Πατροκλος τε και Αυτομεδων
possessing **One Spirit/Heart/Mind** ; **to do battle** in front of Myrmidons .

εχοντες ενα θυμον , πολεμιζεμεν προσθεν Μυρμιδωνων .

Whereas **Achilles** then went into his tent , then opened lid of beautiful , artfully intricate chest ,
220 αυταρ Αχιλλευσ ρ' βη ιμεν ες κλισιην , δ' ανεωγε πωμ' απο καλης δαιδαλεης χηλου ,
that **Silver-footed Thetis** had set on his ship for him to carry , after **She** had filled it well
την αργυροπεζα Θετις θηκ' επι νηος οι αγεσθαι , πλησασα ευ
with tunics and cloaks and woolen rugs to shelter him from the wind . Thus therein there was
χιτωνων τ' χλαιναων τε ουλων ταπητων ανεμοσκεπεων . δε ενθα εσκε
a well-made **Cup** , from which no other brave ever drank fiery-looking wine from **Self** , nor did
225 τετυγμενον δεπας , οι ουδε τις αλλος ανδρων ουτ' πινεσκεν αιθοπα οινον απ' αυτου , ουτε
nor were drink offerings poured to any other of **The Gods** , except only to **Father Zeus** .

ουτε σπενδεσκε τεω θεων , οτε μη πατρι Δι .

At that time he then took this cup from chest to purify it first with sulphur ,
 τοτ' ρα λαβων το εκ χηλαιο εκαθηρε πρωτον θεειω ,
 then afterwards , he washed it in fair streams of water ; then **Self** washed his hands ,
 230 δ' επειτα ενιψ' καλησι ροησι υδατος , δ' αυτος νιψατο χειρας ,
 then he drew fiery-looking wine . Then he prayed while standing in the middle of his courtyard ,
 δ' αφυσσατο αιθοπα οινον . επειτα ευχετ' στας μεσω ερκει ,
 then he poured out the wine while looking up to **Heaven** ;
 δε λειβε οινον εισανιδων ουρανον :
 nor did **Zeus Who Delights in Thunder** then fail to take notice ;
 ου Δια τερπικεραυνον δ' λαθε :
 “**Dodonaian , Pelasgian Lord Zeus** , who dwells afar , ruling over wintry Dodona ;
 Δωδωναιε , Πελασγικε ανα Ζευ , ναιων τηλοθι , μεδεων δυσχειμερου Δωδωνης :
 where about **Thee** live **Thine** interpreters ; the **Selloi** who sleep on the ground (Sym 203C-D)
 235 αμφι σοι ναιουσ' υποφηται Σελλοι χαμαιευναι
 with unwashed feet . Surely then just as when **Thou** heard my **Logos** in **Prayer** ; and then **Thou**
 ανιπτοποδες . δη ημεν ποτ' εκλυες εμον επος ευξαμενοιο , μεν
 bestowed honor upon me , and so has much oppressed Achaean army , so also even now fulfill
 τιμησας εμε , δ' μεγα ιψαο Αχαιων λαον , ηδ' και ετι νυν επικρηνηνον
 the following wish for me . For I will self remain among gathered ships , while I send forth my
 τοδ' εελδωρ μοι : γαρ εγω αυτος μενεω εν αγωνι νηων , αλλ' πεμπω
 companion with many Myrmidons to combat . **Far-seeing Zeus** , send-forth glory at once ,
 240 εταρον μετα πολεσιν Μυρμιδονεσσι μαρνασθαι : ευρυοπα Ζευ , προεξ κυδος αμα
 and thus embolden his heart in his breast , so that **Hector** may also know whether even alone
 δε θαρσυνον οι ητορ ενι τω φρεσιν , οφρα Εκτωρ και εισεται η ρα και οιος
 my attendant has skill to fight , or at that time know whether only his hands rage invincible ,
 ημετερος θεραπων επιστηται πολεμιζειν , η τοτε οι χειρες μαινονθ' ααπτοι ,
 until the time when I enter into the turmoil of **Ares** . Whereas when **Patroclus** has driven away
 245 περ οπποτ' εγω ιω μετα μωλον Αρης . αυταρ επει κ' διηται
 screaming and combat from our ships , then may he come back to my swift ships unscathed
 ενοτην τε μαχην απο ναυφι , επειτα ικοιτο επι μοι θοας νηας ασκηθης
 along with all his battle-gear and with his companions who fight hand to hand .”
 τε ξυν πασι τευχεσι και εταροισιν αγχεμαχοις .

So he spoke in prayer , while **Counselor Zeus** heard him . Therefore **Father** granted him
 250 Ως εφατ' ευχομενος , δ' μητιετα Ζευς ελκυε του . δ' πατηρ δωκε τω
 one wish , while **He** refused the other . On the one hand , **He** granted that **Patroclus** thrust back
 μεν ετερον , δ' ανενευσε ετερον : μεν δωκε οι απωσασθαι
 war and combat from their ships ; while on the other hand , **He** refused that he should return safe
 τε πολεμον τε μαχην νηων , δ' ανενευσε απονεεσθαι σοον
 out of combat . Surely then on the one hand , when **Achilles** had poured libation and prayed to
 εξ μαχης . ητοι μεν ο σπεισας τε και ευξαμενος
Father Zeus , he went back again into his tent , then laid cup in chest , then came out
 πατρι Δι εισηλθε αψ κλισιην , δ' απεθηκ' δεπας ενι χηλω , δε ελθων
 and stood in front of his tent ; since his heart still longed to look at dread battle of Trojans
 255 στη παροιθ' κλισιης , δ' θυμω ετι ηθελε εισιδειν αινην φυλοπιν Τρωων
 and Achaeans . Then those who were armed along with great-hearted **Patroclus** marched out ,
 και Αχαιων . δ' Οι θωεηχθεντες αμα μεγαλητορι Πατροκλω εστιχον ,

so that they rushed upon Trojans with much **Mindfulness** . Since they poured out at once like
οφρ' ορουσαν εν Τρωσι μεγα φρονεοντες . δε εξεχεοντο αυτικα εοικότες
wasps , which childish boys are accustomed to stir to anger along their way , by constantly
260 σφηκεσιν , ους νηπιαχοι παιδες εθοντες εριδμαινωσιν εινοδιοις , αιει
taunting the roadside nests they have , thus creating a common threat for many . So that if
κερτομεοντες οδω επι οικι εχοντας , δε τιθεισι ξυνον κακον πολεεσσι . περ δ' ει
any wayfaring human-being rouses them unwittingly while passing by , then they all fly forth
τις οδιτης ανθρωπος κινηση τους αεκων τε κίων παρα , δ' οι πας πετεται προσσω
with valiant heart , and in defense of their young . At that time so also did Myrmidons pour-out
265 εχοντες αλκιμον ητορ , και αμυνει οισι τεκεσσι . τοτε Μυρμιδονες εχεοντο
from their ships having heart and spirit like theirs , so that an unquenchable cry arose .
εκ νηων εχοντες κραδιην και θυμον των : δ' ασβεστος βοη ορωρει .

Then **Patroclus** called to his companions with a loud shout ;
δε Πατροκλος εκεκλετο εταροισιν μακρον αυσας :
“Myrmidons , companions of **Achilles** son of Peleus , be brave , friends , remember
Μυρμιδονες εταροι Αχιλληος Πηληιαδεω , εστε ανερες , φιλοι , μνησασθε
furious valor , so that we may win honor for son of Peleus , who is by far **The Best**
270 θουριδος αλκης , ως αν τιμησομεν Πηλειδην , ος μεγ' αριστος
beside Argives ships and his attendants who fight hand to hand ; and so that
παρα Αργειων νηysi και θεραποντες αγχεμαχοι , και δε
wide-ruling **Agamemnon** son of Atreus may know that he was deluded/blind ;
ευρυ κρειων Αγαμεμνων Ατρειδης γνω ην ατην ,
he who gave no honor at all to **The Best** of Achaeans !”
ο ετι- ουδεν -σεν τ' αριστον Αχαιων .

So saying , he roused strength and spirit of every brave , so that they all fell on Trojans
275 Ως ειπων οτρυνε μενος και θυμον εκαστου , δε πεσον εν Τρωεσσιν
in one company , while all about them , their ships echoed terribly under Achaean shouting .
αολλεες : δε αμφι νηες κοναβησαν σμερδαλεον υπ' Αχαιων αυσαντων .
Then as Trojans saw valiant **Son** of Menoitios , **Self** and **Attendant** , shining in their armor ,
δ' ως Τρωες ειδοντο αλκιμον υιον Μενoitιου , αυτον και θεραποντα , μαρμαιροντας συν εντεσι ,
all their spirit was dismayed , so that their battalions were disturbed , while supposing that
280 πασιν θυμος ορινθη , δε φαλαγγες εκινηθεν , ελπομενοι
swift-footed **Son** of Peleus had cast aside his wrath by their ships , while taking up **Friendship** ;
ποδωκεα Πηλειωνα απορριψαι μεν μηνιθμον παρα ναυφι , δ' ελεσθαι φιλοτητα :
so that each one looked all about to see how they might escape sheer destruction .

δε εκαστος παπτηνεν οπη φυγοι αιπυν ολεθρον .
Then **Patroclus** was first to cast his bright spear straight into the middle , where most were
285 δε Πατροκλος πρωτος ακοντισε φαεινω δουρι αντικρυ κατα μεσσον , οθι πλειστοι
driven in confusion , beside ship stern of great-hearted Protesilaon , and struck **Puraxmen** ,
κλονεοντο , παρα νηι πρυμνη μεγαθυμον Πρωτεσιλαον , και βαλε Πυραιχμην ,
who led horse-crested Paeonians out of Amydon from wide-flowing **Axios** .
ος ηγαγεν ιπποκορυστας Παιονας εξ Αμυδωνος απ' ευρυ ρεοντες Αξιου :
Him he struck on his right shoulder , so that he fell backward in the dust with a groan , so that
τον βαλε δεξιον ωμον : δ' ο κατπεσεν υπτιος εν κονιησι οιμωξας , δε
his Paeonian comrades about him were driven in rout , for **Patroclus** had sent panic
290 Παιονες εταροι αμφι μιν φοβηθεν : γαρ Πατροκλος ηκεν φοβον

on them all by slaying their leader , who was their best in combat . Then he drove them away
 εν απασιν κτεινας ηγεμονα , ος αριστευεσκε μαχεσθαι . δ' ελασεν
 from their ships , then accordingly put-out their blazing fire . Then their half-burnt ship was left
 εκ νηων , δ' κατα εσβεσεν αιθομενον πυρ . δ' αρα τοι ημιδαης νηυς λιπετ'
 there , while Trojans were driven in rout with wondrous din ; while Danans poured after them
 295 αυτοθι , δε Τρωες φοβηθεν θεσπεσιω ομαδω : δ' Δαναοι επεχυντο ανα
 from their hollow ships ; so that they made an incessant din ; as when dense clouds are thus
 γλαφυρας νηας : δ' ετυχθη αλιαστος ομαδος . ως οτ' πυκινην νεφελην δ'
 moved by **Lightening-gathering Zeus** from high , vast mountain peaks , so that all heights and
 κινηση στεροπηγερετα Ζευς αφ' υψηλης μεγαλοιο ορεος κορυφης , τ' πασαι σκοπiai και
 high peaks and glades appear in view , and **The Unspeakable Ether** breaks-open from **Heaven** .
 300 πρωονες ακροι και ναπαι εκ εφανεν , δ' αρ' ασπετος αιθηρ υπερραγη ουρανοθεν .
 So also on the one hand , did Danans catch their breath briefly once having thrust back
 ως μεν Δαναοι ανεπνευσαν τυτθον απωσαμενοι
 consuming fire from their ships , whereas on the other hand , there was no rest from war ;
 δηιον πυρ νηων , δ' γινετ' ου ερωη πολεμου :
 for Trojans were not yet driven in headlong panic by Achaeans *dear to Ares* from their black
 γαρ Τρωες ου πο τι προτροπαδην φοβεοντο υπ' Αχαιων αρηιφιλων απο μελαιναων
 ships , since they still resisted , and so they withdrew from their ships through necessity .
 305 νηων , αλλ' αρ' ετ' ανθισταντο , δ' υποεικον νεων αναγκη .

Therein brave slew brave as combat of leaders was thus scattered . First of all , **bold Son**
 Ενθα ανηρ ελεν ανδρα υσμινης ηγεμωνων δ' κεδασθεισης . πρωτος αρα αλκιμος υιος
 of Menoitios then at once struck thigh of **Wolf-of-Ares** with his sharp spear as he turned to flee ,
 Μενoitiou δε αυτικ' βαλε μηρον Αρηιλυκου οξυοεντι εγκει στρεφθεντος ,
 thus driving bronze clean-through ; as spear broke bone , so that he fell face-first on ground .
 310 δε ελασσε χαλκον διαπρο : δ' εγχος ρηξεν οστεον , δε ο καππεσ' πρηνης επι γαιη .
 Then **Ares**-like **Menelaus** struck **Thoas** on his bare chest beside his shield , so that his limbs
 αταρ αρηιος Μενελαος ουτα Θοαντα γυμνωθεντα στερνον παρ ασπιδα , δε γυια
 were loosened . Then **Son** of Phuleos by keeping close watch on **Amphiclos** as he came rushing
 λυσε . δ' Φυλειδης εφορμηθεντα δοκευσας Αμφικλον ορεξαμενος
 struck him first at top of his leg , where human muscles are thickest ; so that his sinews were
 εφθη πρυμνον σκελος , ενθα ανθρωπου μυων πελεται παχιστος : δ' νευρα
 torn apart about his spear point ; so that darkness enfolded his eyes . Then one son of **Nestor** ;
 315 διεσχισθη περι εγχεος αιχμη : δε σκοτος καλυψε τον οσσε . δ' μεν ο Νεστοριδαι
Antiloxos , struck **Atumnyon** with his sharp spear , thus driving bronze spear through his flank ;
 Αντιλοχος ουτας Ατυμνιον οξει δουρι , δε διηλασε χαλκεον εγχος λαπαρης :
 so that he was thrown face-first . Then **Maris** who was close by , rushed at **Antiloxos** with spear
 δε ηριπε προπαροιθε . δε Μαρης αυτοσχεδα επορουσε Αντιλοχος δουρι
 angered for his brother , and stood in front of his corpse , while the other son of **Nestor** ,
 320 χολωθεις κασιγνητοιο , στας προσθεν νεκυος : δ' του
God-like Thrasymedes struck him first as he came rushing , nor did he miss the mark ,
 αντιθεος Θρασυμηδης ουτασαι πριν εφθη ορεξαμενος , ουδ' αφαμαρτεν ,
 but struck him right on his shoulder , so that the spear point tore the top of his arm
 αφαρ ωμον : δε δουρος ακωκη δρυψ' πρυμνον βραχιονα
 away from the muscles , and utterly shattered the bone ; so that he fell with a loud thud ,
 325 απο μυωνων , δ' απο αχρις αραζε οστεον : δε πεσων δουπησεν ,

so that darkness enfolded his eyes . Thus on the one hand , these two brothers departed to
δε κατα σκοτος καλυπεν οσσε . ως μεν τω κασιγνητοισι βητην εις
Erebos , noble comrades of Sarpedon , spearmen sons of Amisodaros , he who reared
Ερεβος , εσθλοι εταιροι Σαρπηδονος , ακοντισται υιες Αμισωδαρου , ος ρα θρεψεν
raging Chimaira , bane to many human-beings , having been subdued by two brothers .
αμαιμακετην Χιμαιραν , κακον πολεσιν ανθρωποισιν , δαμεντε δοιοισι .
On the other hand , **Aias** son of Oileus leapt upon **Kleobulon** to take him alive , while hindered
330 δε Αιας Οιλιαδης επορουςας Κλεοβουλον ελε ζων ; βλαφθεντα
by the turmoil , so that there and then he loosened his strength ; by striking his neck with hilted
κατα κλονον : αλλα αυθι λυσε οι μενος , πληξας αυχενα κωπηεντι
sword , so that his entire sword grew warm with his blood , and thus dark death and resistless
ξιφει . δ' παν ξιφος υπεθερμανθη αιματι : δε πορφυρεος θανατος και κραταιη
fate took hold over his eyes . Then **Peneleos** and **Lucon** rushed at each other , for they had
335 μοιρα ελλαβε κατ τον οσσε . δε Πηνελεωςτε Λυκων συνεδραμον : γαρ ημ-
missed each other with their spears , so that both cast in vain ; so that in turn , they rushed at each
-βροτον αλληλων μεν εγχεσι , δ' αμφω ηκοντισαν μελεον : δ αυτις συνε-
other with their swords . Therein on the one hand , **Lucon** drove at horse-hair crested helmet ,
-δραμον τω ξιφεσσι . ενθα μεν Λυκων ηλασεν ιπποκομου φαλον κορυθος ,
but his sword shattered at the hilt ; while on the other hand , **Peneleos** struck his neck beneath his
340 δε φασγανον ερραισθη αμφι καυλον : δ' Πηνελεως θεινε αυχενα υπ' ο
ear , so that all the sword sank in , thus his head held by only the skin , and hung to one side ,
ουατος , δ παν ξιφος εδυ εισω , δ' καρη εσχεθε οιον δερμα , δε παρεερθη ,
and so his limbs loosened-beneath-him . Then **Meriones** caught-up to **Acamas** with swift feet
δε γυια υπελυντο . δ' Μηριονης κιχεις Ακαμαντα καρπαλιμοισι ποσι
and struck his right shoulder as he was mounting his horses ; so that he fell from his chariot ,
νυξ κατα δεξιον ωμον επιβησομενον ιππων : δ' ηριπε εξ οχεων ,
then a mist was shed over his eyes . Then **Idomeneus** struck **Erumanta** on his mouth with pitiless
345 δ' αχλυσ κεχυτ' κατα ογθαλμων . δ' Ιδομενευς νυξε Ερυμαντα κατα στομα νηλει
bronze , so that his bronze spear passed clean through his head under his brain , thus splitting
χαλκω : δ' το χαλκεον δορυ εξεπερησε αντικρυ υπ' νερθεν εγκεφαλοιο , δ' αρ' κεασσε
his white skull ; so that his teeth were shaken out , and both his eyes were filled with blood ;
λευκα οστεα : δε οδοντες τιναχθεν εκ , δε αμφω οι οφθαλμοι ενεπλησθεν αιματος :
then while gasping spurted through mouth and nostrils , as a black cloud of death enfolded him .
350 δ' κατα χανων πρησε ανα στομα και ρινας : δε μελαν νεφος θανατου αμφεκαλυπεν .
Accordingly then , each of these **Danan Leaders** slew an enemy **brave** .
αρ' εκαστος Ουτοι Δαναων ηγεμονες ελον ανδρα .

Therefore just as ravening wolves assail *lambs* or *kids* , choosing *them* out of flocks ,
δε ως σινται λυκοι επεχραον αρνεσσιν η εριφοισι , αιρευμενοι υπεκ μηλων ,
which become separated by the thoughtlessness of their shepherd among the hills ,
αι διετμαφεν αγραδιησι τ' ποιμενος εν ορεσσι :
then upon seeing this , wolves at once plunder *young* who have an un-bold heart .
δε ιδοντες οι αιψα διαρπαζουσιν εχουσας αναλκιδα θυμον :

So also did Danans assail Trojans ; who thus recalled discordant panic-flight , while forgetting
355 ως Δαναοι επεχραον Τρωεσσιν : οι δε μνησαντο δυσκελαδου φοβοιο , δε λαθοντο
furious valor . Then **Aias The Great** was ever eager to hurl his spear at **Bronze-clad Hector** ;
θυοριδος αλκης . δ' Αιας ο μεγας αιεν ιετ' ακοντισσαι χαλκοκορυστη Εκτορι :

while war skilled **Hector** , kept his broad shoulders covered with bull-hide shield , watching
 360 δε πολεμοιο ιδρειη ο , κεκα- ευρεας ωμους -λυμμενος ταυρειη ασπιδι , σκεπτet'
 for whistling of arrows and thudding of spears . Surely then on the one hand , he recognized that
 τε ροιζον οιστων και δουπον ακοντων , δη μεν γιγνωσκε η
 battle for victory had turned the other way , nevertheless on the other hand , he remained in order
 μαχης νικην ετεραλκεα : δ' και αλλα ανεμιμνε ως
 to save his faithful companions . Then just as when a **cloud** from **Olympos** comes into **The Sky**
 365 σαω εριηρας εταιρους . δ' Ως ot' νεφος απ Ουλυμπου ερχεται εισω ουρανον
 out of **The Divine Ether** , when **Zeus** spreads a **tempest** , so also came the shouting and the rout
 εκ διης αιθερος , οτε Ζευς τεινη λαιλαπα , ως τε γενετο τε ιαχη τε φοβος
 of these braves from their ships ; **nor** did Trojans cross again in **Due Order** . Whereas **Hector**
 των εκ νηων , ουδε περαον παλιν κατα μοιραν . δ' Εκτορα
 was carried out with his battle-gear by his swift-footed horses , while he left his Trojan army ,
 εκφερον συν τευχεσι ωκυποδες ιπποι , δε λειπε Τρωικον λαον ,
 all those whom the dug-out trench confined against their will . Thus in that trench many
 370 ους ορυκτη ταφρος ερυκε αεκοντας . δ' εν ταφρω πολλοι
 chariot-drawing swift horses broke chariot-pole at front leaving behind chariots of their Lords .
 ερυσαρματες ωκεες ιπποι αξαντ' ρυμω εν πρωτω λιπον αρματ' ανακτων .

Whereas **Patroclus** while calling fiercely on Danans followed after Trojans with baneful intent ,
 δ' Πατροκλος κελευων σφεδανον Δαναοισι επετο Τρωσι κακα φρονεων :
 while Trojans filled all roads with shouting and panic-flight , since they had thus been scattered .
 δε οι πλησαν πασας οδους τε ιαχη τε φοβω , επει αρ τμαγεν :
 Then a whirl-wind scattered beneath the clouds above , while single-hoofed horses strained
 375 δ' αελλη σκιδναθ' υπο νεφεων υψι , δε μωβυχες ιπποι τανυοντο
 back toward the city , away from ships and tents . Then wherever **Patroclus** saw the most troops
 αψορρον προτι αστυ απο νεων και κλισιαων . δ η Πατροκλος ιδε πλειστον λαον
 driven in panic , there he would drive with a battle-cry ; while enemy troops kept falling
 ορινομενον , τη ρ' εχ' ομοκλησας : δ' φωτες επιπτον
 headlong from their chariots under his axles , since their chariots had been overturned . Then
 380 πρηνεες εξ οχεων υπο αξοσι , δ' διφροι ανακυμβαλιαζον . δ'
 accordingly , while pressing forward , swift **Immortal** horses which **The Gods** gave as glorious
 αρα ιεμενοι προσσω ωκεες αμβροτοι ιπποι ους θεοι δοσαν αγλαα
 gifts to Peleus , leapt over trench , while his heart urged him against **Hector** , for he was eager
 δωρα Πηληι , περθορον ταφρον , δ' θυμος κεκλετο επι Εκτορι : γαρ ιετο
 to strike him ; but his swift horses carried **Hector** away . Then just as when beneath a tempest ,
 βαλειειν : δ' ωκεες ιπποι εκ- τον -φερον . δ' ως υπο λαιλαπι
 the whole black earth is oppressed during a late summer day , when **Zeus** pours-down rain
 385 πασα κελαινη χθων βεβριθε οπωρινω ηματ' , οτε Ζευς χεει υδωρ
 most-furiously , when surely then **He** thus grows severely angry against men , who set down
 λαβροτατον , οτε δη ρ' χαλεπηνη κοτεσσαμενος ανδρεσσι , οι θεμιστας
crooked judgments by force in the place of assembly , thus driving out **Justice** , by having no
 σκολιας κρινασι βιη ειν αγορη , δε ελασωσι εκ δικην , ουκ
 regard/care for **The Just Retribution** of **The Gods** ; so that on the one hand , all their rivers
 αλεγοντες οπιν θεων : δε τε μεν παντες των ποταμοι
 flow in flood , then at that time many hillsides are deeply-furrowed by torrents , that rush
 390 ρεοντες πληθουσι , δε τοτ' πολλας κλιτυς αποτμηγουσι χαραδραι , δ' ρεουσαι

downwards from the mountains to the dark sea with a mighty groan , but also work of humans
 επι καρ εξ ορεων ες πορφυρεην αλα μεγαλα στεναχουσι , δε τε εργ' ανθρωπων
 is laid to waste . So also did Trojan horses groan mightily as they rushed on . Therefore
 μινυθει : ως Τρωαι ιπποι στεναχοντο μεγαλα θεουσai . ουν
 since **Patroclos** had thus cut off their foremost battalions , he drove them back again toward
 395 επει Πατροκλος δ' επεκερσε . πρωτας φαλαγγας , παλιμπετες αψ επι
 ships to shut them in , nor did he allow them in spite of their eagerness to set foot in their city ,
 νηας εεργε , ουδε εια ιεμενους επιβαινεμεν πολης ,
 since he rushed to slay them in that space between ships and river and high wall , thus exacting
 αλλα μεταισσων κτεινε μεσηγυ νηων και ποταμου και υψηλοιο τειχος , δ' απεινυτο
 blood-price for many . There indeed he first struck with his bright spear **Pronoon** on his chest ,
 ποινην πολεων . ενθ' η τοι πρωτον βαλε δαεινω δουρι Προνοον στερνον ,
 as it was exposed beside his shield , thus loosening his limbs ; so that he fell with a loud thud .
 400 γυμνωθεντα παρ' ασπιδα , δε λυδε γυια : δε πεσων δουπησεν :
 Next he rushed at **Thestor** , son of Enopos , as he sat crouching in his well-polished chariot , for
 δευτερον ο ορμηθεις Θεστορα , υιον Ηνοπος , μεν ο ηστο αλεις ενι ευξεστω διφρω : γαρ
 he had been driven out of his mind , so that reins had slipped from his hands – and thus **Patroclos**
 πληγη εκ φρενας , δ' αρα ηνια ηιξθησαν εκ χειρων – δ' ο
 stood beside him to strike his right jaw with his spear , thus driving it through teeth of self ;
 405 παραστας νυξε δεξιτερον γναθμον εγχει , δ' πειρεν δια οδοντων αυτου ,
 then taking hold of his spear he pulled him over chariot rim , as when a man sitting on a jutting
 δε ελων δουρος ελκε υπερ αντυγος , ως οτε τις φως καθημενος επι προβλητι
 rock pulls a sacred fish from the sea with line and gleaming bronze ; so also did he pull him
 πετρη θυραζε ιερον ιχθυον εκ ποντοιο λινω και ηνοπι χαλκω : ως ελκ'
 gaping from his chariot on his bright spear , then cast him down on his mouth ; then his life left
 410 κεχνηνοτα εκ διφροιο φαεινω δουρι , δ' αρ' εωσε καδ' επι στομ' : δε μιν θυμος λιπε
 as he fell . Then thereafter as **Erulaon** came rushing , **Patroclos** struck the middle of his head with
 πεσοντα . αυταρ επειτ' Ερυλαον επεσσυμενον βαλε μεσσην κεφαλην
 a jagged stone , so that his head was wholly split in two inside his stout helmet , so that he fell
 κακ πετρη , δ η πασα κεασθη ανδιχα εν βριαρη κορυθι : δ' αρα καππεσεν
 face first upon the earth , then **Life-destroying Death** was shed about him . Then thereafter
 415 πρηνης επι γαιη , δε θυμοραιοτης θανατος χυτο αμφι μιν . αυταρ επειτ'
Erumanta and **Amphoteron** and **Epalten** and **Tlepolemon** son of Damastor and **Exion** and **Purin** ,
 Ερυμαντα και Αμφοτερον και Επαλτην τε Τληπολεμον Δαναστοριδην τε Εχιον τε Πυριν ,
 and **Ipheus** and **Euippon** and **Polumelon** son of Argeas ; were all brought down one after another
 τ' Ιφεα τε Ευιππον και Πολυμηλον Αργεαδην , παντες πελασ ε επασσυτερους
 to bountiful earth . Then as **Sarpedon** saw his comrades who wear beltless tunics vanquished
 420 πουλυβοτειρη χθονι : δ ουν ως Σαρπηδων ιδ εταιρους αμιτροχιτωνας δαμεντας
 at hands of **Patroclos** son of Menoitios , he then called aloud appealing to Godlike Lycians :
 υπο χερσ' Πατροκλοιο Μενoitιαδαο , αρ' κεκλετ' καθαπτομενος αντιθεοισι Λυκιοισιν :

“Respectfully , O Lycians , where are Thou fleeing ? Be nimble now ! For I will face
 αιδως , ω Λυκιοι , ποσε φευγετε ; εστε θοοι νυν : γαρ εγω αντησω
 this brave , in order that I may learn who this person is who prevails , and who has surely then
 τουδ' ανερος , οφρα δαειω ος οδε τις κρατει και δη
 done much harm to Trojans , since he has also loosened the limbs of many noble braves .”
 425 εοργε πολλα κακα Τρωας , επει τε και ελυσεν γουνατ' πολλων εσθλων .

So spoke **Sarpedon** , and leapt from his chariot to the ground with his battle-gear .
 Η ρα , και αλτο εξ οχεων χαμαζε συν τευχεσιν .
 Then since **Patroclos** saw him opposing him , he leapt from his chariot .
 δ' επει Πατροκλος ιδεν ετερωθεν , εκθορε διφρον .
 Then just as vultures of curved-talons and curved-beaks fight with loud cries upon a high rock ,
 δ' ως οι αιγυπιοι γαμψωνυχες τ' αγκυλοχειλαι μαχωνται μεγαλα κλαζοντεσφ υψηλη πετρη ,
 so also did they rush against each other with loud cries .
 430 ως οι ορουσαν επ' αλληλοισιν κεκληγοντες .
 Then **The Son** of **Pithy-Counseling Kronos Felt-Compassion** upon seeing them ,
 δε παις αγκυλομητεω Κρονου ελεησε ιδων τους ,
 and thus **He Spoke** to **Hera , His Sister** and **Wife** ;
 δε προσειπε Ηρην κασογνητην τε αλοχον :
 “O My **Ego ! Sarpedon** who is also to Me , **dearest** of braves , is fated to be subdued
 ω μοι εγων , Σαρπηδονα ο τε μοι , φιλτατον ανδρων , μοιρ' δαμνηναι
 by **Patroclos** son of Menoitios ! So that My **Heart** and **Mind** **yearn** with twofold desires ,
 435 υπο Πατροκλοιο Μενoitιαδαο . δε μοι κραδιη φρεσιν μεμονε διχθα ορμαινοντι ,
 whether I shall **snatch him up** while he is alive to set him far from tearful combat in rich land
 η αναρ- μιν -παξας εοντα ζων θειω απο δακρυοεσσης μαχης εν πιονι δημω
 of Lycia , or whether I shall now let him be subdued at the hands of the son of Menoitios .”
 Λυκιης , η ηδη δαμασσω υπο χερσι Μενoitιαδαο .
 Then thereafter **Cow-Eyed Queenly Hera** replied to **Him** ;
 δ' επειτα βοωπις ποτνια Ηρη ημειβετ' Τον :
 “**Most Dread Son** of **Kronos** , what kind of **Logos** has **Thou Spoken** ! Does **Thou** intend to free
 440 αινοτατε Κρονιδη , ποιον τον μυθον ειπες . εθελεις εξαναλυσσαι
 a mortal brave from **ill-reputed Death** , having been so fated long ago by **Destiny** ? Do so .
 θνητον ανδρα αψ δυσηχεος θανατοιο , εοντα πεπρωμενον παλαι αιση , ερδ' :
 But on the one hand , **All The Other Gods** do not approve this . But **I** will tell **Thee** something
 αταρ παντες αλλοι θεοι ου επαινεομεν τοι . δε ερεω τοι αλλο
 else , and **Thou** should cast it in **Thine Mind** ; if **Thou** sends **Sarpedon** home while he is alive ,
 445 δ' συ βαλλεο ενι σησιν φρεσι : αι πεμψης Σαρπηδονα δομονδε ονδε ζων ,
 then consider that later on , some **Other God** may also intend to send **Their** own dear son away
 κε φραζεο μη επειτα τις αλλος θεων και εθελησι πεμπειν ον φιλον υιον απο
 from mighty combat - for there are many who are fighting around city of great Priam
 κρατερης υσμινης : γαρ πολλοι μαχονται περι αστυ μεγα Πριαμοιο
 who are sons of **The Immortals** - and so **Thou** will also send **dread ill-will** among **Them** .
 υιεεζ αθανατων , ενη - αινον κοτον - σεις τοισιν .
 Whereas on the other hand , if **Sarpedon is** dear to **Thee** , then **let Thine Heart be Sad** .
 450 αλλ' ει εστι φιλος τοι , δ' τεον ητορ ολοφυρεται ,
Allow him then to be subdued in mighty combat at hands of **Patroclos** , son of Menoitios ;
 εασον μιν η τοι μεν δαμνηναι ενι κρατερη υσμινη υπο χερσ' Πατροκλοιο Μενoitιαδαο :
 but then , when **Soul** and **Life** have indeed left **him** , send **Death** and **Sweet Sleep** to carry
 αυταρ δη επην ψυχη τε και αιων γε λιπη τον , πεμπειν Θανατον τε και νηδυμον Υπνον φερειν
him , until **They** come to wide land of Lycia ; therein will **his** brothers and kin-folk
 455 μιν , ο κε δη ικωνται εις ευρειης δημον Λυκιης : ενθα τε ε' κασιγνητοι τε εται
 perform solemn burial with tomb-mound and marker ; for this is the last-honor of **the dead** .”
 ταρχυσουσι τε τυμβω τε στηλη : γαρ το εστι γερας θανοντων .

So **Spoke Hera** , nor did **The Father** of braves and **Gods** fail to obey ; and thus
 Ως εφάτ' , ουδ' πατηρ τε ανδρων τε θεων απιθησε : δε
He poured down blood-red rain drops upon **The Earth Honoring His** dear son , he whom
 460 κατεχευεν αιματοεσσας ψιαδας εραζε τιμων φιλον παιδα , τον οι
Patroclus was about to slay in deep-soiled-land of Troy , far from his father land .
 Πατροκλος εμελλε φθισειν εν εριβωλακι Τροιη , τηλοθι πατρης .
 Surely then when they were near as they advanced against each other , there and then did
 δη οτε Οι ησαν σχεδον ιοντες επ' αλληλοισιν , ενθ' ητοι δ'
Patroclus strike renowned **Thrasumelon** , who was the noble attendant of Lord **Sarpedon** .
 Πατροκλος αγακλειτον Θρασυμηλον , ος ηεν ρηυς θεραπων ανακτος Σαρπηδονος ,
 Him he struck on his lower belly , thus loosening his limbs . Then in turn on the one hand , as
 465 τον βαλε κατα νειαιραν γαστερα , δε λυσε γυια . δ' δευτερος μεν
Sarpedon set upon **Self** with his bright spear he missed , but on the other hand , his spear struck
 Σαρπηδων ορμηθεις αυτου φαεινω δουρι απημβροτε , δε εγκει ουτασεν
Pedaso ; his horse on its right shoulder ; so that it shrieked while grasping out its life , then fell
 Πηδαδον ο ιππον δεξιον ωμον : δ' ο εβραχε αισθων θυμον , δε πεσ'
 down in the dust moaning , then its **Spirit** flew away . Then its yoke-mates pulled apart , so that
 καδ εν κονιησι μακων , δ' θυμος επτατο απο . δε τω διαστητην , δε
 their yoke creaked , and their reins became entangled , since their yoke-mate laid in the dust .
 470 ζυγον κρικε , δε σφι ηνια συγχυτ' , επει δη παρηγορος κειτο εν κονιησι .
 Then spear-famed **Automedon** found a solution ; loosing no time ; while drawing long sword
 μεν δουρικλυτος Αυτομεδων ευρετο τεκμωρ : ουδε ματησε , σπασσαμενος τανυηκες αορ
 from beside his stout thigh , he sprang out to cut loose their yoke-mate , so that the other two
 παρα τοιο παχεος μηρου , αιζας απεκοψε παρηγορον , δ' τω
 were righted , while pulling-tight at their reins ; so that the two braves came together again in
 475 ιθυνθητην , δε τανυσθεν εν ρυτηρσι : δ' τω συνιτην αυτις περι
Spirit-vexing strife . Therein again on the one hand , **Sarpedon** missed close over left shoulder
 θυμοβοροιο εριδος . Ενθ' αυ μεν Σαρπηδων απημβροτε ηλυθ' υπερ αριστερον ωμον
 of **Patroclus** with spear point of his bright spear , so that **Self** was not struck . Whereas **Patroclus**
 Πατροκλου εγκεος ακωκη φαεινω δουρι , αυτον ουδ' εβαλ : Πατροκλος
 on the other hand , rushed the **Other** with bronze , but not in vain did missile fly from his hand ,
 480 δ' ορνυτο ο υστερος χαλκω : δ' ουχ αλιον βελος εκφυσε του χειρος ,
 but thus struck wherein midriff is set close by heart . Then he fell as when an oak or poplar
 αλλ' αρα εβαλ' ενθ' τε φρενες ερχαται αδινον αμφ' κηρ . δ' ηριπε ως οτε τις δρυς η αχερωις
 falls , or a tall pine , that craftsmen cut with whetted axes among the hills to be ship-timber ;
 ηριπεν , ηε βλυθρη πιτυς , την τεκτονες ανδρες εξεταμον νεηκεσι πελεκεσσι τ ουρεσι ειναι νηιον
 so also did he lay stretched in front of his horses and chariot , groaning loudly , while clutching
 485 ως ο κειτο τανυσθεις προσθ' ιππων και διφρου , βεβρυχως , δεδραγμενος
 at bloody dust . Just as when a fiery , high-spirited lion comes upon a herd to slay a bull ,
 αιματοεσσης κονιος . ηυτε αιθωνα μεγαθυμον λεων μετελθων αγεληφι επεφνε ταυρον ,
 among cattle of trailing gait , so that it perishes groaning beneath lion jaws .
 εν βοεσσι ειλιποδεσσι , τε ωλετο στεναχων υπο λεοντος γαμφηλησι ,
 So also did the Lycian Chief of shield-armed-braves struggle in death beneath **Patroclus** .
 490 ως Λυκιων αγωγ ασπισταων μενεαινε κτεινομενος υπο Πατροκλω ,
 Then **Sarpedon** called upon his dear companion by name ;
 δ ονο— φιλον εταιρον —μηνεν :

“Dear **Glaucón** , warrior among braves , now Thou must be a spearman and also
 πεπον Γλαυκε , πολεμιστα μετ ανδρασι , νυν σε χρη εμεναι αιχμητην τ’ και
 a very bold warrior ; now let dire war be Thine desire , if Thou are quick . First of all ,
 μαλα θαρσαλεον πολεμιστην : νυν κακος πολεμος τοι εελδεσθω , ει εσσι θοος . πρωτα
 on the one hand , go about urging all brave Chiefs of Lycians , to fight around **Sarpedon** ;
 495 μεν εποιχομενος οτρυνον παντη ανδρας ηγητορας Λυκιων , αμφιμαχεσθαι Σαρπηδονος :
 then on the other hand , **Self** must also fight with bronze about **Myself** . For even in time to come
 επειτα αυταρ αυτος και μαρναο χαλκω περι εμευ . γαρ και επειτα
 shall I be a rebuke and a cause of shame to **Thee** throughout all **Thine** days , if Achaeans
 εγω εσσομαι κατηφειη και ονειδος σοι διαμπερες παντα ηματα , ει Αχαιοι
 would strip me of my armor , having fallen wherein their ships are gathered .
 κε συλησωσι μ’ τευχεα πεσοντα εν νεων αγωνι .
 Therefore , hold on valiantly , while urging-on all the army .”
 500 αλλ’ εχεο κρατερως , δε οτρυνε απαντα λαον .

Accordingly then , just as he spoke **Death** finally enfolded his eyes and nostrils .
 αρα Ως ειπονα θανατοιο τελος καλυπεν μιν οφθλαμους θ’ ρινας :
 Then **Patroclus** set his foot on his chest while drawing **spear** from flesh , thus his senses followed
 δε ο βαινων λαξ εν στηθεσι ελκε δορυ εκ χροος , δε φρενες εποντο
 after **self** ; so that he drew out at the same time both spear point and **Soul** of **Sarpedon** .
 505 προτι αυτω : δ’ εξερυσ’ αμα τε εγχεος αιχμην και ψυχην τοιο .
 While Myrmidons held snorting horses of **Self** , that were eager to flee , since they had left
 δ’ Μυρμιδονες σχεθον φυσισωντας ιππους αυτου , ιεμενους φοβεεσθαι , επει λιπον
 chariot of their lords . At that time dread grief came over **Glaucón** as he heard his voice ; so that
 αρματ’ ανακτων . δ’ αινον αχος γενετο Γλαυκω αιοντι φθογγης : δε
 his heart was stirred , since he was not able to give aid . Then he took his arm with his hand
 510 οι ητορ ωρινθη , τ’ ο ου δανατο προσαμυναι . δε ελων βραχιονα χειρι
 to apply pressure ; for wound distressed **Self** , which **Teukros** had thus dealt him with his arrow
 επιεζε : γαρ ελκος τειρε αυτον , ο Τευκρος δη βαλεν μιν ιω
 while he was keeping off destruction from his companions , as he rushed their high wall .
 αμυνων αρην εταροισιν , επεσσυμενον υψηλοιο τειχος .
 Accordingly then **Glaucón** spoke in prayer to **Apollo Who-Hits-The-Mark** ;
 αρα δ’ ειπεν ευχομενος Απολλωνι εκηβολω :

“Hear me , **Lord** , who are perhaps in rich land of Lycia or in Troy ; since **Thou** are **Able**
 515 κλυθι , αναξ , ος εις που εν πιονι δημω Λυκιης η ενι Τροιη : δε συ δυνασαι
 to hear a brave in distress **Everywhere** , just as distress has now come upon me . For this **wound**
 ακουειν ανερι κηδομενω παντοσ’ , ως κηδος νυν ικανει εμε . γαρ τοδε ελκος
 I have is severe , so that my arm stricken with sharp pangs , nor is my blood able to clot ;
 μεν εχω καρτερον , δε μοι χειρ εληλαται αμφι οξειης οδυνησιν , ουδε μοι αιμα δυναται τερσηναι ,
 thus my shoulder grows heavy because of **self** , so that I am unable to hold spear firmly , nor go
 520 δε μοι ωμος βαρυθει υπ’ αυτου : δ’ ου δυναμαι σχειν εγχος εμπεδον , ουδε ελθων
 to fight my enemies . Since our best brave has perished ; **Sarpedon** , Son of **Zeus** ; nor then does
 μαχεσθαι δυσμενεεσσιν . δ’ ωριστος ανηρ ολωλε , Σαρπηδων , υιος Διος : ουδ δ’
He protect **His Own Son** ! But **Thou Lord** , at least heal this distressing wound , and lull
 ο αμυνει ου παιδος . αλλα συ , αναξ , περ ακεσσαι τοδε καρτερος ελκος , δ’ κοιμησον
 these pains , then give me strength , in order that I may call upon my companion Lycians
 525 οδυνας , δε δος κρατος , οφρ’ κεκλομενος εταροισι Λυκιοισιν

to urge them to fight , and that **Self** also fights about dead corpse .”
εποτρυνω πολεμιζειν , τ’ αυτος μαχωμαι αμφι κατατεθνηωτι νεκυι .

So spoke **Glaucun** in prayer , and **Brilliant Apollo** heard him . Thus his pains ceased at once ,
Ως εφ’ατ’ ευχομενος , δ’ Φοιβος Απολλων εκλυε του . δ’ οδυνας παυσ’ αυτικα ,
and black blood clotted that flowed from grievous wound , then **He** shot might into his heart .
530 μελαν αιμα τερσηε απο αργαλειοιο ελκεος , δε εμ-μενος -βαλε οι θυμω .
Then **Glaucun Recognized** in his **Mind** and rejoiced , that **The Great God** had quickly heard his
δ’ Γλαυκος εγνω ενι ησιν φρεσι τε γηθησεν , οτι μεγας θεος ωκ’ ηκουσε οι
prayer . First of all , he went about urging all brave Lycian Chiefs , to fight around
ευξαμενοι . πρωτα μεν εποιχομενος οτρυνεν παντη ανδρας Λυκιων ηγητορας , αμφιμαχεσθαι
Sarpedon . Whereas thereafter , he went with long strides among these Trojans ; to **Poludamas**
Σαρπηδονος : αυταρ επειτα κιε μακρα βιβασθων μετα Τρωας , επι Πουλυδαμαντ’
son of Panthous and **Divine Agenor** , then he went after **Aeneas** and *bronze-helmed Hector* .
535 Πανεοιδην και διον Αγηνορα , δε βη μετ’ Αινειαν τε και χαλκοκορυστην Εκτορα ,
Then while standing close , addressed him with **Winged Logos**’ ;

δ’ ισταμενος αγχου προσηυδα πτεροεντα επεα :
“**Hector** , surely then Thou are now entirely forgetful of our allies , who for Thine sake
Εκτορ , δη εις νυν παγχυ λελασμενος επικουρων , οι σεθεν εινακα
are wasting away their life far from friends and their native land , while Thou does not wish
αποφθινυθουσι θυμον τηλε φιλων και πατριδος αιης : δ’ συ ουδ’ εθελεις
to protect them . **Sarpedon** , **Chief of shield-bearing Wolf** braves lays dead ; he who guarded
540 επαμυνειν . Σαρπηδων αγος ασπισταων Λυκιων κειται , ος ειρυτο
Lycia by his judgments and strength . **Him** then has *brazen Ares* slain under spear of **Patroclos** .
Λυκιην ω δικησι τε και σθενει : τον δ’ χαλκεος Αρης δαμασ’ υπο εγχει Πατροκλω .
Therefore , friends , stand-fast , while feeling just resentment in Thine heart ,
αλλα , φιλοι , παρστητε , δε νεμεσσηθητε θυμω ,
so that Myrmidons do not seize his armor , then disfigure his corpse , who are vexed because
545 Μυρμιδονες μη ελωνται απο τευχε , δε αεικισσωσι νεκρον , κεχολωμενοι
so many Danans have perished ; those whom we slew with spears beside their swift ships .”
οσσοι Δαναων ολοντο , τους επεφνομεν εγχειησιν επι θοησιν νηysi .

So spoke **Glaucun** , while Trojans were wholly seized with unbearable , unyielding grief ,
Ως εφατο , δε Τρωας κατα κρηθεν λαβε ασχετον , ουκ επιεικτον πενθος ,
since **Sarpedon** was a support/pillar of their city even though he was a foreign-guest ;
550 επει εσκε ερμα σφισιν πολλος και περ εων αλλοδαπος :
for many troops followed with **Self** , while **Self** was preeminent in fight among them .
γαρ πολεις λαοι εποντ’ αμ’ αυτω , δ’ αυτος αριστευεσκε μαχεσθαι εν :
Then they eagerly rushed straight at Danans ; while **Hector** led them in anger for **Sarpedon** .
δ’ λεληιμενοι βαν ιθυς Δαναων : δ’ αρα Εκτωρ ηρχε σφιν χωομενος Σαρπηδονος .
Whereas Achaeans were urged on by **Patroclos shaggy heart** , son of Menoitios .
αυταρ Αχαιους ωρσε Πατροκληος λασιον κηρ Μενoitιαδεω :
He first called out to the **Aiantes** , who were eager along with **Self** ;
555 πρωτω προσεφη Αιαντε , μεμαωτε και αυτω :
“**Aiantes** , let it now be dear to Thee to defend , such as Thou did before among braves ,
Αιαντε , εστω νυν φιλον σφωιν αμυνεσθαι , οιοι περ ητε παρος μετ’ ανδρασιν ,
or even braver . Brave **Sarpedon** lies dead ! He who was first to leap inside Achaean wall .
η και αρειους . ανηρ Σαρπηδων κειται , ος πρωτος εσηλατο Αχαιων τειχος ,

Let us take him then disfigure his body , and let us strip his armor from his shoulders ,
 560 ει ελοντες μιν αλλ' αεικισσαιμεθ' , τ' αφελοιμεθα τευχεα ωμοιιν ,
 and vanquish with pitiless bronze any companions of **Self** who defend his body.”
 και δαμασαιμεθα νηλει χαλκω τιν' εταιρων αυτου αμυνομενων .

So spoke **Patroclos** , but **Selves** were also eager to keep them away . Then when they had
 Ως εφαθ' , δε αυτοι και μενεαινον αλεξ- οι -ασθαι . δ' επει οι ε-
 strengthened their battalions on both sides ; Trojans and Lycians and Myrmidons and Achaeans ,
 -καρτυναντο φαλαγγας αμφοτερωθεν , Τρωες και Λυκιοι και Μυρμιδονες και Αχαιοι ,
 dashed-together with terrible shouting to fight about corpse that had fallen in death ,
 565 συμβαλον δεινον αυσαντες μαχεσθαι αμφι νεκυι κατατεθνηωτι :
 and loud rang armor of braves . Then **Zeus** spread destructive **Night** over their mighty combat ,
 δ' μεγα εβραξε τευχεα φωτων . δ' Ζευς τανυσε ολον ην νυκτ' επι κρατερη υσμινη ,
 so that destructive toil of combat might be waged around **His Dear Son** . Then Trojans were first
 οφρα ολοος πονος μαχης ειη περι φιλω παιδι . δε Τρωες προτεροι
 to drive back *quick-glancing* Achaeans , for they struck a brave in no way the worst among
 570 Ωσαν ελικωπας Αχαιους : γαρ βλητο ανηρ ου τι κακιστος μετα
 Myrmidons , **Divine Epeigeus** , son of great-hearted Agacleos , who was *formerly* **Lord** in
 Μυρμιδονεσσιν , διος Επειγευς , υιος μεγαθυμου Αγακληος , ος ρ' το πριν ηνασσε εν
 well-populated Budeo , since *at that time* he had slain a noble kinsman , and so he came to
 ευ ναιομενω Βουδειω : αταρ τοτε γ' εξεναριξας εσθλον ανεψιον , και ικε- ες
Peleus and to **Silver-footed Thetis** as suppliant ; then **They** sent him to follow along with

575 Πηλη και ες αργυροπεςαν Θετιν -τευσε : δ' οι πεμπον επεσθαι αμ'
Achilles rank-breaker to horse-famed Ilios , in order to fight against Trojans .

Αχιλληι ρηξηνορι εις ευπωλον Ιλιον , ινα μαχοιτο Τρωεσσι .
 There and then , as **Epeigeus** was laying hold of corpse of **Sarpedon** , *glorious* **Hector** struck
 τοθ' ρα τον απτομενον νεκυος φαιδιμος Εκτωρ βαλε
 his head with large stone ; so that his head was wholly split in two inside his heavy helmet ;
 κεφαλην χερμαδιω : δ' η πασα κεασθη ανδιχα εν βριαρη κορυθι :
 thus he fell face-first upon the corpse , as *life-slaying* **Death** was shed about him .

580 δ' αρα ο καππεσαν πρηγης επι νεκρω , δε θυμοραιοστης θανατος χυτο αμφι μιν .
 Then grief came over **Patroclos** for his slain companion , then he charged through front-fighters
 δ' αρ' αχος γενετο Πατροκλω φθιμενου εταριοι , δε ιθυσεν δια προμαχων
 like a swift falcon , who drives jackdaws and starlings in flight ; so also did **Patroclos**
 εοικως ωκει ιρηκι , ος ε- τε κολιους τε ψηρας -φοβησε : ως τ' δε Πατροκλεες
Horse-driver charge straight at Wolves and Trojans , since Thine heart was full of anger

585 ιποκελευθε εσσυο ιθυς Λυκιων και Τρωων , δε κηρ κεχολωσο
 for Thine companion . And then he struck **Sthenelaon** , dear son of Ithaimeneos , upon his neck
 εταριοι . και ρ' εβαλε Σθρνελαον , φιλον υιον Ιθαιμενεος , αυχενα
 with large stone , thus breaking away its tendons . Thus both front-fighters and *glorious* **Hector**
 χερμαδιω , δ' ρηξεν απο τοιο τενοντας . δ' τε προμαχοι και φαιδιμος Εκτωρ
 gave way . Then as far as a well-made , tapered javelin is cast , which a brave hurls while testing
 χωρησαν . δ' οσση τετυκται ταναοιο αιγανης ριπη , ην ανηρ αφη ρα τ' πειρωμενος
 in either a contest , or even in war , under threat of life-destroying foes , so far did Trojans
 590 εν η αεθλω ηε και εν πολεμω , υπο θυμοραιοστων δηιων , τοσσον Τρωες
 give way , while driven by Achaeans . Then **Glaucen** , Chief of *shield-bearing* Wolf braves
 εχωρησαν , δ' ωσαντο Αχαιοι . δε Γλαυκος αγος ασπισταων Λυκιων

turned-about , then first slew great-hearted **Bathuclea** , dear son of Xalcon , who lived at home
 595 ετραπετ' , δε πρωτος εκτεινεν μεγαθυμον Βαθυκληα , φιλον υιον Χαλκωνος , ος ναιων οικια
 in Hellas who was distinguished among Myrmidons for happiness and wealth . Him did **Glaucan**
 Ελλαδι μετεπρεπε Μυρμιδονεσσι τε ολβω τε πλουτω . τον Γλαυκος
 strike at mid chest with his spear while he turned-about suddenly , when **Bathuclea** was about
 ουτασε μεσον στηθος δουρι αρα μεν στρεφθεις εξαπινης , οτε μιν κατε-
 to overtake him in pursuit ; so that he fell with a loud thud , while sore grief took hold of
 -μαρπτε διωκων : δε πεσων δουπησεν : δ' πυκινον αχος ελλαβ'
 Achaeans , since a good brave had fallen ; whereas Trojans rejoiced mightily , then they came in
 600 Αχαιους , ως εσθλος ανηρ επεσ' : δε Τρωες κεχαροντο μεγα , δ' ιοντες
 hordes and stood about **Self** , nor did Achaeans forget their valor , but directly brought-on might
 αολλεες σταν αμφ' αυτον : ουδ'αρ' Αχαιοι εξελαθοντο αλκης , δ' ιθυς φερων μενος
 of Selves . Therein in turn **Meriones** slew armed Trojan brave ; **Laogonon** bold son of Onetoros ,
 αυτων . ενθ' αυ Μηριονης ελεν κορυστην Τρωων ανδρα , Λαογονον , θρασυν υιον Ονητορος ,
 who was made priest of **Idaeon Zeus** , and thus honored as a **God** by his people . Him he struck
 605 ος ετευκτο ιρευς Ιδαιου Διος , δ' τιετο ως θεος δημω . τον βαλ'
 under his jaw and ear , so that life swiftly went from his limbs , and hateful darkness seized him .
 υπο γναθμοιο και ουατος : δε θυμος ωκα ωχετ' απο μελεων , δ' αρα στυγερος σκοτος ειλεν μιν .

Then **Aeneas** cast his bronze spear at **Meriones** , for he hoped to strike him as he advanced
 δ' Αινειας ηκεν χαλκεον δορυ επι Μηριονη : γαρ ελπετο τευξεσθαι προβιβωντος
 under cover of his shield . But **Meriones** avoided his bronze spear by looking steadily at him ;
 610 υπασπιδια . αλλ' ο μεν ηλευατο χαλκεον εγχος ιδων αντα :
 for he stooped forward , so that the long spear stuck in the ground behind him , while the butt
 γαρ κατεκυψε προσσω , δ' το μακρον δορυ ενισκιμφη επι ουδει εξοπιθεν , δ' ουριαχος
 of his spear quivered ; then therein did **Mighty Ares** finally discharge its force .
 εγχος πελεμιχθη : δ' ενθα οβριμος Αρης επειτ' αφiei μενος .

Accordingly then **Aeneas** grew angry at heart and spoke ;
 615 αρα δ' Αινειας εχωσατο θυμον τε φωνησεν :
 “**Meriones** , although Thou are also a nimble dancer , my spear would have
 Μηριονη , περ σε εοντα και ταχα ορχηστην εμον εγχος κεν
 made Thee cease forever , if I had only struck Thee .”
 κατεπαυσε διαμπερες , ει περ εβαλον σ' .

Then in turn *spear-famed Meriones* replied by saying ;
 δ' αυ δουρικλυτος Μηριονης αντιον ηυδα :
 “**Aeneas** , it is hard for Thee , even if Thou are strong , to quench the strength of all humans ,
 620 Αινεια , χαλεπον σε και περ εοντα οφθιμον σβεσσαι μενος παντων ανθρωπων ,
 who may come to defend himself against Thee ; since now Thou were also created mortal .
 ος κε ελθη αμυνομενος αντα σευ : δε νυ συ και τευκται θνητος .
 If I also happen to strike Thee squarely with sharp spear , even if Thou are strong and trust Thine
 ει εγω και τυχων βαλοιμι σε μεσον οξει χαλκω , περ εων κρατερος και πεποιθως
 hands , then Thou would quickly give glory to me , and Thine **Soul** to **Colt-famed Hades** .”
 625 χερσι κε αιψα δοιης ευχος εμοι , δ' ψυχην κλυτοπωλω Αιδι .

So he spoke , but **Patroclos** , mighty son of Menoitios rebuked him ;
 Ως φατο , δ' τον αλκιμος υιος Μενoitιου ενενιπε :
 “**Meriones** , why does Thou , being also good , say this ? O dear one , it is not
 Μηριονη , τι συ εων και εσθλος αγορευεις ταυτα ; ω πεπον , ου

by Thine reviling words that Trojans will give way from corpse ? Some of us will **The Earth**
 630 τοι ονειδειοις επεεσσι Τρωες χωρησουσι νεκρου : τινα γαια
 embrace before that . For the end of war is in our hands ; while that of words is in council .
 καθεξει παρος . γαρ τελος πολεμου εν χερσι , δ' επων ενι βουλη :
 Therefore we must not in any way increase **Logos** , but we must fight .”
 τω χρη ου τι οφελλεν μυθον , αλλα μαχεσθαι .

So saying , **The One** led the way , while **The Other** , **A Godlike Beacon** , followed along .
 Ως ειπων ο μεν ηρχ , ο δ' ισοθεος φως εσπετο αμ' .
 Then just as a din of woodcutters arises in mountain valleys , so that it is heard from afar ,
 δ' τε ως ορυμαγδος δρυτομων ανδρων ορωρεν εν ουρεος βησσης , δε τε γιγνεν' ακουη εκαθεν ,
 so also did a din of clashing well-made shields of bronze and bull hides arise from broad-wayed
 635 τ' ως δουπος ειποιητων των τε χαλκου τε βοων ρινου ορυτο απο ευρυοδειης
Earth , as they stabbed one another with swords and two-edged spears . Nor could any observing
 χθονος , νυσσομενων τε ξιφεσιν και αμφιγυοισιν εγχεσιν . ουδ' αν περ φραδμων
 brave still recognize **Divine Sarpedon** , since he was wholly covered with missiles and with
 ανηρ ετι εγνω διον Σαρπηδονα επει διαμπερες ειλυτο βελεεσσι και
 blood and dirt from his head to the very soles of his feet . Thus they continually horded about
 640 αιματι και κονιησιν εκ κεφαλης ες ακρους ποδας . δ' οι αιει ομιλεον περι
 his corpse , just as in a farmstead during Spring Season when flies buzz about pails full of milk
 νεκρον , ως ενι σταθμω εν ειαρινη ωρη οτε μυiai βρομεωσι κατα πελλας περιγλαγεας
 and when milk overflows from pails ; so also did they horde about his corpse , nor did **Zeus**
 τε οτε γλαγος δευει αγγεα : ως αρα τοι ομιλεον περι νεκρον , ουδε Ζευς
 ever turn **His Brilliant Eyes** from mighty combat , but always **Looked** down at **Selves** , while
 645 ποτε τρεψεν φαινω οσσε απο κρατερης υσμινης , αλλα αιεν ορα κατ' αυτους και
He Thought ; **Reflecting very much** in **His** heart , about the slaying of **Patroclos** , whether
 φραζετο μερμηριζων μαλ' πολλα θυμω , αμφι φονω Πατροκλου , η
 now and then , would glorious **Hector** slay **Self** in mighty combat over **Godlike Sarpedon**
 ηδη και κεινον φαιδιμος Εκτωρ δηωση αυτου ενι κρατερη υσμινη επ' αντιθεω Σαρπηδονι
 with bronze , and strip his armor from his shoulders ; or whether **He** should still increase
 650 χαλκω , τ' εληται τευχε απο ωμων , η και ετι οφελλειεν
 sheer toil for more braves . Then as **He Reflected** , this seemed to be more **Profitable** , that
 αιπυν πονον πλεονεεσσιν . δε φρονεοντι ωδε δοασσατο ειναι κερδιον , οφρ'
Noble Patroclos , attendant of **Achilles** son of Peleus , should again push-back Trojans and also
 ηυς θεραπων Αχιλλης Πηληιαδεω εξαυτις ωσαιτο Τρωας τε και
 bronze-helmed **Hector** toward their city , while taking life from many . Therefore first of all
 655 χαλκοκορυστην Εκτορα προτι αστυ , δ' ελοιτο θυμον πολεων . δε πρωτιστω
He aroused impotent panic-flight in **Hector** , so that he mounted his chariot and turned to flee ,
 ενωρσεν ανακτιδα φυζαν Εκτορι : δ' αναβας ες διφρον ετραπε φυγαδ' ,
 while calling upon the other Trojans to flee ; for he **Recognized The Holy Scales** of **Zeus** .
 δ' κεκλετο αλλους Τρωας φευγεμεναι : γαρ γνω ιρα ταλαντα Διος .
 Therein , neither did mighty Wolves remain , but all were put to panic-flight , since they saw
 ενθ' ουδ' ιφθιμοι Λυκιοι μενον , αλλα παντες φοβηθεν , επει ιδον
 their **King** struck in his heart , while lying in a heap of dead ; for many had fallen over **Self** ,
 660 βασιληα βεβλημενον ητορ , κειμενον εν αγυρει νεκυων : γαρ πολεες καππεσον επ' αυτω ,
 when **The Son** of **Kronos** stretched-tight mighty strife . Accordingly then , they stripped
 ευτ' Κρονιων ετανυσσε κρατερην εριδα . αρ' δ' οι ελοντο

shining bronze armor from shoulders of **Sarpedon** , and this armor
 μαρμαιροντα χαλκεα εντε απ ωμοιυν Σαρπηδονος , μεν τα
 the bold **Son** of Menoitios gave to his companions to carry to their hollow ships .
 665 αλκιμος υιος Μενoitιου δωκε εταροισι φερειν επι κοιλας νηας .
 And at that time **Zeus Cloud-gatherer Spoke** to **Apollo** ;
 και τοτ' Ζευς νεφεληγερετα προσεφη Απολλωνα :
 “Come now , **Dear Brilliant One** , go then to cleanse dark-clouded blood from **Sarpedon**
 αγε νυν , φιλε Φοιβε , ει δ' καθηρον κελαινεφες αιμα Σαρπηδονα
 once having taken him out of missile range , and thereafter carry him far away to bathe him
 ελθων εκ βελεων , και επειτα φερων μιν πολλον αποπρο λουσον
 in **flowing River** and **Anoint** him with **Ambrosia** , then clothe him with **Immortal Garments** ;
 670 ροησι ποταμοιο τ' χρισον αμβροσιη , δ' εσσον περι αμβροτα ειματα :
 then at once send swift conveyers ; the twin brothers **Sleep** and **Death** to carry him ; who will
 δε αμα πεμπε κραιπνοισι πομποισιν , διδυμαοσιν Ψπνω και Θανατου φερεσθαι μιν , οι ρα
 set him down speedily in rich land of wide Lycia , there will his brothers and kin-folk
 θη-μιν -σουσ' ωκα εν πιονι δημω ευρειης Λυκιης , ενθα ε τε κασιγνητοι τε εται
 perform solemn burial with tomb-mound and marker ; for this is the last honor of the dead .”
 675 ταρχουσουσι τε τυμβω τε στηλη : γαρ το εστι γερας θανοντων .
 So **Spoke Zeus** , nor did **Apollo** fail to obey **His Father** . Thus **He** went down from **Idaeian** hills
 Ως εφατ' , ουδ' αρα Απολλων ανηκουστησεν πατρος . δε βη κατ' Ιδαιων ορεων
 into dread din of battle , then at-once lifted up **Divine Sarpedon** out of missile range
 εις αινην φυλοπιν , δ' αυτικα αιρας διον Σαρπηδονα εκ βελεων
 carrying him far away , then bathed him in **flowing River** and **Anointed** him with **Ambrosia** ,
 680 φερων πολλον αποπρο λουσεν ροησι ποταμοιο τ' χρισεν αμβροσιη ,
 then clothed him with **Immortal Garments** ; then at once sent him to swift conveyers ; twin
 δ' εσσε περι αμβροτα ειματα : δε αμα πεμπε μιν κραιπνοισι πομποισιν διδυ-
 brothers **Sleep** and **Death** to carry him ; who set him down speedily in rich land of wide Lycia .
 -μαοσιν Ψπνω και Θανατω φερεσθαι , οι ρα κατ-μιν-θεσαν ωκα εν πιονι δημω ευρειης Λυκιης .
 While **Patroclos** called-out to his horses and to **Automedon** to press after Trojans
 δ' Πατροκλος κελευσας ιπποισι και Αυτομεδοντι μετεκιαθε Τρωας
 and Wolves , he was also greatly mislead like a child ! If only he would have kept/guarded
 685 και Λυκιους , και μεγ' αασθη νηπιος : ει φυλαξεν
The Logos of **Son** of Peleus , then he would surely have also escaped ill fate of black death .
 επος Πηληιαδαο , δε αν η τ' υπεκφυγε κακην κηρα μελανος θανατοιο .
 But **The Mind** of **Zeus** is **Always Superior** than that of braves , **He** who even drives a bold
 αλλ' νοος Διος ηε αιει κρεισσων τε περ ανδρων : ος τε και φο-αλκιμον
 brave in panic and easily robs him of victory , when **Self** rouses other braves to fight ;
 690 ανδρα -βει και ρηιδιως αφειλετο νικην , οτε αυτος εποτρυνησι μαχεσθαι :
He who at this time also sent **Spirit** in his breast . Whom first , whom last , did thou slay there ,
 ος τοτε και ανηκεν θυμον ενι οι στηθεσσιν . τινα πρωτον , τινα υστατον δ' εξεναριξας Ενθ ,
Patroclos , when **The Gods** then called Thee to death ? First **Adrastus** then **Autonoon** and
 Πατροκλεις , οτε θεοι δη καλεσσαν σε θανατονδε : μεν πρωτα Αδρηστον και Αυτονοον και
Execlon and **Perimon** son of Megas and **Epistor** and **Melanippon** , then **Elason**
 695 Εχεκλον και Περιμον Μεγαδην και Επιστορα και Μελανιππον , επειτ' Ελασον
 and **Moulion** and **Pularten** , these then he slew ; while each one of the others thought of fleeing .
 και Μουλιον ηδε Πυλαρτην : τους δ' ελεν : αυταρ εκαστος οι αλλοι μνωνοντο φυγαδε .

There and then sons Achaeans would have taken *high-gated* Troy at the hands of **Patroclus** ;
 Ενθα υιες Αχαιων κεν ελον υψιπυλον Τροιην υπο χερσι Πατροκλου :
 for he most especially kept raging with his spear ; if **Brilliant Apollo** had not stood
 700 γαρ περιπρω θυεν εγχει : ει Φοιβος Απολλων μη εστη
 upon well-built wall , with destructive **Intent** for him , while assisting Trojans .
 επι ευδητου πυργου , ολοα φρονεων τω , δ' αρηγων Τρωεσσι .
Thrice on the one hand , did **Patroclus** climb upon angle of high wall ,
 τρις μεν Πατροκλος βη επ' αγκωνος υψηλοιο τειχεος ,
 while **Thrice** on the other hand , did **Apollo Force Self back** , by **Stabbing** at his bright shield
 τρις δ' Απολλων απεστυ- αυτον -φελιξεν , νυσσων φαεινην ασπιδα
 with **Immortal Hands** . But surely then when he rushed the **Fourth** time like **One Possessed** ,
 705 αθανατησι χειρεσς' . αλλ' δη οτε επεσσυτο το τεταρτον ισος δαιμονι ,
 then **Apollo Addressed Winged Logos with A Terrible Threat** ;
 δ' προσηυδα πτεροεντα επεα δεινα ομοκλησας :
 "Give way , **Zeus-born Patroclus** ; it is not **Destined** to thee , that city of high-minded Trojans
 χαζεο , διογενες Πατροκλεες : ου αισα σω πολιν αγερωχων Τρων
 now be plundered by thine spear , nor by that of **Achilles** , who is by far better than thee !"
 νυ περθαι υπο τοι δουρι , ουδ' υπ' Αχιλλης , ος περ πολλον αμεινων σεο .

So **He** spoke , then **Patroclus** gave way backward for a long distance , avoiding the **Wrath**
 710 Ως φατο , δ' Πατροκλος ανεχαζετο οπισσω πολλον , αλευαμενος μηνιν
 of **Apollo Who-Hits-The-Mark-from-afar** . But **Hector** was holding his single-hoofed horses
 Απολλωνος εκατηβολου . δ' Εκτωρ εχε μωνυχας ιππους
 at the Scaean Gate , for he was at a loss whether he should fight and drive them again into
 εν Σκαιησι πυλης : γαρ διζε ηε μαχοιτο ελασσας αυτις κατα
 confusion , or call to army to huddle at their wall . Accordingly then , as he pondered this
 715 κλονον , η ομοκλησειεν λαος αληναι ες τειχος . αρα φρονεοντι ταυτ'
Brilliant Apollo stood by him , in the **likeness** of a vigorous and strong brave , **Asios** , who
 Φοιβος Απολλων παριστατο οι , εισαμενος τε αιζηω τε κρατερω ανερι , Ασιω , ος
 was uncle of *horse-taming Hector* , and brother to **Hecabe** , but son of Duman , who lived in
 ην μητρως ιπποδαμοιο Εκτορος , αυτοκασιγνητος Εκαβης , δε υιος Δυμαντος , ος ναιεσκε
 Phrygia by **flowing Sangarios** . In his **likeness** spoke **Apollo Son of Zeus** to him ;
 720 Φρυγι επι ροης Σαγγαριοι : τω εισαμενος προσεφη Απολλων υιος Διος μιν :
 "Hector , why does **Thou** cease from battle ? Nor is there a **Reason** why thou must ! I wish I were
 Εκτωρ , τιπτε αποπαυεαι μαχης ; ουδε τι σε χρη . αιθ' ειην
 stronger than Thee by as much as I am weaker ; then quickly would thou retire from war
 φερτερος οσον σεο τοσον ειμι ησσων : τω ταχα κε απερωησειας πολεμου
 in a miserable way . Come along then , direct Thine strong-hoofed horses against **Patroclus** ,
 στυγερως . αγε αλλ' , εφεπε κρατερωνυχας ιππους Πατροκλω ,
 in the hope that **Thou** may slay him , and that **Apollo** give glory to **Thee** ."
 725 αι πως κεν ελhes μιν , δε Απολλων δωη ευχος τοι .

So **Spoke The One** and went back again ; **God** among toil of braves , while *glorious Hector*
 Ων ειπων ο μεν εβη αυτις θεος αμ' πονον ανδρων , δ' φαιδιμος Εκτωρ
 commanded **battle-minded Cebriones** to whip his horses into battle . While **Apollo** set out
 εκελευσε δαιφρονι Κεβριονη πεπληγεμεν ιππους ες πολεμον . αυταρ Απολλων ιων
 and plunged into the company , then sent base confusion into Argives , then also granted
 δυσεθ' ομιλον , δε ηκε κακον κλονον εν Αργειοισιν , δε και οπαζεν

glory to Trojans and to **Hector** . Then on the one hand , **Hector** let the other Danans be , nor
730 κυδος Τρωσιν και Εκτορι . δ' μεν Εκτωρ εα αλλους Δαναους ουδ'
sought to slay them , whereas on the other hand , he pursued **Patroclos** with his strong-hoofed
εναριζεν , αυταρ ο εφεπε Πατροκλω κρατερωνυχας
horses . Then **Patroclos** leapt from horses to ground holding spear in left hand to confront him ,
ιππους . δ' Πατροκλος αλτο αφ' ιππων χαμαζε εχων εγχος σκαιη ετερωθεν ,
then he seized a crystalline , jagged rock with the other hand , that was enveloped by his hand ,
735 δε λαζετο μαρμαρον οκριοεντα πετρον ετερηφι , τον εκαλυπεν περι οι χειρ ,
Then having taken a stand hurled it , nor did he stand in awe of the **Wraith** for long , nor did his
δ' ερεισαμενος ηκε , ουδε αζετο φωτος δην , ουδ'
missile disappoint , but struck charioteer of **Hector** , **Cebriones** , illegitimate son of *famed* Priam ,
βελος αλιωσε , βαλε ηνιοχηα Εκτορος , Κεβριονην , νοθον υιον αγακληος Πριαμοιο ,
upon his forehead with sharp stone , as he was holding reins of horses . So that the stone dashed-
μετωπιον οξει λαι , εχοντα ηνι' ιππων . δε λιθος συν-
together both his brows , since the bone did not hold , thus his eyes fell to the ground in the dust
740 -ελεν αμφοτερας οφρυς , οι οστεον ουδε εσχεν , δε οφθαλμοι πεσον χαμαι εν κονιησιν
in front of feet of **Self** . And so he fell like an acrobat from well-made chariot , then life left
προσθε ποδων αυτου : αρ' δ' ο καππεσ' εοικως αρνευτηρι απ' ευεργεος διφρου , δ θυμος λιπε
his bones . Then **Knight Patroclos** , addressed him with mocking words ;
οστεα . δ' ιπευ Πατροκλεες , προσεφης τον επικερτομεων :
“O my ! How very nimble is this brave ; since he tumbles so easily ! Surely then if he were in
745 ω ποποι , μαλ' ελαφρος η ανηρ , ως κυβιστα ρεια . δη ει που γενοιτο εν
the fish-rich sea , this brave would also satisfy many by diving for oysters , leaping from his
ιχθυοεντι ποντω οδε ανηρ αν και κορεσειεν πολλους διφων τηθεα , αποθρωσκων
ship , even if the sea were stormy , since now he tumbles on the plain so easily from horses .
νηος , και ει δυσπεμ-ειη -φελος , ως νυν κυβιστα εν πεδιω ρεια εξ ιππων .
Surely then there are also acrobats among Trojans !”
750 η ρα εασιν και κυβιστητηρες εν Τρωεσσι .

So saying he set upon **Heroic Cebriones** like a swooping lion , who has also ravaged
Ως ειπων βεβηκει επι ηρωι Κεβριονη οйма λεοντος , ος εχων τε κεραιζων
a farmstead , having been stuck on breast , so that his own boldness destroys him ; so also
σταθμους , εβλητο προς σθηθος , τε εα αλκη ωλεσεν μιν : ως
did **Patroclos** leap furiously , on **Cebriones** . While in turn from the other side **Hector** leapt from
755 Πατροκλεες αλσο μεμαως , επι Κεβριονη . δ' αυθ' ετερωθεν Εκτωρ αλτο αφ'
horses to ground . There they struggled about **Cebriones** like lions , who also fight about a slain
ιππων χαμαζε . τω δηρινθητην περι Κεβριοναο ως λεονθ' , ω τ' μαχεσθον περι κταμενης
deer upon mountain peaks , both hungering , both of great purpose ; so also were **The Two**
ελαφοιο ορεος κορυφησι , αμφω πειναοντε , μεγα φρονεοντε : ως δυω
Masters of Her War Cry , **Patroclos** son of Menoitios and glorious **Hector** , eager
760 μιστωρες αυτης , Πατροκλος Μενoitιαδης τε και παιδιμος Εκτωρ , ιεντ'
to cleave the flesh of each other with pitiless bronze about **Cebriones** . Since on the one hand ,
ταμειν χροα αλληλων νηλει χαλκω περι Κεβριοναο . επει μεν
once **Hector** had seized his head , he would not let go ; while **Patroclos** on the other side
Εκτωρ λαβεν κεφαληφιν , ουχι μεθiei : δ' Πατροκλος ετερωθεν
held on to his foot ; while about them other Trojans and Danans joined in mighty combat .
εχεν ποδος : δε δη οι αλλοι Τρωες και Δαναοι συναγον κρατερην υσμινην .

Just as **East** and **South Wind** compete with each other by shaking deep woods in mountain
765 δ' ὥς τε Εὐρος τ' Ἰότος ἐριδαινέτον ἀλλήλοισιν πελεμιζέμεν βάθειν ὕλην ἐν οὐρεὸς
valleys of oak and ash and smooth-bark dog-wood , and they dash their long boughs against
βήσσης , τε φηγὼν τε μέλιν τε τανυφλοῖον κρᾶνειαν , τε αἰ ἐβάλον τανυήκεας ὄζους πρὸς
each-other with wondrous din , and there is a crack of broken branches , so also did Trojans and
ἀλλήλας θέσπεσι γῆγ' , τε δὲ παταγὸς ἀγνυμέναων , ὥς καὶ Τρῶες καὶ
Achaean leap to slaughter each-other , nor did either side give thought of destructive panic .
770 Ἀχαιοὶ θορόντες ἐπ' ἰσθμὸν ἀλλήλοισι , οὐδ' ἑτέροι μύωντ' ὅλοιο φόβοιο .
So that many sharp spears were fixed about **Cebriones** and many winged arrows that leapt from
δὲ πολλὰ ὄζεα δούρα πεπηγὴ ἀμφ' Κεβριονῆν τε πτερόεντες ἰοὶ θορόντες ἀπο
bow string , while many great stones struck against shields , as they fought about **Self** . While
νευρήφι , δὲ πολλὰ μέγαλ' ἡρμαδία ἐστυφελίζαν ἀσπίδας , μαρναμένων ἀμφ' αὐτόν : δὲ
the great brave lay in a whirl of dust in the wide plain , forgetful of charioteering . While as long
775 ὁ μέγας κείτο ἐν στροφαλίῳ κονίῃς μεγαλωστί , λελασμένος ἵπποσυναων . Ὀφρα
as **The Sun** bestrode **Mid-Heaven** , so long did missiles from either side much hit their mark ,
μὲν Ἡέλιος ἀμφιβεβήκει μέσον οὐρανὸν , τόφρα βέλε' ἀμφοτέρων μάλ' ἠπτετο ,
thus troops fell ; but when **The Sun** reached **Evening** , surely then at that time Achaean were
δὲ λαὸς ποττε : δ' ἦμος Ἡέλιος μετενίσσεται Βούλυτονδε , δὴ τότε Ἀχαιοὶ ῥ'
stronger than what was fated . Thus they drew heroic **Cebriones** out of missile range and Trojan
780 φέρτεροι ἦσαν αἶσαν . μὲν ἐρυσσαν ἥρωα Κεβριονῆν ἐκ βελῶν ἐξ Τρῶων
shouts , and took armor from his shoulders ; while **Patroclus** leapt on Trojans intending harm .
ἐνοπῆς , καὶ ἔλοντο τεύχε' ἀπ' ὤμων , δὲ Πατρόκλος ἐνοπύσσει Τρῶσιν φρονέων κακά .

Then **thrice**, on the one hand , did **The Peer** of **Swift Ares** leap at them , crying a terrible cry ,
ἐπειτ' ἄλλ' ἑνὶ μὲν ἀταλάντος θοῶ Ἀρηὶ ἐπορούσε , ἰάχων σμερδαλέα ,
while **thrice** on the other hand , were nine wraiths slain . But surely then when **Patroclus** rushed
785 ἄλλ' ἑνὶ δ' ἐννὰ φῶτας –πέφνεν , ἀλλ' ὅτε Πατρόκλος ἐπεσσυτο
the **Fourth** time **like One Possessed** , then there , did the end of life appear for **Thee** ; for
το τετάρτον ἴσος δαίμονι , ἀρα ἐνθ' , τελευταίῃ βιοτοιοφάνῃ τοι : γὰρ
The Brilliant Terrible God met **Thee** in mighty combat . But **Patroclus** on the one hand
Φοῖβος δεινὸς ἦν τοι ἐνὶ κρατερῇ ὕσμινι : ὁ τὸν μὲν
did not perceive as **He** went through the confusion ; for **He** met him while **He** was shrouded by
790 οὐκ ἐνόησεν ἰόντα κατὰ κλονὸν : γὰρ ἀντεβόλησε κεκαλυμμένος
thick mist ; and stood behind him , then struck his back and broad shoulders with the palm
πολλὴν ἡερί : δ' ἐπὶ ὀπίθεν , δὲ πληξεν μεταφρένον τ' εὐρεε ὤμῳ καταπρήνει
of **His** hand , that thus made his eyes spin . Then **Brilliant Apollo** struck his helmet from
χεῖρι , δὲ στρέψε –οἱ ὅσσε –δινέθεν . δ' Φοῖβος Ἀπολλῶν βάλε μὲν κύνεην ἀπὸ
his head , while the crested helm rang as it rolled beneath feet of horses ; so that its plumes
τοῦ κρατος : δὲ ἡ αὐλώπις τρυφαλεῖα κῆρυγ' ἔχε κυλινδομένη ὑπ' ὀπίσσω ἵππων , δὲ ἐθίρει
were befouled with blood and dirt . Before that time it was indeed not **Lawful** for that helmet
795 μὴνῃσιν αἵματι καὶ κονίῃσιν . παρὸς μὲν ἦεν γὰρ οὐ θέμις πηλὴ καὶ
with horsehair plume to be befouled with dirt , since it had guarded head and fair brow
ἵπποκομον μαινεσθαι κονίῃσιν , ἀλλ' ὅτε καὶ ῥυετ' ἄρ' ἔχοντε χαλκῷ μετώπων
of **Divine Brave Achilles** ; but **Zeus** at that time granted it to **Hector** to wear on his head ,
θεῖοιο ἀνδρὸς Ἀχιλλεύου : δὲ Ζεὺς τότε δῶκεν Ἑκτορί φερεῖν τὴν κεφαλὴν ,
but destruction was near at hand for him . Meanwhile huge , heavy , stout , crested ,
800 δὲ ὀλεθρὸς ἦεν σχεδόν οἱ . δὲ μέγα βριθὺ στιβαρὸν κεκορυθμένον ,

far-shadowing spear was wholly broken in hands of **Patroclos** ; while his tasseled shield along
δολιχοσκιον εγχος παν αγη εν χειρεσσιν οι , αυταρ τερμιοεσσα ασπις συν
with its strap fell to the ground from his shoulders . Then **Lord Apollo Son of Zeus** loosened
τελαμωνι πεσε χαμαι απ' ωμων . δε αναξ Απολλων υιος Διος λυσε
his breast-plate . Then delusion seized his mind , and his glorious limbs were undone beneath ,
805 οι θωρηκα . δ' ατη ειλε τον φρενας , δ' φαιδιμα γυια λυθεν υπο ,
thus he stood dazed ; while from behind a Dardanian brave struck him from close at hand in his
δε στη ταφων : δε οπισθεν Δαρδανος ανηρ βαλε σχεδοθεν μετα-
back between shoulders with his sharp spear , **Euphorbos** son of Panthous , who excelled those
-φρενον μεσσηγυς ωμων οξει δουρι , Ευφορβος Πανθοιδης , ος εκεκαστο η-
of his age with spear and horsemanship and in foot speed ; for by this time he had cast twenty
810 -λικιην θ' εγχει τε ιπποσυνη τε ποδεσσι καρπαλιμοισι : γαρ δη τοτε και βησεν εξικοσι
wraiths from their horses , at first coming with his chariot , as he learned of war ; he who first
φωτας αφ' ιππων , πρωτ' ελθων συν οχεσφι , διδασκομενος πολεμοιο : ος πρωτος
hurled his missile , **Knight Patroclos** , but did not vanquish thee ; for he ran back again , and
εφηκε βελος , ιπευ Πατροκλεες , ουδε δαμασσ' τοι : ο μεν ανεδραμε αυτις , δ'
mixed with his company , after having drawn his ashen spear from his flesh , nor did he remain
μικτο ομιλω , αρπαξας μειλινον δορυ εκ χροος , ουδ' υπεμεινε
with **Patroclos** in battle-strife , since he was all naked . Then as **Patroclos** was over-come by
815 Πατροκλον εν δηιοτητι εοντ' περ γυμνον . δε Πατροκλον δαμασθεις
The God and by spear blow of **Euphorbos** , he drew back again into company of his comrades
θεου και δουρι πληγη εχαζετο αψ εις εθνος εταρων
avoiding death . But since **Hector** saw *great-hearted Patroclos* drawing back , struck by sharp
αλειων κηρ . δ' ως Εκτωρ ειδεν μεγαθυμον Πατροκληα αναχαζομενον αψ , βεβλημενον οξει
bronze , he then came near him through the ranks , and struck his lower belly with his spear , and
χαλκω , ρα ηλθε αγχιμολον οι κατα στιχας , δε ουτα νειατον κενεωνα ες δουρι , δε
drove bronze clean through ; then he fell with a loud thud , causing great grief to Achaean army .
820 ελασσε χαλκον διαπρο : δε πεσων δουπησεν , δ' μεγα ηκαχε Αχαιων λαον :
Then just as when an untiring lion overpowers a boar in fight , as they fight with much intent
δ' ως οτε ακαμαντα λεων εβησατο συν χαρμη , ω τ' μαχεσθον μεγα φρονεοντε
on mountain peaks about small spring ; from which both intend to drink ; and thus gasping hard
ορεος κορυφησι αμφ ολιγης τιδακος : δε αμφω εθελουσι πιεμεν : τ' δε ασθμαι- πολλα
for breath , it is overcome by might of lion . So also did **Hector** son of Priam take away life
-νοντα εδαμασσε βιηφιν λεων : ως Εκτωρ Πριαμιδης απηυρα θυμον
of **Bold Son** of Menoitios , after having slain many close at hand with his spear .
αλκιμον υιον Μενoitιου πεφνοντα πολεας σχεδον εγχει ,
And boasting over him spoke **Winged Logos** ;
και επευχομενος οι προσηυδα πτεροεντα επεα :

“**Patroclos** , surely then I suspect it was childishly said that our city would be sacked , and that
830 Πατροκλ' , η που εφη- νηπιε -σθα αμην πολιν κεραϊξεμεν , δε
Day of Freedom would be taken from Trojan **women** to fetch **them** in ships to dear father land .
ημαρ ελευθερον απουρας Τρωιαδες γυναικας αξειν εν νηεσσι ες φιλην πατριδα γαιαν ,
But in front of **them** *swift footed* horses of **Hector** stride out to fight , while **Self** am preeminent
δε προσθ' ταων ωκεες ποσσιν ιπποι Εκτορος ορωρεχεται πολεμιζειν : δ' αυτος μεταπρωπω
with spear among war-loving Trojans , I who keep-away day of bondage from them ;
835 εγκει φιλοπτολεμοισι Τρωσι , ο αμυνω ημαρ αναγκαιον σφιν :

but as for thee , vultures shall devour thee here . Ah wretch , although **Achilles** who
δε τ' γυπες εδονται σε ενθαδε . α δειλ' , Αχιλλευσ
is **Good** , was not **Useful** to thee , who as I imagine , while remaining behind ,
εων εσθλος ουδε χραισμησεν τοι , ος που μενων
gave many strict commands to Thee as Thou went forth ;
επε- πολλα μαλα -τελλετ τοι ιοντι :
'Do not come here to my hollow ships , *horse-driving* **Patroclos** ,
840 μη ιεναι πριν επι μοι γλαφυρας νηας ιπποκελευθε Πατροκλεες ,
before Thou has cleft bloodstained tunic of *brave-slaying* **Hector** about his chest .'
πριν δαιξαι αιματοεντα χιτωνα ανδροφονοιο Εκτορος περι στηθεσσι .
So I suspect he spoke to Thee , thus mindlessly persuading Thine Mind ."
ως που προσεφη σε , δε αφρονι πειθε σοι φρενας .
Then **Knight Patroclos** replied to him in a feeble way .
δ' ιπευ Πατροκλεες προσεφης Τον ολιγοδρανεων :
" For now , **Hector** , boast mightily ; for **Zeus Son of Kronos** and **Apollo** have granted **Victory**
845 ηδη νυν , Εκτορ , ευχεο μεγαλ' : γαρ Ζευς Κρονιδης και Απολλων εδωκε νικην
to Thee , **They** who vanquished me with ease ; for **Selves** took armor from my shoulders .
σοι , οι δαμασσαν με ρηδιως : γαρ αυτοι ελοντο τευχε απ' ωμων .
But if twenty such as **Thee** had faced me , here would all have perished , vanquished
δ' ει εεικοσιν περ τοιουτοι αντεβολησαν μοι , αυτοθ' κ' παντες ολοντο δαμαντες
by my spear . Since *destructive* **Fate** and **The Son of Leto** slew me , whereas of braves it was
υπο εμω δουρι . αλλα ολογ μοιρ' και υιος Λητους εκτανεν με , δ' ανδρων
Euphorbos , while **Thou** are third in my slaying . But I will tell Thee something else , then Thou
850 Ευφορβος : δε συ τριτος με εξεναριζεις . δε ερεω τοι αλλο , δ' συ
hurl it in **Thine** breast ; surely **Self** will not **Live** long , since already **Death** and *mighty* **Fate**
βαλλεο ενι σησιν φρεσι : θην αυτοσ ου βεη δηρον , αλλα ηδη θανατος και κραταιη μοιρα
stand near to Thee , to be overpowered at hands of **Achilles** blameless grandson of Aeacus ."
παρεσ- αγχι -τηκεν τοι , δαμεντ' χερσι Αχιλληος αμυμονος Αιακιδαο .
Then just as he spoke the end , **Death** enfolded him ; and his **Soul** flew from his limbs
855 αρα Ως ειποντα τελος θανατοιο καλυψε μιν : δ' ψυχη πταμενη εκ ρεθεων
bound to **Hades** , bewailing **Her** allotment , of leaving behind Virility and Prime of Youth .
βεβηκει Αιδοςδε , γοωσα ον ποτμον , λιπουσ' ανδροτητα και ηβην .
And glorious **Hector spoke** to him as he was dying ;
και φαιδιμος Εκτωρ προσηυδα τον τεθνηωτα :
" **Patroclos** , why prophesy sheer destruction for me now ? Who knows then if perhaps
860 Πατροκλεις , τι μαντευεαι αιπυν ολεθρον μοι νυ ; τις οιδ' δ' ει κ'
Achilles , Son of *Fair-haired* **Thetis** , is struck beforehand by my spear to perish from life ?"
Αχιλευσ , παις ηυκομοιο Θετιδος , τυπεις φθηη υπο εμω δουρι ολεσσαι απο θυμον ;
So saying he drew his bronze spear from his wound by planting his foot on him , then
Ως αρα φωνησας ειρυσε χαλκεον δορυ εξ ωτειλης προσβας λαξ , δ'
pushed him back from his spear . Then at once he went after **Automedon** with his spear ,
υπ- τον -τιον απο ωσ' δουρος . δε αυτικα βεβηκει μετ' Αυτομεδοντα ξυν δουρι ,
God-like Attendant of *swift-footed* **Grandson** of Aeacus ; for he was eager to strike ; but
865 αντιθεον θεραποντα ποδωκεος Αιακιδαο : γαρ ιετο βαλεειν : δ'
swift **Immortal** horses bore him away , which **The Gods Gave** as glorious gifts to Peleus .
ωκεες αμβροτοι ιπποι εκ- τον -φερον , ους θεοι δοσαν αγλαα δωρα Πηληι .

2 December 2019

Chapter 17 - P

Nor did **Menelaus** dear to **Ares** son of Atreus , fail to notice , that **Patroclos**
Ουδ' Μενελαον αρηφιλον υιον Ατρεος ελαθ' , Πατροκλος
had been slain in battle by Trojans . Thus he went through the front fighters armored in
δαμεις εν δηιοτητι Τρωεσσι . δε βη δια προμαχων κεκορυθμενος
fiery-looking bronze , then walked about self just as a mother walks-about
αιθοπι χαλκω , δ'αρ' βαιν' αμφι αυτω ως τις μητηρ περι
her first-born-calf plaintively-lowing , who before that time knew nothing of giving-birth ;
5 πρωτοτοκος πορτακι κινυρη , πριν ειδυια ου τοκοιο :
so also did tawny-haired **Menelaos** walk about **Patroclos** , while holding his spear and his shield
ως ξανθος Μενελαος βαινε περι Πατροκλω . δε εσχε οι δορυ τ' και ασπιδα
well-balanced on every side before him , indeed eager to slay any brave who came to face him .
εισην παντος' προσθε , γ' μεμαως κταμεναι τις του ος ελθοι αντιος τον .
Accordingly neither was **Euphorbos** son of Panthous of good ashen spear neglectful of the fall
αρα Ουδ' υιος Πανθου ευμελιης αμελησε πεσοντος
of blameless **Patroclos** , but thus stood close by **Self** , and spoke to **Menelaos** dear to **Ares** ;
10 αμυμονος Πατροκλοιο : δ' αρ' εστη αγχι αυτου , και προσειπεν Μενελαον αρηφιλον :
“**Menelaos** son of Atreus nurtured by **Zeus** , **Leader** of troops , draw back , and leave his corpse ,
Μενελαε Ατρειδη διοτρεφες , ορχαμε λαων , χαζεο , δε λειπε νεκρον
and his blood-stained armor ; for before me , no other Trojan nor their famed allies
δ' εα βροτοεντα εναρα , γαρ προτερος ου τις Τρων τ' κλειτων επικουρων
struck **Patroclos** with spear in mighty combat ; then allow me to gain noble renown among
15 βαλε Πατροκλον δουρι κατα κρατερην υσμινην : τω εα με αρεσθαι εσθλον κλεος ενι
Trojans , that I may not strike thee , and take honey-sweet life from thee .”
Τρωεσσιν , μη βαλω σε , δε ελωμαι μελιηδεα θυμον απο .

Then with great vexation *lion-hair* **Menelaos** replied to him ;
δε μεγ' οχθησας ξανθος Μενελαος προσεφη Τον :
“**Father Zeus** , on the one hand , it is not noble to boast excessively . Therefore not as intent
20 πατερ Ζευ , μεν ου καλον ευχετασθαι υπερβιον . ουν ουτ' τοσπον μενος
is spirit of leopard nor lion nor wild boar of destructive mind , in whose breast exults spirit
θυμος παρδαλιος ουτε λεοντος ουτε καπρου συος ολοοφρονος , ενι ου στηθεσσι βλεμεαινει
highest in might , such as spirit of **Son** of Panthous of good ashen spear is intent . No , not even
μεγιστος περι σθενει , οσπον Πανθου ευμελιαι φρονεουσιν . ουδε ουδε μεν
mighty Hyperenor *tamer of horses* who departed from youth , when he slurred me and
25 βη Υπερηνορος ιπποδαμοιο ης απονηθ' ηβης , οτε ωνατο μ' και
awaited me and said to me that I was the most contemptible warrior among Danans .
υπεμεινε μ' και εφατ' μ' εμμεναι ελεγχιστον πολεμιστην εν Δαναοισιν :
Not on his own feet , I say , did he return home to cheer his dear wife and his cherished parents .
ουδε ε ποδεσσι φημι κιοντα οισι ευφρηναι τε φιλην αλοχον τε κεδνους τοκηας .
Surely I will thus loosen thine might , if thou will stand to face me ; thus on the other hand ,
θουν εγω ως λυσω σον μενος , ει κε στηης αντα μευ : αλλα
I urge thee to go , retreat into the multitude , and do not stand to face me , before thou suffers
30 εγω κελευω σ' ιεναι αναχωρησαντα εξ πληθυν , μηδ' ιστας' αντιος εμειο , πριν παθειν
some harm ; for once accomplished even a thoughtless babe can recognize it .”
τι κακον : δε ρεχθεν τε νηπιος εγνω .

So he spoke , but did not persuade **Euphorbos** , who then replied by saying ;
 35 Ως φάτο , δ' ου πειθεν τον : δε αμειβομενος προσηυδα :
 “Surely then on the one hand , now **Zeus-nurtured Menelaos** , thou will surely pay the price
 δη μεν νυν διοτρεφες Μενελαε , η μαλα τισεις
 for my kinsman , whom thou slew , then spoke boastfully ; and made his wife a widow
 εμον γνωτον , τον ετεφνες , δ' αγορευεις επευχομενος , δε χηρ- γυναικα – ωσας
 in her newly-built inner chamber , thus bringing unspeakable grief and sorrow to his parents .
 νεοιο μυχω θαλαμοιο , δε εθηκας αρρητον γοον και πενθος τοκευσι .
 Surely for them who are in misery , I will be a means of stopping their grief , if I may bring
 40 η σφιν δειλοισι κε γενοιμην καταπαυμα γοου , ει εγω κεν ενεικας
 thine head and armor and put them in the hands of Panthous and queenly Phrontis .
 την κεφαλην τε τευχε και βαλω εν χειρεσσι Πανθω και διη Φροντιδι .
 Truly then our toil will no longer still be untried nor still uncontested , either be bold or flee !”
 μαν αλλ' πονος ου δηρον ετι εσται απειρητος ουδ ετ' αδηριτος η τ' αλκης η τε φοβοιο .

So saying , **Euphorbos** struck his shield well-balanced on every side ; but bronze did not
 Ως ειπων ουτησε κατ' ασπιδα εισην παντος' : χαλκος ουδ'
 break through , since its point was turned back in his mighty shield . Then in turn did **Menelaos**
 45 ερρηξεν , δε οι αιχμη ανεγναμφθη ενι κρατερη ασπιδ' : δε δευτερος Μενελαος
 son of Atreus rush with bronze , while praying to **Father Zeus** ; then as **Euphorbos** recoiled
 Ατρείδης ορνυτο χαλκω , επευξαμενος πατρι Δι : δ' αψ αναχαζομενοιο
 he was struck at base of his throat , as **Self** leaned in by trusting his heavy hand , so that
 νυξ' κατα θεμεθλα στομαχοιο , δ' αυτος ερεισε επι πιθησας βαρειη χειρι : δ'
 the point passed clean through his tender neck . Thus he fell with a loud thud , as his armor
 ακωκη ηλυθ' αντικρι δι' απαλοιο αυχενος , δε πεσων δουπησεν , δε τευχε
 rang about **Self** . His hair that was like that of **The Graces** was drenched in blood , so also were
 αραβησε επ' αυτω . οι κομαι ομοιαι Χαριτεσσιν δευοντο αιματι , θ'
 his locks that were bound with gold and silver . Then just as a man nurtures a flourishing olive
 οι πλοχμοι οι εσφηκωντο χρυσω τε και αργυρω . δε οιον ανηρ τρεφει εριθηλες ελαιης
 sapling both beautiful and luxuriant in a lonely place , where **Water** wells up abundantly ,
 55 ερνος καλον τε τηλεθρον εν οιοπολω χωρω , οθ' υδωρ αναβεβροχεν αλις ,
 while the breezes of all **Winds** make it quiver , so that it bursts full with white blossoms ;
 δε το πνοιαι παντοιων ανεμων δονεουσι , και τε βρυει λευκω ανθει :
 then suddenly a blast coming with a mighty tempest , tears it out of its hollow and lays it low
 δ' εξαπινης ανεμος ελθων συν πολλη λαιλαπι εξεστρεψε βοθρου τ' και εξετανυσσ'
 upon **The Earth** ; so also did **Menelaus** son of Atreus , slay **Euphorbos** son of Panthous
 60 επι γαιη : τοιον Μενελαος Ατρείδης κτανε Ευφορβον υιον Πανθου
of good ashen spear , then was stripping his armor . Then as when a mountain nurtured lion who
 ευμελιην επει εσυλα τευχε . δ' ως οτε τις ορεσιτροφος λεων
 trusts in his might , has snatched a cow which is the best one from a grazing herd ; by first
 πεποιθως τε αλκι , αρπαση βουν η αριστη τις βοσκομενης αγελης : εξ πρωτον
 seizing her neck in his mighty teeth then breaks it , and then devours her blood and all her inner
 λαβων της αυχεν κρατεροισιν οδουσι δ' εαξε , θ' δε επειτα λαφυσσει αιμα και παντα εγ-
 parts in his fury ; while all about him both hounds and herdsman clamor loudly from afar
 65 –κατα δηων : δε γε πολλα αμφι τον τ' κυνες τε νομηες ανδρες ιυζουσιν μαλ' αποπροθεν
 with no intention to come against him , for pale fear has especially taken hold :
 ουδ' εθελουσιν ελθεμεναι αντιον : γαρ χλωρον δεος μαλα αιρει :

so also did no heart in any Trojan breast dare go to face renowned **Menelaos** .
 ως ου θυμος ενι τινι των στηθεσιν ετολμα ελθεμεναι αντιον κυδαλιμοιο Μενελαου .
 At that time **Son** of Atreus would have easily carried off glorious armor of **Son** of Panthous ,
 70 ενθα Ατρειδης κε ρεια φεροι κλυτα τευχεα Πανθοιδαο ,
 if **Brilliant Apollo** had not denied it to him , who in **likeness** of brave **Mentes**, Kiconian leader
 ει Φοιβος Απολλων μη αγασσατο οι , ος ρα εισαμενος ανερι Μεντη Κικονων ηγητορι
 roused **Hector** *peer of* **Swift Ares** against him ; and spoke to him **Winged Logos** , saying ;
 επωρσε Εκτορ αταλαντον θοω Αρηι οι : και φωνησας μιν πτεροεντα επεα προσηυδα :
 “**Hector** , now on the one hand , Thou chases after horses of battle-minded **Grandson** of Aeacus
 75 Εκτορ , νυν μεν συ θεεις διωκων ιππους δαιφρονος Αιακιδαο
 that are thus unattainable ; since they are very hard for mortal braves to master or to drive ,
 ωδε ακιχητα : δ’ οι γε αλε– θνητοισι ανδρασι –γεινοι δαμημεναι ηδ’ οχεεσθαι
 other than **Achilles** , whom **Immortal Mother** indeed bore . Whereas on the other hand ,
 αλλω η Αχιληι , τον αθανατη μητηρ γ’ τεκε . δε
Ares-like Menelaus , son of Atreus , has slain the best of Trojans while standing over **Patroclos** ;
 80 αρηιος Μενελαος , υιος Ατρεος , επεφνε τον αριστον Τρωων τοφρα περιβας Πατροκλω ,
Euphorbos son of Panthous , so that he has ceased from furious boldness .”
 Ευφορβον Πανθοιδην , δε επαυσε θουριδος αλκης .

On the one hand , so spoke **The God** while going back again among the toil of braves .
 μεν Ως ειπων ο θεος εβη αυτις αμ πονον ανδρων ,
 Whereas on the other hand , **Mind** of **Hector** was darkly enwrapped about with dread sorrow ,
 δ’ φρενας Εκτορα μελαινας πυκασε αμφι αινον εχος :
 as he then accordingly glanced along battle lines , then at once he noticed the one stripping
 δ’ επειτα αρ’ παπτηγεν κατα στιχας , δ’ αυτικα εγνω τον μεν απαινουμενον
 glorious armor , while the other was lying on the ground ; as blood was flowing from his
 85 κλυτα τευχεα , τον δ’ κειμενον επι γαιη : δ’ αιμα ερρει κατ’
 stricken wound . Then he went through the front fighters with a shrill-war-cry , armored in
 ουταμενην ωτειλην . δε βη δια προμαχων οζεα κεκληγως , κεκορυθμενος
Fiery-looking bronze , **like The Unquenchable Flame** of **Hephaestos** ; nor did
 αιθοπα χαλκω , εικελος ασβεστω φλογι Ηφαιστοιο : ουδ’
Son of Atreus fail to hear his shrill-battle-yell , but thus spoke to his great heart in anger ;
 90 υιον Ατρεος λαθεν οξυ βοησας : δ’ αρα ειπε προς ον μεγαλητορα θυμον οχθησας :
 “O my ! If I on the one hand , leave **Patroclos** and his fair armor , he who lies here for the sake
 ω μοι , ει εγων μεν λιπω Πατροκλον θ’ καλα τευχεα , ος κειται ενθαδε κατα ενεκ’
 of my honor , then I fear that any Danan who may see this , will feel resentment toward me .
 εμης τιμης , μη τις Δαναων ος κεν ιδηται , νεμεσησεται μοι :
 Whereas on the other hand , if I fight alone with **Hector** and his Trojans out of shame ,
 δε ει κεν μαχωμαι μουνος Εκτορι και εων Τρωσι αιδεσθεις ,
 then I fear that all Trojans that **Hector** *flashing helm* is leading here may surround me ,
 95 μη παντας Τρωας Εκτωρ κορυθαιολος αγει ενθαδε πως περιστηωσ’ με
 one against many . But why does my dear heart debate like this ? Whenever a brave intends
 ενα πολλοι : αλλα τι η μοι φιλος θυμος διελεξατο ταυτα ; οπποτ’ ανηρ εθελη
 to fight against a **possessed wraith** whom **God** will honor , great woe unfolds on him swiftly .
 μαχεσθαι προς δαιμονα φωτι ον θεος κε ιμα , μεγα πημα κυλισθη οι ταχα .
 Therefore not any Danan will find fault with me , who may see me giving way to **Hector** ,
 100 τω ου τις Δαναων νεμεσησεται μ’ , ος κεν ιδηται χωρησαντ’ Εκτορι ,

since he fights with the help of **God** . But if I may somehow hear of **Aias** *good-war-cry* ,
 επει πολεμιζει εκ θεοφιν . δε ει γε που πυθοιμην Αιαντος αγαθοιο βοην ,
 then we could both return again to take thought of battle even if against one possessed ,
 105 κ' αμφω ιοντες αυτις επιμνησαιμεθα χαρμης και περ προς δαιμονα ,
 then perhaps dragging-away corpse for **Achilles** son of Peleus ; would be best of hard choices.”
 δε ει πως ερυσαιμεθα νεκρον Αχιλληι Πηλειδη , κε ειη φερτατον κακων .

While he reflected on this in mind and in heart , at that time ranks of Trojans advanced , while
 Ηος ο ορμαινε ταυθ' κατα φρενα και κατα θυμον , δ' τοφρα στιχες Τρωων επι ηλυθον , δ' αρ'
Hector led the way . Then in turn **Menelaos** was indeed forced back , so that he left his corpse ,
 Εκτωρ ηρχε . αυταρ ο γ' ανεχαζετο εξοπισω , δε λειπε νεκρον ,
 but kept turning about like a well-maned lion , which dogs and braves thus drive from farmstead
 110 εντροπαλιζομενος ως τε ηυγενειος λης , ον κυνες τε και ανδρες ρα διωνται απο σταθμοιο
 with spears and yells ; so that bold heart grows chill in his breast , and thus he goes unwilling
 εγχεσι και φωνη : δ' αλκιμον ητορ παχνουται εν του φρεσιν , τ' δε εβη αεκων
 from inner-court ; so also went *lion-hair* **Menelaos** from **Patroclos** . But turned about to stand ,
 απο μεσσαυλοιο : ως κιε ξανθος Μενελαος απο Πατροκλοιο . δε μεταστρεφθεις στη ,
 when he reached company of his companions , seeking out great **Aias** , son of Telamon .
 115 επει ικετο εθνος εταιρων , παπταινων μεγαν Αιαντα , υιον Τελαμωνιον .
 But he perceived him very quickly at left-flank of all the fighting ; encouraging and urging
 δε ενοησε τον μαλ' αιψ' επ' αριστερα πασης μαχης θαρσυνονθ και εποτρυνοντα
 his companions to fight ; for **Brilliant Apollo** had cast upon them a divinely-wondrous fear .
 εταρους μαχεσθαι : γαρ Φοιβος Απολλων εμβαλε σφιν θεσπεσιον φοβον .
 Thus he set out running , and at once came up to stand beside him and spoke this **Logos** ;
 δε βη θεειν , δε ειθαρ παρισταμενος ηυδα επος :
 “Dear **Aias** , come here , let us hurry about dead **Patroclos** , so that we may at least bring
 120 πεπον , Αιαν , δευρο , σπευσομεν περι θανατος Πατροκλοιο , αι κε περ προφερωμεν
 his naked corpse to **Achilles** , since **Hector flashing helm** indeed holds his armor .”
 γυμνον νεκυν Αχιλληι : αταρ Εκτωρ κορυθαιολος γε εχει τα τευχε .

So he spoke , thus stirring heart of *battle-minded* **Aias** , so that he went through front fighters ,
 Ως εφατ' , δε ορινε θυμον δαιφρονι Αιαντι : δε βη δια προμαχων ,
 along with **Menelaos lion-hair** . On the one hand , since **Hector** had taken away glorious armor
 125 αμα δε Μενελαος ξανθος . μεν επει Εκτωρ απηυρα κλυτα τευχε
 from **Patroclos** , now he was dragging him away , so that he might cut his head from shoulders
 Πατροκλον , ελχ , ιν' ταμοι κεφαλην απ' ωμοιιν
 with sharp bronze , then drag away his corpse to give to Trojan dogs ; but **Aias** came close
 οξει χαλκω , δε ερυσσαμενος τον νεκυν δοιη Τρωησιν κυσι : δ' Αιας ηλθε εγγυθεν
 carrying his shield that was like a tower . Then **Hector** gave way again into company
 φερων σακος ηυτε πυργον . δ' Εκτωρ ιων ανεχαζεθ' αψ ες ομιλον
 of his companions, then leapt into his chariot; and he gave fair armor to Trojans to carry to city ,
 130 εταιρων , δ' ανορουσε ες διφρον : δ' ο διδου καλα τευχεα Τρωσι φερειν προτι αστυ ,
 to be indeed great glory for **Self** . Then **Aias** covered **Son** of Menoitios round about with broad
 εμμεναι γε μεγα κλεος αυτω . δ' Αιας καλυψας Μενoitιαδη αμφι ευρυ
 shield , and stood like a lion over its pups , which huntsmen have thus encountered
 σακος τε εστηκε ως τις λεων περι οισι τεκεσσιν , ω επακτηρες ανδρες ρα συναντησωνται
 in the forest as it leads its young ; who then exults in its might , and draws down its entire brow
 135 εν υλη αγωντι νηπι : ο δε βλεμειναι τε σθενει , δε ελκεται κατω τ' παν επισκυνιον

to cover its eyes ; so also did **Aias** stand over **Heroic Patroclos** . While on the other side
καλυπτων οσσε : ως Αιας βεβηκει περι ηρωι Πατροκλω . δ' ετερωθεν
stood *dear to* **Ares Menelaus** , son of Atreus , magnifying great sorrow in his breast .
εστηκει αρηιφιλος Μενελαος Ατρειδης , αξων μεγα πενθος ενι στηθεσσι .

Then **Glaucan** son of Hippoloxos , **Chief** of Wolf braves ,
δ' Γλαυκος παις Ιππολοχοιο , αγος Λυκιων ανδρων ,
rebuked **Hector** with harsh **Logos** while looking under his brow ;
ηνιπατε Εκτορ χαλεπω μυθω ιδων υποδρα :

“**Hector** , noblest in form , and accordingly much in need in combat . It is truly in this way
Εκτορ , αριστε ειδος , αρα πολλον εδευεο μαχης . η αυτως
that Thou who are a timid-woman possesses noble renown . Now ! Thou must take thought
145 σ' εοντα φυξηλιν εχει εσθλον κλεος . νυν φραζεο
in what way Thou may save city and country with only Thine people who were born in Ilios ;
οπως κε σωσης πολιν και αστυ συν οιος τοι λαοις εγγεγρασιν Ιλιω :
for not any of the Wolves will indeed fight with Danans who are about Thine city , since there
γαρ ου τις Λυκιων γε μαχησομενος Δαναοισιν εισι περι πτολιος , επει
has not been any gratitude for thus continually fighting against enemy braves without any rest !
ουκ ηεν τις χαρις αρα αιει μαρνασθαι επ' ανδρασι νωλεμες .
In what way would Thou save a lesser Beacon among our company , O cruel one ? since Thou
150 θως κε συ σωσειας χειρονα φωτα μεθ' ομιλον , σχετλι , επει
left-behind **Sarpedon** to Argives to be their prey and spoil ! He who was both Thine guest and
καλλιπες Σαρπηδον Αργειοισιν γενεσθαι ελωρ και κυρμα , αμα ξεινον και
companion ! He who was a great **Benefit** to thee , to both city and **Self** ; while he was still alive !
εταιρον , ος γενετο πολλ' οφελος τοι , τε πτολει και αυτω , εων ζωος :
But now Thou has no Virility to keep dogs away from him . Therefore , if any Wolf braves
δ' νυν ου ετλης αλαλ- κυνας -κεμεναι οι . τω ει τις Λυκιων ανδρων
will obey me now we will go home , so that sheer destruction will appear for Troy .
155 επιπεισεται εμοι νυν ιμεν οικαδ' , δε αιπυς ολεθρος πεφησεται Τροιη .
For if now , Unflinching , Intrepid Strength were in Trojans , such as That which comes into
γαρ ει νυν ατρομον πολυθαρσες μενος ενεη Τρωεσσι , οιον τ' εσερχεται
braves who for the sake of their fatherland keep toiling and fighting with enemy braves ,
ανδρας οι περι πατρης εθεντο πονον και δηριν δυσμενεεσσι ανδρασι ,
we would quickly drag **Patroclos** into Ilios . Then if we were to drag this one who is dead from
κε αιψα ερυσαιμεθα Πατροκλον εισω Ιλιον . δ' ει ερυσαιμεθα ουτος τεθνηως
from combat and bring him into great city of Lord Priam , then Argives would quickly
160 χαρμης και ελθοι μιν προτι μεγα αστυ ανακτος Πριαμοιο , Αργειοι κεν αιψα
release fair armor of **Sarpedon** , and we would fetch **Self** into Ilios ; for he who was slain
λυσειαν καλα εντεα Σαρπηδονος , και κ' αγοιμεθα αυτον εισω Ιλιον : γαρ τοιο πεφατ'
was the attendant of a brave , who is by far the best of Argives beside their ships and his
θεραπων ανερος , ος μεγ' αριστος Αργειων παρα νηυσι και
attendants who-fight-in-hand-to-hand-combat . Whereas Thou did not indeed dare
165 θεραποντες αγχεμαχοι . αλλα συ ουκ γ' εταλασσας
to stand looking at *great-hearted* **Aias** eye to eye , nor to fight him straight-on
στημεναι ιδων αντα μεγαλητορος Αιαντος κατ' οσσε , ουδ' μαχεσασθαι ιθυς
with **Her** battle cry , since he is mightier than Thee .”
εν αυτη δηιων , επει εστι φερτερος σεο .

Accordingly then **Hector flashing-helm** replied to him while looking under his brow ;
 αρ' δ' Εκτωρ κορυθαιολος προσεφη Τον ιδων υποδρα :
 “**Glaucōn** , why indeed then , have Thou spoken such insolence , Thou being **Such a One** ?
 170 Γλαυκε , τι η δε συ ειπες υπεροπλον εων τοιος ;
O Dear One , it was surely said that Thou has sense above all the others who dwell in deep-soiled
 ω πεπον , η εφαμην τ' σε εμμεναι φρενας περι οσσοι των αλλων ναιεταουσι εριβωλακα
 Lycia ; but now I wholly scorn Thine sense , such as thou spoke , who says that I dared not stay
 Λυκιην : δε νυν παγχυ ωνοσαμην σευ φρενας , οιον ειπες , ος φης τε με ουχ υπομειναι
 to face mighty **Aias** . I tell thee , combat does not make me shudder , nor din of war-horses ;
 175 πελωριον Αιαντα . εγων τοι μαχην ου ερριγα ουδε κτυπον ιππων :
 whereas **The Mind** of **Aegis-bearing Zeus** is **Always Superior** , **He** who even strikes a bold
 αλλ' νοος αιγιοχοιο Διος τε αιει κρεισσων , ος τε και φο- αλκιμον
 brave with panic and easily takes away victory , then just as easily **Self** rouses braves to fight .
 ανδρα -βει και ρηιδως αφειλετο νικην , δ' οτε αυτος εποτρυνει μαχεσασθαι .
 Come here then , **Dear One** , stand by my side while **Looking** at my work , **See** whether
 αγε δευρο αλλ' , πεπον , ιστατο παρ εμ' και ιδε εργον , ηε
 this whole day through I shall be worthless-in-battle , as Thou proclaims , or whether I will keep
 180 πανημεριος εσσομαι κακος , ως αγορευεις , η και σχησω
 certain Danans -although very eager with valor- from fighting in defense about dead **Patroclus** .”
 τινα Δαναων περ μαλα μεμαωτα αλκης αμυνεμεναι περι θανοντος Πατροκλοιο .

So saying , he shouted aloud calling Trojans ;
 Ως ειπων αυσας μακρον εκεκλετο Τρωεσσιν :
 “Trojans and Lycians and Dardanians who fight in close combat , be brave , friends
 185 Τρωες και Λυκιοι και Δαρδανοι αγχιμαχηται , εστε ανερες , φιλοι ,
 Then remember furious boldness , until I may put on fair armor of incomparable **Achilles** ,
 δε μνησασθε θυοριδος αλκης , οφρ' εγων αν δυω καλα εντεα αμυμονος Αχιλλης ,
 that I stripped from mighty **Patroclus** when I slew him .”
 τα εναριξα βιην Πατροκλοιο κατακτας .

Then having thus spoken **Hector flashing helm** left dreadful war , then went running with swift
 αρα Ως φωνησας Εκτωρ κορυθαιολος απεβη δηιου εκ πολεμοιο : δ' θεων κραιπνοισι
 feet after his comrades not yet far off , and very quickly reached those who were carrying
 190 ποσι μετασπων εταιρους ου πω τηλε , μαλ' ωκα εκιχανεν οι φερων
 glorious armor of **Son** of Peleus toward city . Then he stood apart from tear-filled battle to
 κλυτα τευχεα Πηλειδαο προτι αστυ . δ' στας απανευθε πολυδακρυου μαχης
 exchange armor ; he gave his own armor to war-loving Trojans to take to sacred Ilios ,
 αμειβεν εντε' : ο δωκε η τα α μεν φιλοποτλεμοισιν Τρωσι φερειν προτι ιρην Ιλιον ,
 then he put on immortal armor of **Achilles** son of Peleus , which **The Heavenly Gods** had given
 195 δ' ο δυνε αμβροτα τευχεα Αχιλλης Πηλειδεω α οι Ουρανιωνες θεοι εποραν
 to his dear father ; and which he had then given to his son , when he had grown old ;
 φιλω πατρι : δ' ω ο αρα παιδι οπασσε γηρας :
 but the son was not to grow old in the armor of his father .
 αλλ' υιος ουχ εγηρα εν εντεσι πατρος .
 Therefore as **Zeus Cloud-gather** **Saw** him from afar as he armed himself in battle gear
 ουν ως Ζευς νεφεληγερετα ιδεν Τον απανευθεν κορυσσομενον τευχεσι

of **Divine Son** of Peleus , **He** then **Shook His Head** and **Spoke** to **His Own Heart** ;
 200 θειοιο Πηλειδαο , ρα κινησας καρη μυθησατο προτι ον θυμον :
 “Ah wretched one , why is death not in thine mind , which is surely then near to Thee .
 α δειλ’ , τι εστιν ουδε θανατος τοι καταθυμιος , ος εισι δη σχεδον τοι :
 Whereas Thou puts on immortal armor of the best brave , he who also makes others tremble ,
 δ’ συ δυνεις αμβροτα τευχεα αριστηος ανδρος , τον τε και τρο- αλλοι -μεουσι :
 whose kind and mighty companion Thou has thus slain , then unduly stripped his armor
 205 του τε ενηεα τε κρατερον εταιρον δη επεφνες , δ’ ου κατα κοσμον ειλεν τευχεα
 from his head and shoulders . Whereas for now , I will indeed put in thine hands great might ,
 απο κρατος τε και ωμων : αταρ νυν γε εγγυαλιζω μεγα κρατος ,
 but in recompense for which , there will be no return from battle for Thee
 ποινην των ο , ου τι νοστησαντι εκ μαχης τοι
 nor will Andromache receive glorious armor of **Son** of Peleus .”
 Ανδρομαχη δεξεται κλυτα τευχεα Πηλειωνος .

So **Spoke Son** of **Kronos** , and nodded his dark brows , then **He** adapted Immortal Armor to skin
 Η Κρονιων , και νευσε επ’ κυανησιν οφρυσι , δ’ ηρμοσε τευχε επι χροι
 of **Hector** , then **Terrible War-like Ares** plunged into him , so that his limbs were filled within
 210 Εκτορι , δε δεινος Ενυαλιος Αρης δυ μιν , δ’ αρα οι μελε πλησθεν εντος
 with **Force** and **Strength** . Then he went among his famed allies yelling loudly , then he appeared
 αλκης και σθενεος . δε βη μετα ρα κλειτους επικουρους ιαχων μεγα , δε ινδαλλετο
 before all of them Shining in Immortal Armor of great-hearted son of Peleus .
 πασι σφισι λαμπομενος τευχεσι μεγαθυμου Πηλειωνος .
 Then he approached to encourage each brave with **Logos** ; Mesthlen and Glaucon and Medon
 215 δε εποιομενος οτρυνεν εκαστον επεεσσι Μεσθλην τε Γλαυκον τε Μεδοντα
 and Thersiloxos , and Asteropaion and Deisenor and Hippothous and Phorcun and Chromion
 τε Θερσιλοχον , τε Αστεροπαιον τε Δεισηνορα θ’ Ιπποθοον τε Φορκυν τε Χρομιον
 and also Ennomon the bird-augur ; these he indeed urged on by speaking **Winged Logos**’ ;
 τε και Εννομον οiwνιστην : τους ο γ’ εποτρυνων προσηυδα πτεροεντα επεα :
 “Hear me , countless tribes of allies who dwell round about ! For I did not gather yourselves
 220 κεκλυτε , μυρια φυλα επικουρων περικτιωνων , γαρ εγω ου ηγειρα υμετερων
 here from each city because I sought for many allies nor because I had need of them , but that
 ενθαδε αφ’ εκαστον πολιων διζημενος πληθυν ουδε χατιζων , αλλ’ ινα
 Thou may save with Good-will my Trojan wives and infant children from war-loving Achaeans .
 ρυοισθε προφρονεως μοι Τρωων αλοχους και νηπια τεκνα υπ’ φιλοπολεμων Αχαιων .
 And so I am using the nourishment of my people as gift of honor with these goals in mind ,
 225 και κατατρυχω εδωδη λαους δωροισι τα φρονεων ,
 so that I may increase The Spirit of each one of yourselves . Now then let every one turn
 δε αεζω θυμον εκαστου υμετερον . νυν τις τετραμμενος
 straight against our foe to either perish or be preserved ; for this is the uncertainty of war .
 ιθυς τω η απολεσθω ηε σωθητω : γαρ η αοριστυς πολεμου .
 But he who may drag **Patroclos** -even though he is dead- among all horse-taming Trojans ,
 230 δε ος κε ερυση Πατροκλον και περ τεθνηωτα ες εμπης ιπποδαμους Τρωας ,
 or he who makes **Aias** give-way , I will portion out half of the spoils with him ,
 δε οι ει- Αιας -ξη , αποδασσομαι ημισυ εναρων τω ,
 while I keep half for **Self** ; so that his glory will be as much as my own .”
 δ’ εγω εξω ημισυ αυτος : δε το οι κλεος εσσεται περ οσσον εμοι .

So spoke **Hector** , then they charged straight against Danans with all their might ,
 Ως εφάθ' , δ' οι εβησαν ιθυς Δαναων βρισαντες ,
 with spears outstretched , while their Spirit was much expecting to drag his corpse
 δουρατ' ανασχομενοι : δε σφισιν θυμος μαλα ελπετο ερυειν νεκρον
 from beneath **Aias** son of Telamon , thoughtless infants ! For many were indeed
 235 υπ' Αιας Τελαμωνιαδαο , νηπιοι : τε πολεσσιν η
 robbed of life by **Self** . And at that time **Aias** thus spoke to **Menelaus good-war-cry** ,
 απηυρα θυμον επ' αυτω . και τοτ' Αιας αρ' ειπε Μενελαον αγαθον βοην :

“O **Dear One** , O **Zeus-nurtured Menelaus** , no longer does **Self** expect that **Ourselves** will ever
 ω πεπον , ω διοτρεφες Μενελαε , ουκετι αυτω ελπομαι νωι περ
 return home from war . No longer do I fear as much for corpse of Patroclus ,
 240 νοστησεμεν εκ πολεμοιο . ου τι περιδειδα τοσον νεκρος Πατροκλιοι ,
 which will soon glut Trojan dogs and birds , as I fear for my own head , that something
 ος κε ταχα κορει Τρωων κυνας ηδ' οιωνους , οσσον περιδειδα εμη κεφαλη , μη τι
 might befall Thee as well , since **a cloud of war shrouds everything about** , **Hector** , so that
 παθησι ση και , επει νεφος πολεμοιο καλυπτει παντα περι , Εκτωρ , δ'
 in turn sheer destruction appears for us . Come then , call on Danan Chiefs , if any may hear .”
 245 αυτ' αιπυς ολεθρος αναφαινεται ημιν . αγ' αλλ' καλει Δαναων αριστηας , ην τις ακουση .

So spoke **Aias** , nor did **Menelaus good-war-cry** fail to obey , but yelled piercing cry to Danans ;
 Ως εφάτ , ουδ' Μενελαος αγαθος βοην απιθησε , δε ηυσεν διαπρυσιον γεγωνος Δαναοισι ,

“O Friends , Argive Leaders and Rulers , Thou who drink beside sons of Atreus ,
 ω φιλοι , Αργειων ηγητορες ηδε μεδοντες , οι τε πινουσιν παρ' Ατρειδης ,
 Agamemnon and Menelaus , at the cost of the people , who each gives orders to his troops ;
 250 Αγαμεμνονι και Μενελαω , δημια εκαστος σημαινουσιν λαοις :
 to whom **Honor** and **Glory** from **Zeus** thus follows . It is so very hard for me to discern each
 τιμη και κυδος εκ Διος δε οπηδει . εστι δε αργαλεον μοι διασκοπιασθαι εκαστον
 Leader ; for so much strife of war has blazed up . Therefore let every **Self** go forth ,
 ηγεμονων : γαρ τοσση ερις πολεμοιο δεδηνεν : αλλα τις αυτος ιτω ,
 while being vexed at heart that **Patroclus** should become sport for Trojan dogs .”
 255 δ' νεμεσιζεσθω ενι θυμω Πατροκλον γενεσθαι μελπηθρα Τρωησι κυσιν .

So he spoke , then swift Aias son of Oileus heard him clearly ; thus he was first to come running
 Ως εφάτ' , δ' ταχυς Αιας Οιληος ακουσεν οξυ : δ' πρωτος ηλθε θεων
 through battle-strife , then after him , **Idomeneus** and **Meriones** shield-bearer of Idomeneus ,
 ανα δηιτητα , δε μετ' τον Ιδομενευς και Μηριονης οπαων Ιδομενηος ,
 peer of **War-Like Brave-Slayer** . But of the rest , who could speak from his mind the names ,
 260 αταλαντος Ενυαλιω ανδρειφοντη . δ των αλλων τις κεν ειποι ησι φρεσιν ουνοματ' ,
 of all who surely then came after these to reenergize battle of Achaeans ?
 οσσοι δη μετοπισθε ηγειραν μαχην Αχαιων ;
 While at the same time Trojans pressed forward in close quarters , as **Hector** led the way .
 δε Τρωες προутψαν αολλεες : δ'αρ' Εκτωρ ηρχε .
 Then just as when at mouth of **Zeus**-fed river a mighty wave roars with its flow , so that
 δ' ως οτ' επι προχοησι διυπετεος ποταμοιο μεγα κυμα βεβρυχεν ποτι ροον , δε τ'
 headland shore echoes on either side as sea bellows beyond , just as much shouting arose
 265 ακραι ηιονος βοοωσιν αμφι αλος ερευγομενης εξω , αρα τοσση ιαχη ισαν

among Trojans . While Achaeans were standing fast about son of Menoitios with one Spirit ,
 Τρῶες . αὐτὰρ Ἀχαιοὶ ἐχ-έστασαν-όντες ἀμφὶ Μενoitιαδῇ ἓνα θυμὸν ,
 joined-together with bronze shields . Accordingly then **Son** of **Kronos** shed thick darkness over
 ἀρθέντες χαλκῆρες σάκεσιν : ἀρὰ δ' Ἐκρονίων χεὺ πολλὴν ἡέρα ἀμφὶ
 their bright helmets , since not even before was **Son** of Menoitios despised , even as long as
 270 σφὶ λαμπρήσιν κορυθεσσι , ἐπεὶ οὐδὲ γὰρ παρὸς Μενoitιαδῆν ἠχθαιρε , ὄφρα
 he was still alive and was attendant of **Grandson** of Aeacus ; accordingly then **He** hated that
 ἔων ζῶος ἦν θεράπων Αἰακίδαο : ἀρὰ δ' ἡμίσησεν
 he become spoil for hostile Trojan dogs ; thus **He** also roused his companions to defend him .
 μὴν γενέσθαι κύρμα δῆϊων Τρῶησιν κύσι : τῷ καὶ ὠρσεν οἱ εταίρους ἀμυνέμεν .
 Then Trojans were first to drive back glancing-eyed Achaeans ; who thus abandoned his corpse
 275 δὲ Τρῶες πρότεροι ὦσαν ἐλίκωπας Ἀχαιοὺς : δὲ προλιπντὲς νεκρὸν
 and shrank back . But although eager , high-hearted Trojans did not slay any of Selves
 ὑπετρεσαν , περ ἱεμένοι υπερθυμοὶ Τρῶες οὐδὲ ἐλόν τιν' αὐτῶν
 with their spears , but were dragging away the corpse . But Achaeans were to be held-back for
 ἐγγεσιν , ἀλλὰ ἐρύοντο νεκρὸν . δὲ Ἀχαιοὶ μέλλον ἀπεσσεσθαι
 just a short time ; for very swiftly did **Aias** turn-them-about , who was above all other Danans
 280 καὶ τοῦ μινυνθα : γὰρ μάλα ὠκ' Αἴας ἐλε-σφεας-λίξεν , ὅς τετυκτο τῶν ἀλλῶν Δαναῶν
 in form and in deeds , next to incomparable **Son** of Peleus . Since **Aias** charged straight through
 μὲν περὶ εἶδος δ' ἐπεὶ ἐργα μετ' ἀμυμονα Πηλεϊῶνα . δὲ ἰθύσεν διὰ
 front fighters like a wild boar in its boldness , who easily scatters hounds and vigorous youths
 προμαχῶν εἰκελὸς καπριῷ σὺν ἀλκῇ , ὅς ρηιδίως ἐκεδάσσει κύνας τ' θαλεροὺς αἰζηοὺς
 when he turns about in mountain valleys ; so also did son of *illustrious* Telamon , *glorious* **Aias** ,
 ἐλίζαμενος διὰ ἐν ὄρεσσι βήσας : ὥς υἱὸς ἀγαθοῦ Τελαμῶνος , φαίδιμος Αἴας ,
 easily scatter Trojan battalions when he stood among them , who stood over **Patroclos** ,
 285 ρεῖα ἐκεδάσσει Τρῶων φαλαγγὰς μετῃσάμενος , οἱ βεβάσαν περὶ Πατροκλῶ ,
 thus intending most especially to drag him to their city and win glory .
 δὲ φρονέον μάλιστα ἐρύειν ποτὶ σφέτερον ἀστυ καὶ ἀρεσθαι κύδος .

Surely then **Hippothous** , the glorious son of Pelasgian Lethoio , while dragging corpse by foot
 Ἡ τοὶ Ἴπποθοὸς τὸν φαίδιμος υἱὸς Πελασγοῦ Ληθοῖο , ἔλκε ποδὸς
 through mighty combat , had bound his shoulder-strap around the tendons of either ankle ,
 290 κατὰ κρατερὴν ὕσμινην , δῆσαμενος τελαμῶνι παρὰ τενόντας ἀμφὶ σφυρὸν ,
 delighting Hector and the Trojans ; but trouble swiftly came to **Self** , that not one of them
 χαρίζομενος Ἐκτορι καὶ Τρῶεσσι : δ' ἄκακον ταχὰ ἦλθε αὐτῷ , τὸ οὐ τις οἱ
 could keep off though they were eager . Since **Son** of Telamon darted through their company
 ἐρυκακεν περ ἱεμένων . δ' υἱὸς Τελαμῶνος ἐπαΐξας δι' ὀμιλοῦ
 and struck him at close quarters through his helmet with bronze face-plates ; and horse-hair
 πλῆξ' τὸν αὐτοσχεδὴν διὰ κύνεης χαλκοπαρήου : δ' ἱπποδάσεια
 crested helmet was struck with spear point , struck by his great spear and stout hand ; so that
 295 κορυὴ ἤρκε περὶ δούρος ἀκῶκῃ , πλῆγεις' τε μεγάλῳ ἐγγεῖ καὶ παχείῃ χεὶρι , δὲ
 his brain spurted out mingled with blood from the wound along the socket of his spear .
 ἐγκεφαλὸς ἀνεδράμεν αἱματοεῖς ἐξ ὠτειλῆς παρ' αὐλόν .
 There and then his strength was loosened , so that he let go of foot of great-hearted **Patroclos**
 αὐθὶ δ' τοῦ μένος λυθῇ , δ' ἀρὰ ἦκε ποδὰ μεγαλήτορος Πατροκλῆος
 from his hands to lie on the ground ; then himself fell on his face close by the corpse ,
 300 ἐκ χειρῶν κείσθαι χαμαζε : δ' αὐτοῖο πέσε ὁ πρηνὴς ἀγχ' ἐπὶ νεκρῷ ,

but far from deep-soiled Larisa ; nor did he pay back his dear parents for his nurture ,
τηλ' απο εριβωλακος Λαρισης , ουδε απεδωκε φιλοις τοκευσι θρεπτρα ,
since brief was the span of his life since he was subdued by spear of *great-hearted Aias* .
δε μινυνθαδιος επλεθ' οι αιων δαμεντι υπ' δουρι μεγαθυμου Αιαντος .

Then *Hector* in turn cast bright spear at *Aias* , but *Aias* barely avoided bronze spear
305 δ' Εκτωρ αυτ ακοντισε φαεινω δουρι Αιαντος : αλλ' ο μεν τυτθον ηλευατο χαλκεον εγχος
by looking at him face to face ; but *Hector* struck *Schedion* , *great-hearted* son of Iphitos ,
ιδων αντα , δε ο Σχεδιον , μεγαθυμου υιον Ιφιτου ,
far best of *Seals* , who lived in a house in famous Panopeus who was *Lord* over many braves .
οχ αριστον Φωκηων , ος ναιεταασκε οικια εν κλειτω Πανοπηι ανασσων πολεσσ' ανδρεσσιν ,
Him he struck beneath middle of collarbone ; then bronze point pierced clean through
τον βαλ' υπο μεσσην κληιδα : δ' χαλκειη αιχμη αμπερες ακρη δια
and came out beside base of his shoulder ; so that he fell with a loud thud , as his armor
310 ανεσχε παρα νεαιτον ωμον : δε πεσων δουπησεν , δε τευχε
crashed about *Self* . Then in turn *Aias* struck *battle-minded Phorcuna* , son of Phainopos ,
αραβησε επ' αυτω . δ' αυ Αιας τυψε δαιφρονα Φορκυνα , υιον Φαινοπος ,
in his mid belly as he stood over Hippothous , and broke his corselet plate , so that bronze let out
κατα μεσσην γαστερα περιβαντα Ιπποθοω : δε ρηξε θωρηκος γυαλον , δ' χαλκος ηφυσ'
his bowels through broken plate ; then he fell in the dust while clutching the earth in his hand .
315 εντερα δια : δ' ο πεσων εν κονιησι ελε γαιαν αγοστω .
At that time their front fighters and glorious *Hector* gave way ; while Argives shouting loudly ,
δ' υπο τε προμαχοι και παιδιμος Εκτωρ χωρησαν : δε Αργειοι ιαχον μεγα ,
while dragging corpses , of Phorcun and Hippothoon , and loosening armor from their shoulders .
δε ρευσαντο νεκρους , θ' Φορκυν τε Ιπποθοον , δε λυοντο τευχε απ' ωμων .

There and then in turn Trojans would have been driven to Ilios by Achaeans *dear to Ares*
320 Ενθα αυτε Τρωες κεν εισανεβησαν Ιλιον υπ' Αχαιων αρηιφιλων
vanquished by their lack of valor , so that Argives would have won glory even beyond
δαμεντες αναλκειησι , δε Αργειοι κε ελον κυδος και υπερ
The Dispensation of Zeus through their might and strength ; but *Self Apollo*
αισαν Διος σφετερω καρτει και αθενει : αλλ' αυτος Απολλων
urged-on *Aeneas* , by taking on the form of *Periphan* the herald , son of Heputon ,
οτρυνε Αινειαν , εοικως δεμας Περιφαντι κηρυκ' Ηπυτιδη ,
who had grown old in his herald-ship beside his old father , whose mind knew dear counsels :
325 ος γηρασκε οι κηρυσσων παρα γεροντι πατρι , φρεσι ειδως φιλα μηδεα :
In his likeness did *Apollo Son of Zeus* speak to him ;
μιν εισαμενος Απολλων υιος Διος προσεφη τω :
“*Aeneas* , how could thou even protect steep Ilios against *God* ? Surely then while seeing
Αινεια , πως αν και ειρυσσαισθε αιπεινην Ιλιον υπερ θεον ; δη ως ιδον
other braves who trusted in their strength and might and virility and numbers , who held
αλλους ανερας πεποιθοτας τε σφετερω καρτει τε σθενει τε ηνορη τε πλεθει , εχοντες
their people even against *Zeus* . On the one hand , *Zeus Wills Victory* far more for us
330 δημον και υπερ Δια : μεν Ζευς βουλεται νικην πολυ ημιν
than for Danans ; but on the other hand , selves have no end of fear nor will to fight !”
η Δαναοισι , αλλ' αυτοι ασπετον τρειτ' ουδε μαχεσθε .

So spoke *Periphan* , but *Aeneas Recognized Apollo Who-Hits-The-Mark-From-Afar*
Ως εφατ , δ' Αινειας εγνω Απολλωνα εκατηβολον

upon seeing **His Countenance** , then shouting loudly he summoned **Hector** ;
 ιδων εσαντα , δ' βοησας μεγα ειπε Εκτορα :
 “**Hector** and the other leaders of Trojans and Allies , shamefully on the one hand , are we now
 335 Εκτωρ ηδ' τ' αλλοι αγοι Τρωων ηδ' επικουρων , αιδως μεν ηδε νυν
 driven back to Ilios by Achaeans *dear to Ares* , vanquished indeed by our lack of valor .
 εισαναβηναι Ιλιον υπ' Αχαιων αρηιφιλων δαμεντας γ' αναλκειησι .
 For yet on the other hand , **A Certain One** of **The Gods** stood close by my side to say that
 γαρ ετι αλλ' τις θεων παραστας αγχι εμοι φησι
Zeus Counselor Most High is our **Helper** in the fight . Therefore let us rush straight at Danans ,
 Ζην μηστωρα υπατον ειναι επιταρροθον μαχης : τω ρ' ιομεν ιθυς Δαναων ,
 nor indeed let them bring dead **Patroclos** to their ships at their ease .”
 340 μηδ' γε πελασαιατο τεθνηωτα Πατροκλον οι νηυσιν εκηλοι .

So spoke **Aeneas** , and then leapt out far in front of front fighters and stood . Then they
 Ως φατο , και ρα εξαλμενος πολυ προμαχων εστη . δ' οι
 turned-about and stood facing Achaeans . There and then in turn **Aeneas** wounded with spear
 345 ελελιχθησαν και εσαν εναντιοι Αχαιων . ενθ αυτ Αινειας ουτασε δουρι
Leocriton , son of Arisbantos , noble comrade of Lycomedes . And as he fell , **Lycomedes**
 Λειωκριτον , υιον Αρισβαντος , εσθλον εταιρον Λυκομηδεος . δε πεσοντ' Λυκομηδης ,
dear to Ares had pity for him , thus he came and stood very close , and struck with thrust of his
 αρηιφιλος ελεησεν τον , δε ιων και στη μαλ εγγυς , και βαλεν ακοντισε
 bright spear , **Apisaon** son of Hippasos , shepherd of troops , in his liver under midriff , and
 φαινω δουρι , Απισαονα Ιππασιδην , ποιμενα λαων , ηπαρ υπο πραπιδων , δ'
 at-once his limbs were loosened under . He who had come out of deep-soiled Paionia , who was
 350 ειθαρ γουνατ' ελυσεν υπο , ος ρ' ειληλουθει εκ εριβωλακος Παιονιης , δε
 also next to Asteropaion preeminent in combat . But as he fell **Ares-like Asteropaion** had pity for
 και μετ' Αστεροπαιον αριστευεσκε μαχεσθαι . δε πεσοντ' αρηιος Αστεροπαιος ελεησεν
 him , thus he also rushed forth eager to fight Danans ; but in no way could he still do so , for
 τον , δε ο και ιθυσεν προφρων μαχεσθαι Δαναοισι : αλλ' ου πως ετι ειχε : γαρ
 they were enclosed by shields on every side as they stood about **Patroclos** , while they held
 355 ερχατο σακεσσι παντη εσταοτες περι Πατροκλω , δε εχοντο
 their spears before them . For **Aias** went about all , vehemently commanding all ; that not one
 δουρατ' προ . γαρ Αιας επωχετο παντας μαλα κελευων πολλα : ουτε τιν'
 should give way backward from the corpse , ordering that no one should fight alone in front
 χαζεσθαι εξοπισω νεκρου ανωγει ουτε τινα προ- εξοχον -μαχεσθαι
 of the other Achaeans ; but that all must stand firm about **Self** , then to fight in close quarters ;
 αλλων Αχαιων , αλλα μαλ' βεμαμεν αμφ' αυτω , δε μαχεσθαι σχεδοθεν :
 as mighty **Aias** was commanding , then **The Earth** was drenched with purple blood ,
 360 ως πελωριος Αιας επετελλε , δε χθων δευετο πορφυρεω αιματι ,
 as the corpses kept falling in heaps of Trojans and their very mighty allies and Danans alike ,
 δ' τοι νεκροι επιπτον αγχιστινοι Τρωων και υπερμενεων επικουρων και Δαναων ομου :
 for they fought indeed not without-blood-shed , but far fewer were perishing , for they kept-on
 γαρ οι μαχοντο γε ουδ' αναιμωτι , δε πολυ παυροτεροι φθινυθον : γαρ αιει
 being mindful of keeping-away sheer slaughter from each one among their company .
 365 μεμνηντο αλεξεμεναι αιπυν φονον αλληλοις αν' ομιλον .
 Thus on the one hand , they fought in the form of **Fire** !
 Ως μεν οι μαρναντο δεμας πυρος ,

nor could anyone say that either **Sun** or **Moon** still remained safe !
ουδε κε φαιης ουτε ηελιον ουτε σεληνην ποτ' εμμεναι σων :

For all the chiefs who stood in battle around slain **Son** of Menoitios were shrouded
γαρ οσσοι αριστοι εστασανενι μαχη αμφι κατατεθνηωτι Μενoitιαδη κατεχοντο
by a mist . But the remaining Trojans and well-armored Achaeans fought unimpeded
370 ηερι . δ' οι αλλοι Τρωες και ευκνημιδες Αχαιοι πολεμιζον ευκηλοι
under **Open Air** , while **Sharp Rays** of **The Sun** were spread wide , so that no cloud
υπ' αιθερι , δ' οξεια αυγη ηελιου πεπτατο , δ' ου νεφος
appeared over all **The Earth** nor **Her** mountains ; thus they fought intermittently ;
φαινετο πασης γαιης ουδ' ορεων : δε μαχοντο μεταπαυομενοι ,
at times avoiding grief-laden shafts of each other , and at times standing far apart . Whereas
375 αλεεινοντες στονοεντα βελεα αλληλων , αφεσταοτες πολλων . δ'
those in the middle , all who were Chiefs , were suffering grief because of mist and battle ,
τοι εν μεσω , οσσοι εσαν αριστοι , επασχον αλγε ηερι και πολεμω ,
so that they were worn down by pitiless bronze . But two renowned beacons had not yet learned
δε τειροντο νηλει χαλκω . δ' δυο κυδαλιμω φωτε ου πω πεπυσθην
that **blameless Patroclos** was dead ; brave **Thrasymedes** and **Antiloxos** , but thought that he was
380 αμυμονος Πατροκλοιο θανοντος , ανερε Θρασυμηδης τε Αντιλοχος , αλλ' εφαντο
still alive fighting with Trojans among the din of front-fighters . Thus they kept looking out
ετ' ζων μαχεσθαι Τρωεσσι ενι ομαδω πρωτω . δ' τω επιοσσομενω
for the death and rout of their companions who were fighting in a separate place , since their
θανατον και φυζαν εταιρων εμαρνασθην νοσφιν , επει
father **Nestor** had thus commanded ; by urging them to the battle from their black ships .
Νεστωρ ως επετελλετο , στρυνων πολεμονδε απο μελαιναων νηων .
Thus all day long raged great strife of their painful fray , and so with sweat of toil were knees
385 δε πανημεριοις ορωρει μεγα εριδος Τοις αργαλεης νεικος , και δε ιδρω καματω γουνατα
and legs and feet underneath ceaselessly spattered of each brave , so also were arms and eyes
τε κνημαι τε ποδες υπενερθεν αιει νωλεμες παλασσετο εκαστου θ' τ' χειρες τε οφθαλμοι
as they fought about **Good Attendant** of swift-footed **Grandson** of Aeacus . At that time
μαρναμενοιιν αμφ' αγαθον θεραποντα ποδωκεος Αιακιδαο . δ'
just as when a brave gives to his troops a great bull or ox hide to stretch , that was soaked in fat ;
390 ως οτ' ανηρ δωη λαοισιν μεγαλοιο ταυροιο βοος βοειην τανυειν , μεθουσαν αλοιφη :
then they take it separately all the way round to stretch it , thus all moisture is drawn out , while
δ'αρα τοι δεξαμενοι διασταντες γε κυκλοσ' τανυουσι , αφαρ πολλων ικμας εβη ελκοντων δε τ'
the fat is taken in , by so many hands stretching ; so also were they indeed dragging his corpse
αλοιφη δυνει , διαπρο δε τε πασα τανυται : ως οι γ' ειλκεον νεκυν
this way and that way from every side in a small space ; while their heart was very full of hope ;
395 ενθα και ενθα αμφοτεροι ενι ολιγη χωρη : δε σφισιν θυμος μαλα ελπετο ,
Trojans on the one hand , were hoping to drag him to Ilios , while Achaeans on the other hand ,
Τρωσιν μεν ερυνει προτι Ιλιον , Αχαιοις αυταρ
were hoping to take him to their hollow ships ; so that there arose a wild struggle about **Self** .
επι γλαφυρας νηας : δ' ορωρει αγριος μωλος περι αυτου :
Upon **Seeing** that struggle , not even **Ares Rouser of troops** , not even **Athena**
ιδουσ' τον ουδε κ' Αρης λαοσσοος ουδε κ' Αθηνη
would have indeed scorned it , not even if exceeding wrath came over **Him** .
400 γε ονοσαιτ' , ουδ' ει μαλα χολος ικοι μιν .

Such was wrathful toil of braves and horses that was stretched on that day over **Patroclos**
 400 Τοιον κακον πονον ανδρων τε και ιππων ετανυσσε τω ηματι επι Πατροκλω
 by **Zeus**. Nor did **Noble Achilles** yet know anything of the death of **Patroclos** ; for they were thus
 Ζευς . ουδ' αρα διος Αχιλλευς πω ηδεε τι τεθνηοτα Πατροκλον : γαρ ρ'
 fighting very far away from their swift ships beneath Trojan wall . For **Achilles** never expected
 μαρναντο πολλον απανευθε θοων νεων υπο Τρωων τειχει . ου ποτε ελπετο
 in his heart that he was dead , but that he would return again alive after he had reached the gates ;
 405 μιν θυμω το τεθναμεν , αλλα απονοστησειν αψ ζων ενιχριμφθεντα πυλησιν ,
 nor moreover did he expect this at all , that **Patroclos** would try to sack the city without **Himself** ,
 ουδε επει ελπετο το παμπαν , εκπερσειν πτολιεθρον ανευ εθεν ,
 nor with **Self** . For he had indeed often heard **This** from his **Mother** while learning apart ,
 ουδε συν αυτω : γαρ γε πολλακι ακουων το μητρος επευθετο νοσφιν ,
 when **She** brought him tidings of **The Will-Intent-Design-Thought** of **Great Zeus** .
 410 η οι απαγγελεσκε νοημα μεγαλοιο Διος .
 Surely then at that time his **Mother** did not indeed tell him of so much mischief
 δη τοτε μητηρ γ' ου ειπε οι τοσον οσσον κακον
 that had come to pass ; and that his dearest companion by far , had thus been slain .
 ετυχθη , οτι οι φιλτατος εταιρος πολυ ρα ωλεθ' .
 Meanwhile round about his corpse they kept on ceaselessly pressing-on with sharp-edged spears
 δ' περι νεκρον Οι εχοντες νωλεμες εγχριμπτοντο ακαχμενα δουρατ'
 and continually slaying each-other . Then would one *bronze-clad* Achaean thus speak ;
 και αιει εναριζον αλληλους . δε τις χαλκοχιτωνων Αχαιων ωδε ειπεςκεν :
 "O Friends , it would truly be no fair report for us to return to our hollow ships , if we were
 415 ω φιλοι μαν ου ευκλεες ημιν απονεεσθαι επι γλαφυρας νηας ει μεθ-
 to abandon this corpse to horse-taming Trojans to drag this corpse to their city and win glory .
 -ησομεν τουτον ιπποδαμοισιν Τρωεσσι ερυσαι ποτι σφετερον αστυ και αρεσθαι κυδος .
 For this would be far much better for us , if The Black Earth of **Self** would gape open for us all !"
 αλλ' το κεν ειη αφαρ πολυ κερδιον ημιν , μελαινα γαια αυτου χανοι πασι .

Then in turn would one *great-hearted* Trojan so speak ;
 420 δε αυ τις μεγαθυμων Τρωων Ως αυδησασκεν :
 "O Friends , if it is also our fate to be slain all together beside this brave ,
 ω φιλοι , ει και μοιρα δαμηναι παντας ομως παρ' τωδε ανερι ,
 nevertheless let no one retreat from this battle ."
 πω μη τις ερωειτω πολεμοιο .

Accordingly then , so would one speak , thus raising the spirit of each brave . So they fought
 αρα Ως τις ειπεςκε , δ' ορσασκεν μενος εκαστου . ως οι μαρνοντο
 on the one hand , so that din of iron went up through *barren Air* to *brazen Heaven* .
 425 μεν , δ' ορυμαγδος σιδηρειος ικε δι' ατρυγετοιο αιθερος χαλκεον ουρανον :
 While on the other hand , horses of **Grandson** of Aeacus were weeping apart from battle ,
 δ' ιπποι Αιακιδαο εοντες κλαιον απανευθεν μαχης ,
 when they first learned that their charioteer had fallen in the dust under brave-slaying **Hector** .
 επει δη πρωτα πυθεσθην ηνιοχοιο πεσοντος εν κονιησι υφ' ανδροφονοιο Εκτορος .
 Truly it was **Automedon** bold son of Dioreas , who thus at one time , aimed many blows
 μαν η Αυτομεδων , αλκιμος υιος Διωρεος , αρ' μεν επεμαιετο πολλα θεινων
 of his swift whip , and at other times addressed them with many gentle words , and at other times
 430 θοη μαστιγι , δε προσηυδα πολλα μειλιχιοισι , δ'

with many threats ; but in any case they did not intend to return to ships beside wide Hellespont
πολλά αρειη : δ' τω ουτ' ηθελετην αψ επι νηας επι πλατυν Ελλησποντον
nor to go into battle among Achaeans . But just as a pillar remains standing firm , upon tomb
ουτ' ιεναι ες πολεμον μετ' Αχαιους , αλλ' τε ως στηλη μενει εστηκη εμπεδον , επι τυμβω
of either a dead brave or woman , so also did they remain steadfastly by all-beautiful chariot ,
435 τ' η τεθνητοτος ανερος ηε γυναικος , ως εχοντες μενον ασφαλεως περικαλλεα διφρον ,
bowing their heads to the earth ; as warm tears kept flowing from their eyes to the earth as they
ενισκιμψαντε καρηατα ουδει : δε θερμα δακρυα ρεε κατα σφι βλεφαρων χαμαδισ μυρο-
wept longing for their charioteer ; and their rich manes were befouled streaming beneath
-μενοισιν ποθω ηνιοχοιο : δ' θαλερη χαιτη εμιαινετο εξεριπουσα
their cross-bar beside their yoke on both sides . Then accordingly as they wept , **Son of Kronos**
440 ζευγλης παρα ζυγον αμφοτερωθεν . δ' αρα μυρομενω Κονιων
Saw and indeed **Felt-Compassion** for them , and thus shook **His Head** , and **Spoke** to **His Heart** ;
ιδων γε ελεησε τω , δε κινησας καρη μυθησατο προτι ον θυμον :
“Ah miserable-ones , why did **We** give **Thee** to Lord Peleus , a mortal , while **Thou** are **Ageless**
α δειλω , τι δομεν σφωι ανακτι Πηληι θνητω , δ' υμεις εστον αγηρω
and also **Immortal** ? Was it in order that **Thou** have sorrows among wretched men ? For
445 τ' τε αθανατω ; η ινα εχητον αλγε μετ' δυστηνοισι ανδρασιν ; γαρ
on the one hand , there is indeed nothing more miserable than man among all beings that breathe
μεν εστιν που ου τι οιζυρωτερον ανδρος παντων οσσα τε πνειει
and move on earth . Whereas on the other hand , surely not on **Thee** and **Thine** elaborate chariot
τε και ερπει επι γαιαν . αλλ' γε μαν ου υμιν και δαιδαλεοισιν αρμασι
will **Hector** son of Priam mount ; for **I** will not allow that . Is it not enough that he has his armor
450 Εκτωρ Πριαμιδης εποχησεται : γαρ εα- ου -σω . η ουχ αλις ως εχει και τευχε
and boasts in this way ? Thus **I** will put might in **Thine** limbs and in **Thine** heart , that **Thou** may
και επευχεται αυτως ; δ' βαλω μενος εν σφωιν γουνεσσι ηδ' ενι θυμω , οφρα
also safely bring **Automedon** out of battle to hollow ships ; for **I** will still grant glory to Trojans ,
και σωσετον Αυτομεδοντα εκ πολεμοιο επι γλαφυρας νηας : γαρ ετι ορεξω κυδος σφισι ,
to slay until they come to well-benched ships and **The Sun** sets and **Holy Darkness** comes on .”
455 κτεινειν , ο κε αφικωνται εις ευσσελμους νηας τ' ηελιος δυη και ιερων κνεφας ελθη επι .

So saying **He** breathed **Noble** might into horses . Then they shook-off dust to ground from their
Ως ειπων ενεπνευσεν ηυ μενος ιπποισιν . δ' τω βαλοντε κονιην ουδασδε απο
manes while lightly bearing their swift chariot among Trojans and Achaeans . While upon them
χαιταων ριμφα φερον θοον αρμα μετα Τρωας και Αχαιους . δ' επ' τοισι
fought **Automedon** although grieving for his companion , swooping like a vulture with his
460 μαχετ' Αυτομεδων περ αχυμενος εταιρον , αισσων ως αιγυπιος τ'
horses among wild geese ; for he could either easily flee out of battle din of Trojans , or easily
ιπποις μετα χηνας : γαρ μεν ρεα φευγεσκεν υπεκ' ορυμαγδου Τρωων , δ' ρεια
charge by rushing through their great mass . But he could slay no brave as he hurried in pursuit ;
οπαζων επαιξασκε καθ' πολυν ομιλον . αλλ' ηρει ουχ φωτας , οτε σευαιτο διωκειν :
for it was in no way possible for him alone to attack them with spear in holy chariot
465 γαρ ην ου πως εονθ' οιον εφορμασθαι εγχει ενι ιερω διφρω
and also hold swift horses . But surely then at last a brave companion saw **Automedon** with his
και επισχειν ωκεας ιππους . δε δη οψε ανηρ εταιρος ιδεν Αυτομεδοντα οφθαλ-
eyes , **Alkimedon** son of Laerkes son of Haemon ; then stood behind chariot and spoke to him ;
-μοισιν , Αλκιμεδων , υιος Λαερκεος Αιμονιδαο : δ' στη οπιθεν διφροιο , και προσηυδα μιν :

“Automedon , which **One** of **The Gods** has now put in Thine breast unprofitable counsel ,
 470 Αυτομεδον , τις θεων νυ εθηκε εν τοι στηθεσσιν νηκερδεα βουλην ,
 and has taken away **Good Sense** ; so that **Thou** fights with Trojans in this way alone among
 και εξελετο εσθλας φρενας ; μαχεαι προς Τρωας οιον μουνος εν
 the front company ? Whereas Thine companion has been slain , while **Self Hector** wears
 πρωτω ομιλω ; αταρ τοι εταιρος απεκτατο , δ’ αυτος Εκτωρ εχων
 and glories in the armor of **Grandson** of Aeacus on his shoulders .”
 αγαλλεται τευχεα Αιακιδαο ωμοισιν .

Then in turn **Automedon** son of Dioreas , replied to him ;

δ’ αυτ’ Αυτομεδων υιος Διωρεος , προσεφη Τον :

“**Alkimedon** , for what other Achaean is equal in force to guide and tame the might of thine
 475 Αλκιμεδον , γαρ τις αλλος Αχαιων ομοιος τε εχεμεν τε δημιν μενος τοι
 Immortal horses , if not Patroclus , peer of **The Gods** in counsel , while he was alive ?
 αθανατων ιπων , ει μη Πατροκλος , αταλαντος θεοφιν μιστωρ , εων ζωος ;
 But now in turn death and fate have overtaken him . Therefore Thou on the one hand ,
 νυν αυ θανατος και μοιρα κιχανει . αλλα συ μεν
 take whip and shining reins , while I on the other hand , dismount from horses to fight .”
 480 δεξαι μαστιγα και σιγαλοεντα νηια , εγω δ’ , αποβησομαι ιπων οφρα μαχωμαι .

So he spoke , then **Alkimedon** came running to help and leapt-upon war-chariot

Ως εφ’ατ’ , δε Αλκιμεδων βοηθοον επορουσας αρμ’

while quickly taking whip and reins in hand as **Automedon** leapt down .

καρπαλιμως λαζετο μαστιγα και ηνια χερσιν δ’ Αυτομεδων απορουσε .

Then glorious **Hector** took notice , and immediately spoke to **Aeneas** who was near ;

δε φαιδιμος Εκτωρ νοησε , δ’ αυτικα προσεφωνεεν Αινειαν εοντα εγγυς :

“**Aeneas** , counselor of bronze-clad Trojans , here I perceive horses of swift-footed

485 Αινεια , βουληφορε χαλκοχιτωνων Τρωων , τωδ’ ενοησα ιπω ποδωκεος
 Grandson of Aeacus showing-up in battle with deficient charioteers . These two

Αιακιδαο προφανεντε ες πολεμον συν κακοισι ηνιοχοισι : τω

I should hope to seize , if Thou so intends in Thine heart , since they would not indeed

κεν εελποιμην αιρησεμεν , ει συ γε εθελεις σω θυμω , επει αν ουκ γε

eagerly rush the two of us and endure to stand to fight face to face like **Ares** .”

490 εφορμηθεντε νωι τλαιεν σταντες μαχεσασθαι εναντιβιον Αρηι .

So he spoke , nor did Good Son of Anchises fail to obey . Then the two went straight-on with

Ως εφ’ατ’ , ουδ’ ευσ παις Αγχισαο απιθησεν . δ’ τω βητην ιθυς

shoulders enclosed by dry , stiff bull-hide-shields , on which much bronze had been beaten .

ωμους ειλυμενω αυησι στερεησι βοειης , δ’ επε—πολυς χαλκος —ληλατο .

Then along with them went both **Xromios** and God-like **Aretos** , while their heart was full

495 δ’ αμα τοισι ησαν αμφοτεροι Χρομιος τε και θεοειδης Αρητος : δε σφισιν θυμος μαλα
 of hope to slay **Selves** and drive-off their arch-necked horses ; mindless infants !

ελπετο τε κτενεειν αυτω τ’ ελααν εριαυχενας ιππους : νηπιοι ,

For not without blood-shed were they indeed to get away again from Automedon . Then

αρ’ ουδ’ αναιμωτι εμελλον γε νεεσθαι αυτις απ Αυτομεδοντος . δ’

Automedon prayed to **Father Zeus** while his dark heart was filled about with valor and strength ;

ο ευξαμενος πατρι Δι μελαινας φρενας πλητο αμφι αλκης και σθενος :

then immediately , **Automedon** addressed **Alkimedon** , his trusted companion ;
 500 δ' αυτικα προσηυδα Αλκιμεδοντα , πιστον εταιρον :
 “**Alkimedon** , restrain horses , but not far from me , so that their breath may strike my very back ;
 Αλκιμεδον , ισχεμεν ιππους δη μη αποπροθεν μοι , αλλα εμπνειοντε μαλ' μεταφρενω :
 For I indeed think that might of **Hector** son of Priam will not be hindered , until he mounts
 γαρ εγω γε οιω μενεος Εκτορα Πριαμιδην ου σχησεσθαι , πριν γ' βημεναι
 upon fair-maned horses of Achilles after having slain the two of us , and drives ranks
 505 επ' καλλιτριχε ιππω Αχιλληςος κατακτειναντα νωι , τε φοβ- στιχας
 of Argive braves in panic-rout , or until **Self** be slain among front-fighters .”
 Αργειων ανδρων -βησαι , η κ' αυτος αλοιη ενι πρωτοισιν .

So spoke **Automedon** , then called-out to the two **Aiantes** and **Menelaus** ;
 Ως ειπων καλεσσατο Αιαντε και Μενελαον :
 “**Aiantes** , Argive leaders and **Menelaus** , surely then on the one hand , entrust the corpse to those
 Αιαντ' , Αργειων ηγητορε , και Μενελαε , η τοι μεν επιτραπεθ' τον νεκρον οι
 who are best , to stand about **Self** and keep off ranks of braves ; while on the other hand ,
 510 περ αριστοι , βεβαμεν αμφ' αυτω και αμυνεσθαι στιχας ανδρων , δε
 thou keeps away pitiless day of doom from us two who still live ; for here Hector and Aeneas ,
 αμυνετε νηλεες ημαρ νωιν ζωοισιν : γαρ τηδε Εκτωρ θ' Αινειας
 who are best Trojans , are pressing hard this tearful battle . But surely then these matters lie on
 οι εισιν αριστοι Τρωων , εβρισαν κατα δακρυοεντα πολεμον . αλλ' η τοι ταυτα μεν κειται εν
 the knees of **The Gods** ; for this reason I will also leave , all these matters in the care of **Zeus** .”
 515 γουνασι θεων : γαρ δε εγω κεν και ησω , παντα τα μελησει Δι .

So he spoke , while poisoning his far-shadowing spear and hurled it , and struck well-balanced
 Η ρα , αμπεπαλων δολιχοσκιον εγχος και προiei , και βαλεν εισην
 shield on every side of **Aretos** , but it did not hinder his spear , but passed clean through bronze ,
 ασπιδα κατ' παντοσ' Αρητοιο : δ' η ουκ ερυτο εγχος , δε εισατο διαπρο χαλκος ,
 then driven into lower belly through his belt . Then as when a strong man with sharp axe in hand
 520 δ' ελασσεν εν νειαιρη γαστρα δια ζωστηρος . δ' ως οτ' αιζηιος ανηρ αν οξυν πελεκυν εχων
 strikes behind the horns of a field ox , in order to cut through everything , so that the ox
 κοψας εξοπιθεν κεραων αγραυλοιο βοος , ινα ταμη δια πασαν , δε ο
 staggers-forward and falls-down , so also did **Aretos** stagger-forward and fall on his back ,
 προθορων εριπησιν , ως γε αρ' ο προθορων πεσεν υπτιος :
 while his very sharp spear lodged-quivering in his entrails so that his limbs were loosened .
 δε οι μαλ' οξυ εγχος κραδαινομενον νηδυιοισι γυια λυε .

Then **Hector** cast his bright spear at **Automedon** ; but he avoided his bronze spear
 525 δ' Εκτωρ ακοντισε φαεινω δουρι Αυτομεδοντος : αλλ' ο μεν ηλευατο χαλκεον εγχος
 by looking straight at him , for he stooped forward , thus his long spear stood-fixed in the ground
 ιδων αντα : γαρ κατεκυψε προσσω , δ' το μακρον δορυ ενισκιμφη ουδει
 behind him , and the butt of the spear quivered ; there and then did mighty **Ares** release its force .
 εξοπιθεν , επι δ' ουριαχος εγκεος πελεμιχθη : ενθα δ' επειτ' οβριμος Αρης αφiei μενος .

And now they would have rushed with their swords in close combat if the two **Aiantes**
 530 και νυ δη κε ορμηθητην ξιφεεσσ' αυτοσχεδον ει Αιαντε
 had not parted them in their fury , for they came through the mass at the call of their comrade ;
 μη διεκκριναν σφω μεμαωτε , ρ' οι ηλθον καθ' ομιλον κικλησκοντος εταιρου :
 so that in turn , by being seized with fear **Hector** , **Aeneas** and godlike **Xromios**
 παλιν υποταρβησαντες Εκτωρ Αινειας τ' ηδε θεοειδης Χρομιος

again gave way to them , then left **Aretos** lying there with heart torn asunder .
 535 αυτις εχωρησαν τους , δε λιπον Αρητον κειμενον αυθι κατ' ητορ δεδειγμενον :
 Then **Automedon** peer of **swift Ares** stripped his armor and exulted by saying this logos ;
 δε Αυτομεδων αταλαντος θοω Αρηι εξεναριξε τευχεα τ και ευχομενος ηυδα επος :
 “Surely then , I have truly indeed eased the grief in my heart for the death
 η δη μαν γε μεθεηκα αχεος κηρ θανατος
 of the **Son** of Menoitios by a little , since it is a lesser brave that I have slain .”
 Μενoitιαδαο ολιγον , περ χειριονα καταπεφνων .

So saying he took his blood-stained armor and set it in his chariot , then **Self** mounted
 540 Ως ειπων ελων βροτοεντα εναρα θηκ' ες διφρον , δ' αυτος εβαινε
 on board , his feet and his hands above were bloody just like a lion that has devoured a bull .
 αν , ποδας και χειρας υπερθεν αιματοεις τε ως τις λεων κατα εδηδως ταυρον .
 Then again over **Patroclos** was mighty , painful , tearful combat stretched ;
 δ' Αψ επι Πατροκλω κρατερη αργαλεη πολυδακρυς υσμινη τετατο ,
 as **Athena** having come down from **Heaven** aroused strife ; for **Far-Seeing Zeus**
 545 δε Αθηνη καταβασα ουρανοθεν εγειρε νεικος : γαρ ευρυοπα Ζευς
 had sent **Her** forth to incite Danans ; for surely then **The Intellect of Self** had been **Turned** !
 προηκε ορνυμεναι Δανους : γαρ δη νοος αυτου ετραπετ' .
 Just as **Zeus** stretches a **Purple-shimmering Rainbow** from **Heaven** to be a **Portent** for mortals
 ηυτε Ζευς τανυσση πορφυρεην ιριν εξ ουρανοθεν εμμεναι τερας θνητοισι
 of either war , or even cold winter storm , which makes humans stop work upon the earth ,
 η πολεμοιο , η και δυσθαλπεος χειμωνος , ος ρα τε ανθρωπους ανεπαυσεν εργων επι χθονι ,
 and distresses sheep , so also did **Athena** , enwrap **Her Self** in a **Purple-shimmering Cloud** ,
 550 δε κηδει μηλα , ως η πυκασασα ε αυτην πορφυρεη νεφελη
 then **She** plunged into company of Achaeans , then **She** aroused each beacon .
 δυσσετ' εθνος Αχαιων , δε εγειρε εκαστον φωτα .
 First of all , **She** addressed **encouraging Logos** to mighty **Menelaus** son of Atreus ,
 πρωτον δ' προσηυδα εποτρυνουσα ιφθιμον Μενελαον υιον Ατρεος ,
 for he was thus near to **Her** , **by appearing as Phoenix/Purple** in form and untiring voice ;
 555 γαρ ο ηεν ρα εγγυθεν οι , εισαμενη Φοινικι δεμας και ατειρεα φωνην :

“Surely then on the one hand , to Thee **Menelaos** , will it be a source of shame and rebuke ,
 δη μεν σοι Μενελαε , εσσεται κατηφειη και ονειδος ,
 if trusted companion of noble Achilles would be torn-apart by swift dogs under Trojan wall .
 ει πιστον εταιρον αγαου Αχιλληος κ' ελκησουσιν ταχεες κυνες υπο Τρωων τειχει .
 Therefore on the other hand , hold-fast in a mighty way , while urging on all the troops .”
 αλλ' εχεο κρατερως , δε οτρυνε απαντα λαον .

Then in turn , **Menelaos good-war-cry** replied to **Her** ;
 560 δ' αυτε Μενελαος αγαθος βοην προσεειπε Την :

“**Phoenix** , Ancient Father full of years , if only **Athena** would give me strength , but also
 Φοινιξ , γεραιε αττα παλαιγενες , ει γαρ Αθηνη δοιη εμοι καρτος , δ'
 keep away onslaught of missiles . Then I would indeed be minded to stand by and protect
 απερυκοι ερων βελεων . τω εγω κεν γ' εθελοιμι παρεσταμεναι και αμυνειν
Patroclos , for his death has touched my heart to the quick . But **Hector** possesses
 565 Πατροκλω : γαρ θανων εσεμασ- με θυμον μαλα -σατο . αλλ' Εκτωρ εχει

The Force of Dread Fire , nor does he desist slaying with bronze ;
μενος αινον πυρος , ουδ' αποληγει δηιοων χαλκω :
for *Zeus* grants glory to him .”

565

γαρ Ζεϋς οπαζει κυδος τω

So spoke *Menelaos* , then *Athena Gleaming-eyed Goddess* rejoiced , since he prayed to *Her*
Ως φατο , δε Αθηνη γλαυκωπις θεα γηθησεν , οττι ρα ηρησατο οι
first of *All The Gods* . Then *She* put strength into his shoulders and knees , and set in his breast
παμπρωτα παντων θεων . δε εθηκε βιην εν ωμοισι και εν γουνεσσιν , και ενηκεν ενι οι στηθεσσι
boldness of a gad-fly , which although driven away continually from human skin , it keeps on
570 θαρσος μυιης , η περ εργομενη μαλα ανδρομεοιο χροος , τε και
biting persistently , since human blood is sweet to it ; with such boldness did *She* fill his dark
δακεειν ισχαναα , τε ανθρωπου αιμ' λαρον οι : αμφι τοιου θαρσευς πλησε μιν μελαινας
heart , so that he stood over *Patroclos* , and stabbed with his bright spear .

φρενας , δ' βη επι Πατροκλω , και ακοντισε φαεινω δουρι .

Then *Podes* son of Eetion , who was rich and good , so that *Hector* honored him above all
575 δ' Ποδης , υιος Ηετιωνος , εσκε τ' αφνειος τε αγαθος , δε Εκτωρ τιεν μιν μαλιστα
Trojan people , since he was his dear companion at his feasts . Him did *lion-haired Menelaos*
Τρωεσσι δημου , επει εην οι φιλος εταιρος ειλαπιναστης . τον ρα ξανθος Μενελαος
strike through his belt and drove bronze clean through as he darted to flee ; so that he fell
βαλε κατα ζωστηρα δε ελασσε χαλκον διαπρο αιξαντα φοβονδε : δε πεσων
with a loud thud . Then Menelaos son of Atreus dragged his corpse away from Trojans

580 δουπησεν : αταρ Μενελαος Ατρειδης ερυσεν νεκρον υπεκ Τρων

among company of companions . Then *Apollo* , while standing close to *Hector* , urged him on ,
μετα εθνος εταιρων . δ' Απολλων ισταμενος εγγυθεν Εκτορα ωτρυνεν ,
in *Likeness* of *Phainops* son of Asios , who of all his foreign-guest-friends was dearest ,
εναλιγκιος Φαινοπι Ασιαδη , ος απαντων οι ξεινων εσκεν

who made his home in Abydos . Appearing thus , *Far-working Apollo* addressed him ;

585 ναιων οικια Αβυδοθι : εεισαμενος τω εκαεργος Απολλων προσεφη μιν :

“*Hector* , what other Achaean will still terrify Thee ? Surely then just as Thou has given way

Εκτορ , τις αλλος Αχαιων κε ετ' ταρβησειεν σ' ; δη οιον υπε-

before to Menelaos , he who in the past was indeed a feeble spearman ! But now all alone ,

-τρεσας Μενελαον , ος το παρος γε μαλθακος αιχμητης : δ' νυν οιον

he has snatched corpse away from Trojans and is gone ! Thus he has slain Thine

αιριρας νεκρον υπεκ Τρων οижεται , δ' εκτανε σον

trusted companion , a good brave among the front fighters , *Podes* son of Eetion !”

590 πιστον εταιρον , εσθλον ενι προμαχοισι , Ποδην , υιον Ηετιωνος .

So *He* spoke , then a black cloud of grief enfolded him , while he went through the front fighters

Ως φατο , δ' μελαινα νεφελη αχεος εκαλυψε τον , δε βη δια προμαχων
armored in fiery-looking bronze . And then at that time , *The Son of Kronos* took *His Tasseled*
κεκορυθμενος αιθοπι χαλκω . και αρα τοτ' Κρονιδης ελετ' θυσσανοεσσαν

Aegis , *flashing brightly* , and enfolded *Ida* with clouds , then *He Shook His Aegis* , *Emitting*
αιγιδα μαρμαρεην , δε καλυπεν Ιδην κατα νεφεεσσι , δ' ετιναξε την , εκ-μαλ'
mighty *Lightning* and *Thunder* , thus giving victory to Trojans , thus driving Achaeans in rout .

595 μεγαλ' αστρανας -τυπε , δε διδου νικην Τρωεσσι , δ' εφοβ-Αχαιους -ησε .

The rout first began with *Peneleos* the Boeotian . For by being continually turned facing forward
φοβοιο Πρωτος ηρχε Πηνελεως Βοιωτιος . γαρ τετραμ-αιει -μενος προσω

he was struck by a spear from the side on top of his shoulder ; while spear point sliced as far as
 βλητο δουρι επιλιγδην ακρον ωμον : δε αιχμη γραψεν αχρις
 his bone , for it was **Poludamas** who thus cast when he came close . Then in turn , **Hector**
 600 οι οστεον : γαρ Πουλυδαμαντος ρ' εβαλε ο ελθων σχεδον . αυθ' Εκτωρ
 wounded hand at wrist of **Leiton** son of great-hearted Alectruon in close fight , and thus
 ουτασε χειρ' επι καρπω Ληιτον , υιον μεγαθυμου Αλεκτρυονος σχεδον , δε
 made him cease from battle ; so that he fled with fear while glancing about anxiously , since
 παυσε χαρμης : δε τρεσσε παπτηνας , επει
 he no longer hoped in heart that he could fight with Trojans with spear in hand . Then as **Hector**
 ουκετι ελπετο θυμω εχων μαχησεσθαι Τρωεσσιν εγχος εν χειρι . δ' Εκτορα
 rushed after **Leitos** , **Idomeneus** struck his breast-plate beside his nipple with spear ; but its
 605 ορμηθεντα μετα Ληιτον Ιδομενευς βεβληκει στηθος κατα θωρηκα παρα μαζον δορυ , δ'
 long shaft broke in its socket , so that Trojans cheered aloud at this . Then in turn **Hector** cast at
 δολιχον εαγη εν καυλω , δε Τρωες βοησαν τοι , δ ο ακοντισε
Idomeneus son of Deucalion as he stood on chariot ; but missed him by a little ; but struck
 Ιδομενης Δευκαλιδαο εφεσταοτος διφρω : μεν ρ' αμαρτεν του απο τυτθον : αυταρ
Koiranon ; companion and charioteer of Meriones , who followed Self from well-built Luctos –
 610 Κοιρανον θ' ο οπαονα τε ηνιοχον Μηριοναο , ος ρ επετ αυτω εκ ευκτιμενης Λυκτου –
 for **Idomeneus** was among the first who left curved ships to come on foot , and would have
 γαρ τα πρωτα λιπων αμφιελισσας νεας ηλυθε πεζος , και κε
 conferred great might to Trojans , if **Koiranon** had not quickly driven-up swift-footed horses ;
 εγγυαλιξεν μεγα κρατος Τρωσι , ει Κοιρανος μη ωκα ηλασεν ποδωκεας ιππους :
 so that on the one hand , he came to **Idomeneus** as a Protective Beacon , and thus kept-away
 615 και μεν ηλθεν τω φαος δε αμυνε
 pitiless day , whereas on the other hand , **Self** lost his life at hands of *brave-slaying* **Hector** –
 νηλεες ημαρ , δ' αυτος ωλεσε θυμον υφ' ανδροφονοιο Εκτορος –
 struck on his jaw and under the ear , so that spear dashed out his teeth by the roots ,
 βαλ' τον γναθμοιο και υπο ουατος , δ' αρ' δορυ ωσε οδοντας εκ πρυμνον ,
 and ripped through middle of his tongue . Then he let horse-reins fall , as he fell from chariot
 620 δε ταμε δια μεσσην γλωσσαν . δ' χευεν ηνια κατα , δ' ηριπε εξ οχεων
 to the ground . And **Meriones** stooped down to the plain
 εραζε . και Μηριονης κυψας πεδιοιο
 and indeed gathered them into his dear hands , and spoke to **Idomeneus** :
 γε ελαβεν τα φιλησι χειρεσσι , και προσηυδα Ιδομενηα :
 “Now use Thine whip , until thou may arrive at thine swift ships .
 νυν μαστιε , ηος κε ικηαι επι θοας νηας .
 Since Self must also recognize that strength no longer belongs to Achaeans .”
 625 δε αυτος και γινωσκεις τ' καρτος ουκετι ο Αχαιων .

So he spoke , and so did **Idomeneus** whip his fair-maned horses back to hollow ships ; for fear
 Ως εφατ' , δ' Ιδομενευς ιμασεν καλλιτριχας ιππους επι γλαφυρας νηας : γαρ δεος
 had thus fallen on his heart . Nor did great-hearted **Aias** and **Menelaos** fail to *See* when **Zeus** ,
 δη εμπεσε θυμω . Ουδ' μεγαλητορα Αιαντα και Μενελαον ελαθ' οτε Ζευς ,
 had thus granted Trojans to turn tide of victory . Thus great Telamonian **Aias** began to speak first ;
 δη διδοι Τρωεσσι ετεραλκεα νικην . δε μεγας Τελαμωνιος Αιας ηρχε μυθων τοισι :

“O my ! Anyone who is also a thoughtless infant may now know that **Self , Father Zeus** ω ποποι , μεν ος εστι και νηπιος κε ηδη γνοιη οτι αυτος πατηρ Ζευς is aiding Trojans . For on the one hand , all their missiles hit their mark , whoever sends them , αρηγει Τρωεσσι . γαρ μεν παντων βελε απτεται των , ος τις αφηη , whether good or bad ; since **Zeus** guides them all alike straight on target ; but on the other hand , η αγαθος η κακος : δ’ Ζευς παντ’ εμπης ιθυνει : δ’ all our missiles fall thus off-target on the ground . But come , let our **Selves** devise counsel that πασιν ημιν πιπτει αυτως ετωσια εραζε . αλλ’ αγετ’ περ φραζ- αυτοι -ωμεθα μητιν is **Best** , so that we may drag away his corpse , and also **Selves** return home to delight 635 αριστη , οπως ημεν γενωμεθα ερυσσομεν τον νεκρον , και ηδε αυτοι νοστησαντες χαρμα dear comrades , who are likely distressed as they look here , and say that might and invincible φιλοις εταροισι , οι που ακηχεδατ’ οροωντες δευρ’ , φασιν μενος και ααπτους hands of *brave-slaying Hector* will no longer be checked , but will fall upon black ships . χειρας ανδροφονοιο Εκτορος ουδ’ ετι σχησεσθ’ , αλλ’ πεσεσθαι εν μελαινησιν νηυσι . But if only some comrade were to report to **Son** of Peleus with all speed ; since I think he has not 640 δ’ τις εταιρος ειη απαγγειλειε Πηλειδη ταχιστα , επει οιομαι μιν ου learned the woeful report , that his dear companion is dead . But nowhere among Achaeans can I πεπυσθαι λυγρης αγγελιης , οτι οι φιλος εταιρος ωλεθ’ . αλλ’ ου πη Αχαιων δυναμαι see such a one , for Selves and their horses are equally enshrouded by mist . ιδειν τοιουτον : γαρ αυτοι τε και ιπποι ομως κατεχονται ηερι . **Father Zeus , Thou** then protect sons of Achaeans from the mist , and make the sky clear , and 645 πατερ Ζευ , συ αλλα ρυσαι υιας Αχαιων υπ’ ηερος , δ’ ποιησον αιθρην , δ’ allow our eyes to see . and even slay us in **The Light** , since such is now **Thine** pleasure.” δος οφθαλμοισιν ιδεσθαι : δε και ολεσσον εν φαι , επει ουτως νυ τοι ευαδεν .

So spoke **Aias** , then **Father** had **Compassion** for him as he shed tears , then on the one hand , Ως φατο , δε πατηρ ολοφυρατο Τον χεοντα δακρυ : δ’ μεν the gloom was scattered at-once and the mist was driven-away , and on the other hand , **The Sun** ηερα σκεδασεν αυτικα και ομιχλην απωσεν , δ’ ηελιος was **Shining** , thus the battle was disclosed to all . Then **Aias** spoke to **Menelaos Good-war-cry** ; 650 επελαμψε , δ’ μαχη φανθη επι πασα . και τοτ’ αρ’ Αιας ειπε Μενελαον αγαθον βοην : “Look now , **Zeus-nurtured Menelaos** , perhaps Thou may see if Antiloxos son of great-hearted σκεπτεο νυν , διοτρεφες Μενελαε , κεν ιδηαι αι Αντιλοχον υιον μεγαθυμου Nestor is still alive , so that Thou may urge him to go quickly to battle-minded Achilles Νεστορος ετ’ ζων , δ’ οτρυνον ιοντα θασσον δαιφρονι Αχιλχη to tell him that far the dearest of his companions has been slain .” 660 ρα ειπειν οτι πολυ φιλτατος οι εταιρος ωλεθ’ .

So he spoke , nor did **Menelaos Good-war-cry** fail to obey , but set out to go just like a lion 655 Ως εφат’ , ουδ’ Μενελαος αγαθος βοην απιθησε , δ’ βη ιεναι ως τε τις λεων from an inner court , who after growing weary vexing dogs and braves , who allow him not απο μεσσαιυλοιο , ος τ’ επει αρ κε καμησι ερεθιζων τ’ κυνας τ’ ανδρας , οι ειωσι μιν ουκ to seize fattest of bulls as they watch the whole night through ; but in his greed for flesh he ελεσθαι πιαρ εκ βοων τε εγρησσοντες παννυχοι : δε ερατιζων κρειων ο presses on , but accomplishes nothing , for missiles and blazing torches fly thick to meet him 660 ιθυει , αλλ’ πρησσει ου τι : γαρ ακοντες τε καιομεναι δεται θαμεις αντιον hurled by bold hands , from which he flees even while being eager , so that he goes away απο θρασειων χειρων , τε τας τρει περ εσσυμενος : δ’ εβη απονοσφιν

at **Dawn** with grieving heart ; so also much against his will did **Menelaos Good-war-cry**
 665 ηῶθεν τετιηοτι θυμῶ : ὡς πολλ’ αἰκῶν Μενελάος ἀγαθὸς βόην
 go away from **Patroclos** , for he was afraid if Achaeans would leave him to be prey for their foe
 ηῖε ἀπο Πατροκλοῖο : γὰρ μὴ διέ περὶ Ἀχαιοὶ λιποῖεν μιν ἐλῶρ δῆιοισι
 before painful rout . And so he laid many charges on **Meriones** and the **Aiantes** ;
 πρὸ ἀργαλεοῦ φόβοιο . δὲ πολλὰ ἐπετέλλεν τὲ Μηριονῆ καὶ Αἰαντεσσ’ :
 “**Aiantes** , Argive leaders , and **Meriones** , now remember any act of kindness of poor **Patroclos** ;
 670 Αἰαντ’ , Ἀργείων ἡγήτορε , τὲ Μηριονῆ , νῦν μνησασθὼ τις ἐνηειῆς δειλοῖο Πατροκλήος :
 for all knew him to be kind while he was alive ; now in turn death and fate have overtaken him .”
 γὰρ πᾶσιν ἐπιστάτο εἶναι μείλιχος ἐὼν ζῶος : νῦν αὖ θάνατος καὶ μοῖρα κίχanei .

So saying , *lion-haired* **Menelaos** then went away , glancing about on every side just as an eagle ,
 ὡς φωνήσας ξανθὸς Μενελάος ἀρὰ ἀπέβη , παπταίνων παντοσε τ’ ὡς αἰετός ,
 who are thus said to have keenest sight of all the winged under **Heaven** , by whom swift-footed
 675 ὄν ρα τε φασὶν ὀξύτατον δερκεσθαι πετεηνῶν ὑπουρανίων , ὄν ταχύς ποδάς
 hare is not unseen as it crouches beneath a leafy bush , even if it be on high , since the eagle
 πτωξ οὐκ ἐλάθε κατακειμένος ὑπ’ ἀμφικομῶ θαμνῶ , τὲ καὶ εὐντα ὑψοθ’ , ἀλλὰ τ’
 swoops upon self , and swiftly seizes it and takes away its life . At that time , so also did Thine
 ἐσσυτο ἐπ’ αὐτῷ , καὶ ὠκα λαβὼν μιν τὲ ἐξείλετο θυμῶν . τότε ὡς σοὶ
 bright eyes , **Zeus-nurtured Menelaos** , circle to every side over company of many companions ,
 680 φαινὼ ὅσσε διότρεφες Μενελάε , δινεισθὲν παντοσε κατὰ ἔθνος πολεῶν ἐταίρων ,
 hoping if perhaps they might see **Son** of Nestor still alive . Then he caught sight of him very
 εἰ ποὺ ἰδοῖτο υἱὸν Νέστορος ἐτι ζῶντοτα . δὲ ἐνόησε τὸν μάλ’
 quickly on left flank of all the fighting encouraging and urging his comrades on to fight ,
 αἰψ’ ἐπ’ ἀριστερά πασης μάχης θαρσύνονθ’ καὶ ἐποτρύνοντα ἐταροὺς μάχεσθαι ,
 then while standing close *lion-haired* **Menelaos** spoke ;
 δ’ ἰσταμένος ἀγχού ξανθὸς Μενελάος προσεφη :

“**Zeus-nurtured Antiloxos** , come here , in order that Thou may learn of grievous report ,
 685 διότρεφες Ἀντιλόχ’ , ἀγε δεύρο , ὄφρα πυθῆναι λυγρῆς ἀγγελίης ,
 if only it was never bound to be . On the one hand , I suspect **Self** already knows ,
 εἰ δ’ ἢ μὴ ὠφέλλε γενεσθαι . μὲν οἶομαι αὐτὸν ἤδη γινώσκειν
 since Thou looks upon the misery that **God** is unfolding for Danans , and victory for Trojans .
 δὲ σε εἰσορώοντα πῆμα ὅτι θεὸς κυλινδεῖ Δαναοῖσι , καὶ νίκη Τρῶων :
 Whereas on the other hand , the best of Achaeans has been slain , **Patroclos** , thus great longing
 690 δ’ ὀρίστος Ἀχαιῶν πέφαιτο , Πατροκλὸς , δὲ μεγάλῃ ποθῇ
 has been fashioned for Danans . Therefore , Thou must run quickly to Achaean ships to report
 τετυκται Δαναοῖσι . ἀλλὰ σὺ γ’ ἑλθὼν αἰψ’ ἐπὶ Ἀχαιῶν νηῆς εἰπὲν
 to **Achilles** , if perhaps he may most quickly safely-bring his naked corpse to his ship ;
 Ἀχιλῆϊ , αἰ κε ταχίστα σώσῃ γυμνὸν νεκρὸν ἐπὶ νηῇ :
 since **Hector flashing-helm** indeed holds his armor .”
 ἀτὰρ Ἐκτώρ κορυθαῖολος γὰρ ἔχει τὰ τεύχε .

So spoke **Menelaos** , then **Antiloxos** was horror-struck upon hearing this **Logos** .
 695 ὡς εἶπ’ , δὲ Ἀντιλόχος κατεστύγε ἀκυστὰς μῦθον :
 Then speechlessness took hold of him for a long time , and his eyes were filled with tears ,
 δὲ ἀμφασιῇ λαβὲ ἐπέων μιν δὴν , τῷ δὲ οἱ ὅσσε πλησθέν δακρυόφι ,
 so that his vigorous voice was checked . But not even so was the charge of Menelaos neglected ,
 δὲ οἱ θαλερῇ φωνῇ ἐσχέτο . ἀλλ’ οὐδ’ ὡς ἐφημοσύνης Μενελάου ἀμελήσῃ ,

but set out running , but gave his armor to his blameless comrade Laodocos , who was close by
 δε βη θεειν , δε δωκεν τα τευχε αμυμονι εταιρω , Λαοδοκω , ος σχεδον
 him turning his single-hoofed horses . While shedding tears his feet carried him out of battle ,
 700 οι εστρεφε μωνυχας ιππους . μεν χεοντα δακρυ ποδες φερων Τον εκ πολεμοιο ,
 to report bad news to Achilles son of Peleus . Nor did Thine heart , **Zeus-nurtured Menelaos** ,
 αγγελεοντα κακον επος Αχιλῆι Πηλειδῃ . ουδ' αρα σοι θυμος διοτρεφες Μενελαε ,
 intend to defend hard-pressed comrades , from whom **Antiloxos** had gone away , since great
 ηθελε αμυνεμεν τειρομενοις εταροισιν , ενθεν Αντιλοχος απηλθεν , δε μεγαλη
 longing had been fashioned for braves of Pylos . But he indeed sent to them noble **Thrasymedes** ,
 705 ποθη ευχθη Πυλίοισιν : αλλ' ο γε ανηκεν τοισιν μεν διον Θρασυμηδεα ,
 while **Self** in turn ran to stand over **Heroic Patroclus** ; then stood beside the **Aiantes** ,
 δ' αυτος αυτ' θεων βεβηκει επι ηρωι Πατροκλω , δε στη παρ' Αιαντεσσι ,
 then at-once said ;
 δε ειθαρ προσηυδα :

“Surely then on the one hand , I have sent forth that swift-footed brave to swift ships , to go to
 δη μεν επιπροεηκα κεινον ταχυν ποδας θοησιν νηυσιν , ελθειν εις
Achilles . I think that he will not come out now although he is very angry with **noble Hector** ,
 710 Αχιλῆα : οιω μιν ουδε ιεναι νυν περ μαλα κεχολωμενον διω Εκτορι :
 for in no way will he fight against Trojans naked as he is . Whereas on the other hand ,
 γαρ ου πως αν μαχοιτο Τρωεσσι γυμνος εων . περ δ'
 let **Selves** devise for ourselves the counsel that is best , in order that we may drag away
 αυτοι φραζομεθα ημεις μητιν αριστην , οπως ημεν ερυσσομεν
 his corpse , and also that **Selves** may flee from death and fate among battle din of Trojans.”
 τον νεκρον , και ηδη αυτοι φυγωμεν εξ θανατον και κηρα ενοπης Τρων .

Then thereafter great Telamonian **Aias** replied to him ;
 715 δ' επειτα μεγας Τελαμωνιος Αιας ημειβετ' Τον :
 “O **most glorious Menelaos** , Thou has spoken all that is **Due** . Therefore on the one hand ,
 ω αγακλεες Μενελαε , ειπες παντα κατ αισαν ; αλλα μεν
 Thou and **Meriones** very swiftly dive under corpse and lift him up and carry him out of struggle ;
 συ και Μηριονης μαλ' ωκα υποδυντε νεκρον αιειραντες φερετ' εκ πονου ;
 while on the other hand , we two will fight with Trojans and **noble Hector** behind Thee ,
 αυταρ νωι μαχησομεθα Τρωσιν τε και διω Εκτορι οπισθε ,
 possessing equal heart just as our name , we who in the past have always stood fast
 720 εχοντες ισον θυμον ομωνυμοι , οι το παρος περ μιμνομεν
 as **Keen Ares** , remaining beside each other .”
 οξυν Αρηα μενοντες παρ' αλληλοισι .

So spoke **Aias** , accordingly then they lifted in their arms his corpse from **The Earth** ;
 Ως εφ'αθ' , αρα δ' οι αγαζοντο νεκρον απο χθονος
 lifting with great effort ; at which time Trojan army shouted loudly behind them , as they saw
 υψι μαλα μεγαλως : δ' επι Τρωικος λαος ιαχε οπισθε , ως ειδοντο
 Achaeans lifting his corpse . Then they rushed hard like hounds , of hunting youths
 725 Αχαιους αιροντας νεκυν . δε ιθυσαν εοικότες κυνεσσιν , θηρητηρων κουρων
 that dart in front after wounded wild boar ; for on the one hand , they rush eager to destroy it ,
 τ' αιξωσι προ επι βλημενω καπρω : γαρ μεν τε θεουσι μεμαωτες διαρραισαι ,
 for a while , but surely then on the other hand , when it turns-back on them trusting in its might ,
 εως , αλλ' δη ρ' οτε ελιζεται εν τοισιν πεποιθως αλκι ,

then in turn they would give way and flee in fear this way and that ; so also did Trojans
 730 τ' αψ ανεχωρησαν τ' δια ετρεσαν αλλυδεις αλλος . ως μεν Τρωες
 keep pressing in mass , for a while , stabbing with swords and two-edged spears , but surely then
 αιεν εποντο ομιλαδον ηος , νυσσοντες ξιφεσιν τε και αμφιγυοισιν εγχεσιν : αλλ' δη
 when the **Aiantes** would turn about and stand against selves , their color would turn ,
 οτε Αιαντε ρ' μεταστρεφθεντε σταιησαν κατ' αυτους , των χρωσ τραπετο ,
 then no one was daring to rush out in front to contend for his corpse .
 735 δε ουδε τις ετλη αιζας προσσω δηριασθαι περι νεκρου .
 As they were indeed hurrying to bear his corpse out of battle to their hollow ships , then there
 Ως οι γ' εμμεμαωτε φερον νεκυν εκ πολεμοιο επι γλαφυρας νηας : δε
 was stretched against them a fierce battle , like **Fire** , that suddenly rushes turbulently upon
 τετατο επι σφιν αγριος πτολεμος ηυτε πυρ , το εξαιφνης ορμενον επεσσυμενον
 a city of braves to set it aflame , along with the strength of its wind to drive it roaring on , so that
 τ' πολιν ανδρων φλεγεται , δ το ις ανεμοιο επιβρεμει , δε
 homes are reduced to a mighty blaze . So also there continually arose the din of horses and
 740 οικoi μινυθουσι εν μεγαλω σελαι . ως μεν αζηχης επηιεν ορυμαγδος ιπων τε
 also of spearmen against them as they went . Then just as two mules both put forth their mighty
 και αιχημητων ανδρων τοις επηιεν ερχομενοισιν : δ' θ' ως ημιονοι αμφιβαλοντες κρατερον
 strength to drag a beam or timber for a large ship down a rugged mountain path ; while
 μενος ελκωσ' η δοκον ηε δορυ μεγα νηιον εξ κατα παιπαλοεσσαν ορεος αταρπον : δε
 their heart within is commonly distressed with weariness while they also sweat as they hurry ;
 745 τε θυμος εν ομου τειρεθ' καματω τε και ιδρω σπευδοντεςσιν :
 so also did they hurry while carrying his corpse . While behind them the **Aiantes** held back
 ως γ' οι εμμεμαωτε φερον νεκυν . αυταρ οπισθεν Αιαντ' ισχαν-
 their foe , just as some wooded headland holds back a flood , that happens to run across a plain ,
 -ετην , τε ως υληεις πρων ισχανει υδωρ , τετυχηκως διαπρυσιον πεδιοιο ,
 which also holds back harmful streams of mighty rivers , and immediately turns-aside their flow
 750 ος τε και ισχει αλεγεινα ρεεθρα ιφθιμον ποταμων , δε αφαρ πλαζων τε ροον
 to send it over all the plain ; nor can the might of its flood break through it . So also did the
 τιθησι πασι πεδιονδε : ουδε τι σθενει ρεοντες ρηγνυσι μιν . ως
Aiantes continuously keep back the battle of Trojans behind them . But these two also kept on
 Αιαντε αιει ανεργον μαχην Τρωων οπισσω . δ' οι δυω αμ' μαλιστα
 following after them ; **Aeneas** son of Anchises and **glorious Hector** . Then , just as a cloud
 755 εποντο εν τοισι , τ' Αινειας Αγχισιαδης και φαιδιμος Εκτωρ . δ' τε ως νεφος
 of starlings or jack-daws , shrieks-cries of destruction , when they catch-sight of a falcon
 ψαρον ηε κολοιων , κεκληγοντες ουλον , οτε προιδωσιν κirkon
 approaching , which also brings slaughter to small birds , so also fled Achaean youths
 ιοντα , ο τε φερει φονον σμικρησι ορνιθεσσιν , ως αρ ισαν Αχαιων κουροι
 shrieking cries of destruction before **Aeneas** and **Hector** , forgetting lust of battle .
 κεκληγοντες ουλον υπ' Αινεια τε και Εκτορι , ληθοντο χαρμης .
 Then many fair pieces of armor fell around and about their trench as Danans fled ;
 760 δε πολλα καλα τευχea πεσον περι τ' αμφι τε ταφρον Δαναων φευγοντων :
 since there was no love of war .
 δ γινετ' ου ερωη πολεμου .

2 January 2020

Chapter 18 - Σ

So they fought , on the one hand , in form like *blazing Fire* , while *swift-footed Antiloxos*
Ως οι μαρναντο μεν δεμας αιθομενοιο πυρος , δ' ταχυς ποδας Αντολοχος
came as messenger to *Achilles* . Whereas on the other hand , he found him
ηλθε αγγελος Αχιληι . δ' ευρε Τον
in front of his straight-horned ships pondering in his heart the events which surely then
προπαροιθε ορθοκραираων νεων φρονεοντ' ανα θυμον τα α δη
had come to pass ; and being thus sorely-vexed spoke to his very-proud heart :
5 ηεν ; δ' αρα οχθησας ειπε προς ον μεγαλητορα θυμον :
“O my *Self* , why then are long-haired Achaeans again being driven bewildered over plain
ω μοι εγω , τι τ' αρ' καρη κομοωντες Αχαιοι αυτε κλονεονται ατυζομενοι πεδιοιο
toward ships ? Surely then let it not be that *The Gods* have brought to pass grievous woes
επι νηυσιν ; δη μη θεοι τελεσωσι κακα κηδεα
for my heart , as once my *Mother* clearly revealed to me , and said that while myself still lived
μοι θυμω , ως ποτε μοι μητηρ διεπεφραδε μοι , και ειπε εμειο ετι ζωντος
The Best Myrmidon would leave *The Light* of *The Sun* under Trojan hands ! Surely then
10 τον αριστον Μυρμιδωνων λειψειν φας ηελιοιο υπο Τρωων χερσιν . δη
Bold *Son* of Menoitios must truly be dead , hard-headed-one , in *Truth* I urged him to return
αλκιμος υιος Μενoitiou η μαλα τεθνηκε , σχετλιος , η εκελευον αψιμεν
after he had thrust off *destructive Fire* from ships , nor to engage *Hector* in mighty combat .”
τ' απωσαμενον δηιον πυρ επι νηας , μηδ' μαχ- Εκτορι ιφι -εσθαι .

While he pondered in this way in mind and heart , there came close to him
15 Ηος ο ωρμαινε ταυθ' κατα φρενα και κατα θυμον , τοφρα ηλθεν εγγυθεν οι
Son of Illustrious Nestor , shedding hot tears , then gave the grievous report ;
υιος αγαυου Νεστορος , χεων θερμα δακρυα , δ' φατο αλεγεινην αγγελιην :
“O my , *Son* of battle-minded Peleus , so very dreadful is the report that Thou must learn ,
ω μοι , υιε δαιφρονος Πηλεος , η μαλα λυγρης αγγελιης πευσεαι ,
such a one that would never be due . *Patroclos* lies dead , while surely then they are fighting
η μη γενεσθαι ωφελλε . Πατροκλος κειται , δε δη αμφι-
around his naked corpse , whereas indeed *Hector Flashing-helm* holds his armor .”
20 -μαχονται γυμνου νεκυος : αταρ γε Εκτωρ κορυθαιολος εχει τα τευχε .

So spoke *Antiloxos* , while a black cloud of grief enfolded *Achilles* , then with both hands
Ως φατο , δ' μελαινη νεφελη αχεος εκαλυψε τον : δε αμφοτερησι χερσιν
he took sooty dust to pour over his head , then defiled his graceful face , then black ashes
ελων αιθαλοεσσαν κονιν χευατο κακ κεφαλης , δ ησχυνε χαριεν προσωπον : δε μελαιν' τεφρη
fell upon his fragrant tunic . Then laid *Self* stretched out wide in the dust ,
25 αμφιζανε νεκταρεω χιτωνι . δ' κειτο αυτος τανυσθεις μεγαλωστι μεγας εν κονιησι ,
then tore and marred his hair with his dear hands . Then the female-slaves whom *Achilles*
δε δαιζων ησχυνε κομην φιλησι χερσι . δ' δμωαι ας Αχιλευς
and *Patroclos* had taken as plunder shrieked aloud with wounded heart , and ran out doors
τε Πατροκλος ληισσατο ιαχον μεγαλ' ακηχεμεναι θυμον , δε εδραμον εκ θυραζε
around *battle minded Achilles* , then they all beat their breasts with their hands ,
30 αμφ' δαιφρονα Αχιληα , δε πασαι πεπληγοντο στηθεα χερσι ,
then the knees of each maid were loosened beneath .
δ' γυια εκαστης λυθεν υπο .

Then from another quarter **Antiloxos** cried shedding tears , while holding hands of **Achilles** ;
δ' ετερωθεν Αντιλοχος οδυρετο οδυρετο λειβων δακρυα , εχων χειρας Αχιλλης ;
who thus groaned in his noble heart ; for he feared that he might cut his throat with iron .

ο δ' εστενε κυδαλιμον κηρ : γαρ δειδιε μη αποτμηξειε λαιμον σιδηρω .

Then so terribly did he lament ; that his **Queenly Mother** heard him as **She** sat in

35 δ' σμερδαλεον ωμωξεν : δε ποτνια μητηρ ακουσε ημενη εν
The Deep Sea beside **Her Ancient Father** , **Proteus** . Then thereafter **She** wailed , so that
βενθεσσιν αλος παρα γερωντι πατρι , αρ' επειτα τ' κωκυσεν : δε
The Goddesses gathered about **Her** , all **Daughters** of **Nereus** who lived in **The Deep Sea** .

θειαι αμφαγεροντο μιν , πασαι Νηρηιδες οσαι ησαν κατα βενθος αλος .
There then were Glauke , Thalia and Kumodoke , Nesaie , Speio , Thoe and cow-eyed Halie ,
40 ενθ' αρ' εην Γλαυκη τε Θαλεια τε Κυμοδοκη , Νησαιη Σπειω τε Θοη θ' τε βοωπις `Αλιη ,
and Kummothoe and Actaie and Limnoreia and Melite and Iaira and Amphithoe and Agaue ,
τε Κυμοθοη και Ακταιη και Λιμνωρεια και Μελιτη και Ιαιρα και Αμφιθοη και Αγαυε
and Doto and Proto and Pherousa and Dunamene , and Dexamene and Amphinome and
τε Δωτω τε Πρωτω τε Φερουσα τε Δυναμενη , τε Δεξαμενη και Αμφινομη και
Kallianeira , Doris and Panope and glorious Galatea , and Nemertes and Apseudes and
Καλλιανειρα , και Δωρις και Πανοπη και αγακλειτη Γαλατεια , τε Νημερτης και Αψευδης και
Kallianassa , then there were Klumene and Ianeira and Ianassa , and Maira and Oreithuia and
45 Καλλιανασσα : δ' ενθα εην Κλυμενη τε Ιανειρα και Ιανασσα , και Μαιρα τ' Ωρειθυια τ'
fair-haired Amatheaia , and other **Daughters** of **Nereus** who lived in **The Deep Sea** .
ευπλοκαμος Αμαθεια , θ' αλλαι Νηρηιδες αι ησαν κατα βενθος αλος .

(35 Nereids + their Mother Nereus = **36** , A Well-rounded , Circular Number -**On The Hexad-**)

With these then , was their silver-shining cave filled , while they all at-once beat their breasts ,
των δε και αργυφειον σπεος πλητο , δ' αι πασαι αμα πεπληγοντο στηθεα ,
while **Thetis** lead their lamentation ;

50 δ' Θετις εξηρχε γοοιο :
“Listen , **Sister Daughters** of **Nereus** , so that *All* may well know and hear such sorrow
κλυτε , κασιγνηται Νηρηιδες , οφρ' πασαι ευ ειδετ' ακουουσαι οσ' κηδεα
that is in **My** heart . O my am **I** miserable ! **Myself** who bore the noblest son to sorrow .
ενι εμω θυμω . ω μοι εγω δειλη , μοι ω δυσαριστοτοκεια ,

Since after **I** had indeed borne my blameless and mighty son , preeminent among **Heroes** ;

55 αρ' επει τ' η τεκον τε αμυμονα τε κρατερον υιον , εξοχον ηρωνων :
he then shot forth like a sprout , then on the one hand , after **I** had reared him , like a sapling on
ο δ' ανεδραμεν ισος ερνει : μεν εγω θρεψασα τον , ως φυτον
an orchard slope , **I** sent him on beaked ships to Ilios to fight Trojans , while on the other hand ,
γουνω αλωης , ει-επιπροσηκα κορωνισιν νηυσιν-σω Ιλιον μαχησομενον Τρωσι : δ'

I shall never welcome him back home again to the home of **Peleus** .

60 ουχ υποδεξομαι νοστησαντα τον οικαδε αυτις εισω δομον Πηληιον .
So that while **My** son lives and sees **The Light** of **The Sun** he will suffer ,
οφρα δε μοι ζωει και ορα φας ηελιοιο αχνυται ,
nor am **I** able to help in any way if **I** go to him . But go **I** will , so that **I** may look upon
ουδε δυναμαι χραισμησαι τι ιουσα οι . αλλ' ειμ' , οφρα ιδωμαι
My dear child , and hear what grief has come on him while he remains apart from war !”
φιλον τεκος , ηδ' επακουσω οττι πενθος ικετο μιν μενοντα απο πτολεμοιο .

So saying **They** then left their cave ; and **They** went with **Self** shedding-tears , then **Sea** waves
 65 Ως φωνησασα αρα λιπε σπεος : δε αι ισαν συν αυτη δακρυοεσσαι , δε θαλασσης κυμα
 parted about **Them** . But surely then when **They** came to deep soiled Troy , **They** stepped
 ρηγνυτο περι σφισι , δ' δη οτε ται ικοντο εριβωλον Τροιην , εισανεβαινον
 on to shore , one after the other , where Myrmidon ships were drawn up closely around
 ακτην επισχερω , ενθα Μυρμιδωνων νεες ειρυντο θαμειαι αμφ'
 swift **Achilles** ; then his **Queenly Mother** came to his side as he wept heavily , then with
 70 ταχυν Αχιλεια . δε τω ποτνια μητηρ παριστατο στεναχοντι βαρυ , δε
 shrill cry **She** clasped the head of her son , and while weeping spoke **Winged Logos** ;
 οξυ κωκυσασα λαβε καρη εοιο παιδος , και ρ' ολοφυρομενη προσηυδα πτεροεντα επεα :

“Child , why does Thou weep ? What sorrow then , has come upon Thine Mind ? Speak-out !
 τεκνον , τι κλαιεις ; τι πενθος δε ικετο σε φρενας ; εξαυδα ,
 Do not hide it ! Surely then on the one hand , Thine wishes have been fulfilled by **Zeus** !
 75 μη κευθε : δη μεν τοι τα τετελεσται εκ Διος ,
 Just as Thou indeed prayed before while lifting up Thine hands ; that every Achaean son
 δη ως γ' ευχεο πριν αρα ανασχων χειρας , παντας Αχαιων υιας
 be huddled at ship stern in great need of Thee , and be suffering cruel deeds !”
 αλημεναι επι πρυμνησιν επιδευομενους σευ , τ' παθειν αεκηλια εργα .

Then sighing heavily *swift-footed Achilles* replied to **Her** ;
 δε στεναχων βαρυ ωκυς ποδας Αχιλλευς προσεφη Την :

“**Mother** of mine , on the one hand , **The Olympian** has thus fulfilled these prayers of mine ,
 80 μητηρ εμη , μεν Ολυμπιος αρ' εξετελεσσεν τα μοι :
 alas on the other hand , what pleasure is mine from them , since my dear companion **Patroclos**
 αλλα τι ηδος μοι των , επει φιλος εταιρος Πατροκλος
 is dead , the one I valued equal to my own head of all my companions ! Him I have lost !
 ωλεθ' , τον εγω τιον ισον εμη κεφαλη παντων εταιρων , τον απωλεσα ,
 while **Hector** who slew him wears his mighty beautiful armor , that is a wonder to behold ,
 δ' Εκτωρ δηωσας απεδυσε πελωρια καλα τευχεα , θαυμα ιδεσθαι ,
 that on the one hand , **The Gods** gave as a glorious gift to **Peleus** on the day when **They** placed
 85 τα μεν θεοι δοσαν αγλαα δωρα Πηληι ηματι οτε εμβαλον
Thee in the bed of a mortal brave . It would have been better if **Thou** had remained **There** ,
 σε τω ευνη βροτου ανερος . αιθ' οφελες συ ναιεν αυθι
 among **Immortal Sea-Maidens** , and that **Peleus** had taken a mortal bride .
 μετ' αθανατης αλησι , δε Πηλευς αγαγεσθαι θνητην ακοιτην .
 But now , there will also be measureless grief in **Thine Mind** for **Thine** dead son ,
 δ' νυν ινα και ειη μυριον πενθος ενι σοι φρεσι αποφθιμενοιο παιδος ,
 whom **Thou** will never welcome him back home again ; since my heart commands ;
 90 ουχ υποδεξαι νοστησαντ τον οικαδε αυτις , επει εμε θυμος ανωγε
 neither to live nor to remain among braves , unless **Hector** first loses his life ,
 ουδ' ζωειν ουδ' μετεμμεναι ανδρεσσι , αι κε μη Εκτωρ πρωτος ολεσση απο θυμον ,
 struck by my spear , and thus pays-back the price for **Patroclos** son of Menoitios.”
 τυπεις υπο εμω δουρι , δ' αποτιση ελωση Πατροκλοιο Μενoitιαδεω .

Then in turn , while shedding tears **Thetis** replied to him ;
 δ' αυτε κατα χεουσα δακρυ Θετις προσεειπε Τον .

95 “Surely then that which **Thou** says will bring **Swift-Destiny** , **My Child** ;
 δη οι αγορεις εσσεαι ωκυμορος , μοι τεκος ,
 for immediately after **Hector** , **Thine** own **Destiny** follows ready at hand .”
 γαρ αυτικα επειτα Εκτορα τοι ποτμος μεθ’ ετοιμος .

Then sorely vexed , *swift-footed* **Achilles** replied to **Her** ;
 δε μεγ’ οχθησας ωκυσ ποδας Αχιλλευς προσεφη Την :
 “Let me die immediately ! Since I was not so **Destined** to protect my companion at his slaying .
 τεθνηην αυτικα , επει ουκ αρ’ εμελλον επαμυναι εταιρω κτεινομενω :
 On the one hand , he has perished very far from fatherland , while needing me to be his protector
 100 μεν ο εφθιτ’ μαλα τηλοθι πατρης , δε δησεν εμειο γενεσθαι αλκητρα
 from ruin . Now then , since I will not return to dear father land , nor did I prove to be in any way
 αρης . νυν δ’ επει ου νεομαι ες φιλην πατριδα γαιαν , ουδε γενομην τι
A Beacon to **Patroclus** nor to my other companions , so many who have surely then been slain
 φας Πατρολω ουδ’ τοις αλλοις εταροισι , πολεες οι δη δαμεν
 by **Divine Hector** , since I sit beside ships ; a profitless burden upon the land !

105 διω Εκτορι , αλλ’ ημαι παρα νηυσιν ετωσιον αχθος αρουρης ,
 I who am un-like any bronze-clad Achaean in war , while there are others **Better** in council .
 εων τοιος ου οιος τις χαλκοχιτωνων Αχαιων εν πολεμω , και δε εισι αλλοι αμεινονες τ αγορη .
 May **strife** perish from both **Gods** and from human-beings , and **wrath** , which provokes one
 ως ερις απολοιτο εκ τε θεων τ’ εκ ανθρωπων , και χολος , ος εφεηκε τ’
 to **rage** ; even if one is very-thoughtful , and which increases like smoke - far sweeter than
 χαλεπηναι περ πολυφρονα , τε ος αεζεται ηυτε καπνος πολυ γλυκιων
 trickling honey - in hearts of braves ; just as recently , **Agamemnon** Lord of braves , provoked
 110 καταλειβομενοιο μελιτος εν στηθεσσιν ανδρων : ως νυν Αγαμενων αναξ ανδρων εχο-
 me to **rage** . Thus on the one hand , we must let all this grief be done , by **Subduing** our dear
 εμε -λωσεν . αλλα μεν αναγκη εασομεν περ τα αχνυμενοι προτετυχθαι , δαμασαντες φιλον
 heart in breast . But I must now go , so that I may find **Hector** , the slayer of that dear head .
 θυμον ενι στηθεσσι : δ’ νυν ειμ’ , οφρα κιχειω Εκτορα , ολετηρα φιλης κεφαλης ,

On the other hand , as for my **Death** , I will accept it at that time , whenever **Zeus** and
 115 δ’ κηρα εγω δεξομαι τοτε , οπποτε Ζευσ ηδ’
The Other Immortal Gods will surely then **Will** to bring it to completion . For not even **mighty**
 αλλοι αθανατοι θεοι κεν δη εθελη τελεσαι . γαρ ουδε ουδε βιη
Heracles escaped **Death** , although he was most dear to **Lord Zeus Son** of **Kronos** , but **Destiny**
 Ηρακληος φυγε κηρα , περ ος εσκε φιλτατος ανακτι Δι Κρονιωνι : αλλ’ μοιρ’
 and painful wrath of **Hera** overcame him . So also shall I , if surely then , a **like Destiny** has been
 120 και αργαλεος χολος Ηρης εδαμασσε ε . ως και εγων , ει δη ομοιοη μοιρα τε-
 fashioned for me ; to lie down when I will be dead . But now , let me seize noble renown , and
 -τυκται μοι , κεισομ’ επει κε θανω . δε νυν αροιμην εσθλον κλεος , και
 set many a one deep-bosomed Trojan and Dardanian women to wipe their tears from their tender
 εφειην τινα βαθυκολπων Τρωιαδων και Δαρδανιδων ομορξαμενην δακρυ απαλαων
 cheeks with both hands and to moan ceaselessly ; so that surely then , they will know
 παρειων αμφοτερησιν χερσι στοναχησαι αδινον , ως δ’ δη γνοιεν
 that I have been kept apart from war for too long . Do not restrain me from battle
 125 εγω πεπαυμαι πολεμοιο δηρον . μηδε ερυκε μ’ μαχης
 even if **Thou Loves** me ; for **Thou** will not persuade me .”
 περ φιλεουσα , ουδε πεισεις με .

Then thereafter **The Goddess** , **Silver-footed Thetis** replied to him :

δ' επειτα θεα αργυροπεζα Θετις ημειβετ' Τον :

“Yes surely then this is indeed **True** , Child , it is not wrong to keep-away sheer destruction
ναι δη ταυτα γε ετητυμον , τεκνον , εστι ου κακον αμυνεμεν αιπυν ολεθρον

from Thine companions who are hard pressed . But Thine beautiful , shining , bronze armor is
130 εταροισιν τειρομενοις . αλλα τοι καλα μαρμαιροντα χαλκεα εντεα εχονται
among Trojans. On the one hand, **Hector Flashing-helm Self** exults by wearing this on shoulders;
μετα Τρωεσσιν . μεν Εκτωρ κορυθαιολος αυτος αγαλλεται εχων τα ωμοισιν :

On the other hand , **I** say not for long will **he** exult , since **Death** is near at hand for **Self** .

φημι ουδε δηρον ε επαγλαιεισθαι , επει φονος εγγυθεν αυτω .

Then Thou must not yet dive into turmoil of **Ares** , until indeed Thine eyes see **Me** coming here .
αλλα συ μεν μη πω καταδυσεο μωλον Αρης , πριν γ' εν οφθαλμοισιν ιδηαι εμε ελθουσαν δευρ :

For **I** will return at **Dawn** ; at **Sun Rise** bearing fair armor from **Lord Hephaestus** .”

135 γαρ νευμαι ηωθεν αμ ηελιω ανιοντι φερουσα καλα τευχεα παρ ανακτος Ηφαιστοιο .

So saying **She** then turned again from **Her** son , and having turned

Ως φωνησασα αρα τραπεθ' παλιν εοιο υιος , και στρεφθεισ'

She spoke among **Her Sisters** of **The Sea** ;

μετηυσα κασιγνητησι αλιησι :

“On the one hand , **Thyself** now plunge into wide bosom of **The Sea** ,

140 μεν υμεις νυν δυτε ευρεα κολπον θαλασσης ,

to **See /Visit Domain** and Ancient **Father** of **The Sea** , and tell **Him** everything .

οψομεναι δωματα τε και γερονθ' πατρος αλιον , και αγορευσατ' οι παντ' :

On the other hand , **I** will go to **Distant Olympus** , beside **Famed-Artisan Hephaestus** ,

δ' εγω ειμι ες μακρον Ολυμπον παρ' κλυτοτεχνην Ηφαιστον ,
in the hope that **He** may be **Willing** to give **My** Son glorious bright-shining armor .”

αι κ' εθελησιν δομεναι εμω υiei κλυτα παμφανοωντα τευχεα .

So **She** spoke , and **They** immediately plunged beneath **Sea** waves ,

145 Ως εφαθ' , δ' αι αυτικ' εδυσαν υπο θαλασσης κυμα :

while **She** in turn , **Silver-footed Goddess Thetis** went to **Olympus** , so that **She** might bring

δ' η αυτ' αργυροπεζα θεα Θετις ηιεν Ουλυμπονδε , οφρα ενεικαι
glorious armor for **Her** dear son . While on the one hand , **Her** feet carried **Her** to **Olympus** ;
κλυτα τευχε φιλω παιδι . αρ' μεν Την ποδες φερων Ουλυμπονδε :

on the other hand , Achaeans fleeing with awful , unspeakable screams under attack by

αυταρ Αχαιοι φευγοντες αλαλητω θεσπεσιω υφ'

brave-slaying **Hector** , finally reached their ships upon the Hellespont . But well-armored

150 ανδροφονοιο Εκτορος ικοντο τε νηας και Ελλησποντον . περ ευκνημιδες
Achaeans could not drag corpse of **Patroclus** , attendant of **Achilles**, away from missiles ,

Αχαιοι κε ουδε ερυσαντο νεκυν Πατροκλον θεραποντ' Αχιλλης εκ βελεων :

for surely then troops and horses and **Hector** son of Priam indeed overtook them again ,

γαρ δη λαος τε και ιπποι τε Εκτωρ παις Πριαμοιο γε κιχον αυτις ,
like a **bold Flame** . On the one hand , **thrice** did glorious **Hector** seize his feet from behind ,

155 εικελος αλκν φλογι . μεν τρις φαιδιμος Εκτωρ λαβε μιν ποδων μετοπισθε ,
eagerly dragging him away , as he called mightily to Trojans , while on the other hand ,

μεμαως ελκεμεναι , δε ομοκλα μεγα Τρωεσσιν . δε

thrice did the two **Aiantes** , clad in furious valor , hurl him back from his corpse .

τρις δυ Αιαντες επιειμενοι θυριν αλκην , απεστυφελιξαν νεκρου .

But **Hector** , by continually having supreme trust in his might , would at one time rush into
 δ' ο εμπεδον πεποιθως αλκι αλλοτ' επαιχασκε κατα
 the battle-din , and at another time stand shouting aloud ; but did not go fall back at all .
 160 μοθον , δ' αυτε αλλοτε στασκε ιαχων μεγα : δ' ου χαζετο οπισω παμπαν .
 But just as shepherds in the field cannot in any way drive a fiery lion from a body
 δ' ως ποιμενες αγραυλοι δυνανται ου τι διεσθαι αιθωνα λεοντ' απο σωματος
 when it hungers greatly , so also the two armed **Aiantes** could not frighten **Hector** son of Priam
 πειναοντα μεγα , ως ρα δυω κορυστα Αιαντε εδυναντο ουκ δειδιξασθαι Εκτορα Πριαμιδην
 away from corpse . And now **Hector** would have dragged it away and won unspeakable glory ,
 165 απο νεκρου . και νυ κεν ειρυσσεν τε και ηρατο ασπετον κυδος ,
 if **Swift Wind-footed Iris** had not come speeding from **Olympus** bearing the message
 ει ωκεα ποδηνεμος Ιρις μη ηλθε θεουσ' απ' Ολυμπου αγγελος
 that **Son of Peleus** should arm for battle , unknown to **Zeus** and **The Other Gods** ;
 Πηλειωνι θωρησσεσθαι , κρυβδα Διος τε αλλων θεων :
 for **Hera** had sent **Her** forth . Then **She** stood close to him and spoke **Winged Logos** ;
 γαρ Ηρη ηκε μιν προ . δ' ισταμενη αγχου προσηυδα πτεροεντα επεα :

“Arise , **Son of Peleus** , most terrible of all braves ! Protect **Patroclus** ! For whose sake dread
 170 ορσεο , Πηλειδη , εκπαγλοτατ παντων ανδρων : επαμυνον Πατροκλω , ου εινεκα αινη
 battle-din is taking place before ships ; while they slay each-other , some are defending
 φυλοπις εστηκε προ νεων . δ' οι ολεκουσιν αλληλους οι μεν αμυνομενοι
 about his dead corpse , while other Trojans keep rushing to drag him to windy Ilios ; while
 περι τεθνηωτος νεκυος , οι δε Τρωες επιθουσι ερυσσασθαι ποτι ηνεμοεσσιν Ιλιον : δε
Radiant Hector is especially eager to drag him away ; while his heart commands him to cut
 175 φαιδιμος Εκτωρ μαλιστα μεμονεν ελκεμεναι : δε θυμος ανωγε ε ταμονθ'
 head from tender neck to fix upon a stake . Arise then ! Lie here no longer ! Let Awe
 κεφαλην απο απαλης δειρης πηξαι ανα σκολοπεσσι . ανα αλλ' , κεισο μηδ' ετι : σεβας
 enter into Thine heart , in order that **Patroclus** not become sport for Trojan dogs .
 ικεσθω σε θυμον δε Πατροκλον γενεσθαι μελπηθρα Τρωησι κυσιν :
 for if his corpse arrives mutilated in any way , the dishonor shall be Thine .”
 180 κεν αι νεκυς ελθη ησχυμμενος τι , λωβη σοι .

Then thereafter **Swift-footed Divine Achilles** replied to **Her** ;
 δ' επειτα ποδαρκης διος Αχιλλευς ημειβετ Την :
 “**Goddess Iris** , which **One** of **The Gods** thus sent **Thee** as Messenger to myself ?”
 θεα Ιρι τις τ' θεων αρ' ηκε σε αγγελον εμοι ;

Then in turn , **Swift Wind-footed Iris** replied to him :
 δ' αυτε ωκεα ποδηνεμος Ιρις προσειπε Τον :
 “**Hera** sent **Me** forth , **Glorious Wife** of **Zeus** ; nor does **Son** of **Kronos** Throned **On High**
 185 Ηρη προ— με —ηκε , κυδρη παρακοιτις Διος : ουδ' Κρονιδης υψιζυγος
Know, nor does any other **Immortal** , who dwells about snow-capped **Olympus** .”
 οιδε ουδε τις αλλος αθανατων , οι αμφινεμονται αγαννιφον Ολυμπον .

Then **swift of foot Achilles** replied to **Her** by saying ;
 δ' ωκυσ ποδας Αχιλλευς απameιβομενος Την προσεφη :
 “How then can I enter into battle-din ? Since they have my battle gear ; then indeed **Dear**
 πως αρ' τ' ιω μετα μωλον ; δε κεινοι εχουσι τευχea : δ' γ' φιλη

Mother did not allow me to arm for battle , until I indeed see **Self** coming with my eyes ;
 190 μητηρ πριν ου εια με θωρησσεσθαι , πριν γ' ιδωμαι αυτην ελθουσιν εν οφθαλμοισιν :
 for **She** promised to bring fair armor from **Hephaestus** . Since I do not know any other brave
 γαρ στευτο οισεμεν καλα εντεα παρ' Ηφαιστοιο . δ' ου οίδα τευ αλλου
 whose glorious armor I might put on , except indeed for the shield of **Aias** son of Telamon .
 τευ κλυτα τευχεα αν δυω , ει μη γε σακος Αιαντος Τελαμωνιαδαο .
 But I indeed expect , that **Self** is also engaged in battle among front-fighters ;
 αλλα γ' ελπομ' , ο αυτος και ομιλει ενι πρωτοισιν .
 as he slays with his spear about dead **Patroclos** ."
 195 δηιοων εγχει περι θανοντος Πατροκλοιο .

Then in turn **Swift Wind-footed Iris** replied to **Him** ;
 δ' αυτε ωκεα ποδηνεμος Ιρις προσειπε Τον :
 “**Ourselves** now also well know that they possess **Thine** glorious armor ; but just as **Self** is
 ημεις νυ και ευ ιδμεν ο εχονται τοι κλυτα τευχε : αλλ αυτως
 go to trench to reveal **Thyself** to Trojan braves , that perhaps by being seized with fear of **Thee**
 ιων επι ταφρον φανηθι Τρωεσσι , αι κε υποδδειςαντες σ'
 Trojans may hold off from battle , so that worn-out **Ares-like** sons Achaeans may take breath ,
 200 Τρωες αποσχωνται πολεμοιο , δ' τειρομενοι αρηιοι υιες Αχαιων αναπνευσωσι ,
 since the recovery of breath is brief in battle .”
 δε τ' αναπνευσις ολιγη πολεμοιο .

Accordingly then on the one hand , so spoke **Swift-footed Iris** and went away ;
 αρ' μεν Η ειπουσ' ωκεα ποδας Ιρις απεβη ,
 while on the other hand , **Achilles** dear to **Zeus** rose up ,
 αυταρ Αχιλλευς διφιλος ωρτο ,
 Then **Athena** flung **Her Tasseled Aegis** around **His** mighty shoulders ,
 δ' Αθηνη βαλ' θυσσανοεσσαν αιγιδα αμφι ιφθιμοισι ωμοις ,
 then **The Heavenly Goddess** set **A Golden Cloud Crown** about **His** Head ,
 205 δε δια θεαων εσ- χρυσεον νεφος -τεφε αμφι οι κεφαλη ,
 then there **Blazed a Wholly-Conspicuous Flame** from **Self** .
 δ' δαιε παμφανωσαν φλογα εκ αυτου .

Then as when smoke goes up from a city and reaches **The Ether** ; from a distant island ,
 δ' ως οτε καπνος ιων εξ αστεος ικηται αιθερ : εκ τηλοθεν νησου ,
 besieged all about by its enemies , and they contend all day long in hateful war from their city .
 αμφιμαχωνται την δηιοι , τε οι κρινονται πανημεριοι στυγερω Αρηι εκ σφετερον αστεος ;
 Then at **Sunset** their **Beacon Fires Blaze close-together** , so that **Their Rays** shoot high above
 210 δ' αμα ηελιω καταδυντι τε πυρσοι φλεγεθουσιν ετηριμοι , δ' αυγη αισσουσα υψωσε
 to be seen by those that live about , that perhaps their protectors may arise to come with ships ,
 γιγνεται ιδεσθαι περικτιονεσσιν , αι πως αλκηρες κεν αρεω ικωνται συν νηυσιν :
 so also did **The Brilliance** Arise from the Head of **Achilles** to **The Ether** .

ως σελας ικανε απ' κεφαλης Αχιλληος αιθερ :
 Then **He** went from wall to stand at trench , nor did **He** mingle with Achaeans ;
 215 δ' ιων απο τειχος στη επι ταφρον , ουδ' μισγετο ες Αχαιους :
 for **He** regarded with Awe and Dread The Pithy Command of **His Mother** .
 γαρ ωπιζετ' πυκινον εφετην μητρος .
 There **He** stood shouting , while **Spear-shaker Athena** echoing loud and clear far away ;
 ενθα στας ηυσ' , δε Παλλας Αθηνη φθεγξατ' απατερθε :

thus incited an unspeakable uproar among Trojans . Then as when a conspicuous sound ,
 220 αταρ ωρσε ασπετον κυδοιμον εν Τρωεσσιν . δ' ως οτ' αριζηλη φωνη ,
 or when a trumpet blaes when a city is oppressed by life-destroying foes , so conspicuously
 τ' οτε σαλπιγξ ιαχε αστυ περιπλομενων υπο θυμοραιοστων δηιων , ως αριζηλη
 arose the voice of **Grandson** of Aeacus at that time . Therefore as they then heard brazen voice
 γενετ' φωνη Αιακιδαο τοτ' . ουν ως δ' αιον χαλκεον οπα
 of **Grandson** of Aeacus , every heart was troubled ; so that fair-maned horses turned chariots
 Αιακιδαο , πασιν θυμος ορινθη : αταρ καλλιτριχες ιπποι τροπεον οχεα
 back again , for they foresaw grief in their heart ; while charioteers were terror-stricken , upon
 αψ : γαρ οσσοντο αλγεα θυμω . δ' ηνιοχοι εκπληγεν , επει
 seeing **Inextinguishable Fire Blazing Terribly** above the **Head** of great-hearted **Son** of Peleus ;
 225 ιδον ακαματον πυρ δαιομενον δεινον υπερ κεφαλης μεγαθυμου Πηλειωνος :
 since **The Goddess , Bright-eyed Athena** made **It Blaze** .

δε το θεα γλαυκωπις Αθηνη δαιε .
 On the one hand , **Thrice Divine Achilles** shouted mightily across their trench ,
 μεν τρις διος Αχιλλευς ιαχε μεγαλ' υπερ ταφρου ,
 while on the other hand , **Thrice** were Trojans and their famed allies panic-stricken .
 δε τρις Τρωες τ' κλειτοι επικουροι κυκηθησαν .
 There and then , **Twelve** of their best **Beacons** perished among their own chariots and spears .
 230 δε ενθα και τοτ' δυωδεκα αριστοι φωτες ολοντο αμφι σφοις οχεεσσι και εγχεσιν .
 While Achaeans gladly dragged **Patroclos** out of missile range and laid him on a bier ;
 αυταρ Αχαιοι ασπασιως ερυσαντες Πατροκλον υπεκ βελεων κατθεσαν εν λεχεεσσι :
 while his dear comrades stood about him shedding-tears ; then among them there followed
 δ' φιλοι εταιροι αμφεσταν μυρομενοι : δε μετα σφι ειπετ'
 swift-footed **Achilles** shedding hot tears , since **He** saw his **Trusted Companion** lying on the bier
 235 ποδωκης Αχιλλευς χεων θερμα δακρυα , επει εισιδε πιστον εταιρον κειμενον εν φερτρω
 mangled by sharp bronze . For on the one hand , **Him** , **He** had surely sent out
 δεδαιγμενον οξει χαλκω . ρ' μεν τον η τοι επεμπε
 with horses and chariot into the war , nor in turn receive **Him** upon **His** return .
 συν ιπποισιν και οχεσφιν ες πολεμον , ουδ' αυτις εδεξατο νοστησαντα .

Then **The Inextinguishable Sun** was sent by **Cow-eyed Queenly Hera** to return , unwilling ,
 240 δ' ακαμαντα Ηελιον πεμψεν βοωπις ποτνια Ηρη νεεσθαι αεκοντα
 to **Ocean** flow . Thus on the one hand , **The Sun** set , as noble Achaeans ceased from mighty
 επ' Ωκεανοιο ροας : μεν ηελιος εδυ , δε διοι Αχαιοι παυσαντο κρατερης
 battle-din and like war , and on the other hand , Trojans unleashed their swift horses from under
 φυλοπιδος και ομοιου πολεμοιο . δ' αυθ' ετερωθεν Τρωες ελυσαν ωκεας ιππους υφ'
 their chariots as they withdrew from mighty combat , then they gathered together in assembly ,
 αρμασιν χωρησαντες απο κρατερης υσμινης , δ' αγεροντο ες αγορην ,
 before taking thought of evening meal . But they stood upright while they held assembly ,
 245 παρος μεδεσθαι δορποιο . δ' εσταοτων ορθων γενετ' αγορη ,
 nor did anyone dare to sit ; for trembling-fear held them all , because **Achilles** had appeared ,
 ουδε τις ετλη εξεσθαι : γαρ τρομος εχε παντας , ουνεκ' Αχιλλευς εξεφανη ,
 since he had kept away from grievous battle for a long time . Then **Mindful Poludamas**
 δε επεπαυτ' αλεγεινης μαχης δηρον . δε πεπνυμενος Πουλυδαμας
 son of Panthous was first to speak among them , for he alone saw before and after .
 250 Πανθοιδης ηρχ' αγορευειν τοισι : γαρ ο οιος ορα προσσω και οπισσω :

Then he was companion to **Hector** , and they were born in one **Night** ,
 δ' ηεν εταιρος Εκτορι , δ' γενοντο εν ιη νυκτι ,
 but one prevailed by far in speech , while the other with spear .
 αλλ' ο μεν ενικα πολλον μυθοισιν , αρ ο δ εγγχει :
 He addressed their assembly and spoke among them with good intent ;
 ο αγορησατο και μετεειπεν σφιν ευ φρονεων :

“Friends , Thou must carefully consider both sides ; for I indeed urge Thee to return now
 255 φιλοι , φρα- μαλα -ζεσθε αμφι : γαρ εγω γε κελομαι ιεναι νυν
 to city , nor wait for **bright Dawn** upon plain beside their ships , since we are far from wall .
 αστυδε , μη μιμνειν διαν Ηω εν πεδιω παρα νηυσιν : δειμεν εκας απο τειχος .
 Since on the one hand , for as long as this brave was driven by wrath against Agamemnon ,
 μεν οφρα ουτος ανηρ διω μηνιε Αγαμεμνονι ,
 on the other hand , for so long were Achaeans easier to fight ; for I was indeed glad when
 δε τοφρα ησαν Αχαιοι ρηιτεροι πολεμιζειν : γαρ εγω γε χαιρεσκον
 I spent the **Night** beside their swift ships hoping to seize their curved ships . But now
 260 ιαυων επι θοης νηυσιν ελπομενος αιρησεμεν αμφιελισσας νηας . δ' νυν
 I dreadfully fear that by **swift-footed Son** of Peleus having such an impetuous heart , he will not
 αινωσ δειδοικα κεινου ποδωκεα Πηλειωνα οιον υπερβιος θυμος , ουκ
 intend to remain in middle of plain , where both Trojans and Achaeans share fury of **Ares** ,
 εθελησει μιμνειν εν μεσω πεδιω , οθι περ αμφοτεροι Τρωες και Αχαιοι δατεονται μενος Αρης ,
 but intends to fight for our city and women . Therefore be persuaded by me , let us go to city ;
 265 αλλα μαχησεται περι πολιος τε ηδε γυναικων . αλλ' πιθεςθε μοι , ιομεν προτι αστυ :
 for it will be in this way . For now , **Ambrosial Night** has held-back **swift-footed Son** of Peleus ,
 γαρ εσται ωδε . μεν νυν αμβροσιη νυξ απεπαυσε ποδωκεα Πηλειωνα ,
 but if tomorrow he comes out with armor and catches us here , then many a Trojan will come
 ει αυριον εοντας συν τευχεσιν κιχησεται αμμε ενθαδ' , δ' τις νυ
 to know **Self** ; for he who may escape will reach sacred Ilios gladly , while dogs and vultures
 270 γνωσεται αυτον : γαρ ος κε φυγη αφιζεται ιρην Ιλιον ασπασιως , δε κυνες και γυπες
 will devour many Trojans – surely then let not my ear ever hear of this account . But if we will
 εδονται πολλους Τρων : δη αι γαρ μοι ουατος γενοιτο απ' ωδε . ει αν
 be persuaded by my **Logos** even if it distresses us , then on the one hand , we will keep our
 πιθωμεθα εμοις επεεσσι περ κηδομενοι , μεν εξομεν
 force in the place of assembly , thus on the other hand , our city will be guarded by towers and
 275 σθενος ειν αγορη , δε αστυ ειρυσσονται πυργοι τε
 high gates and by tall well-polished , bolted doors that are set in them . But in the morning
 υψηλαι πυλαι τ' μακραι ευξεστοι εξευγμεναι σανιδες αραρυιαι επι της : δ' πρωι
 at **Dawn** , we will make our stand upon our towers arrayed in our armor ; then he will suffer ,
 υπηριοι στησομεθ' αμ πυργους θωρηχθεντες συν τευχεσι : δ' τω αλγιον ,
 if he intends to come out from ships to fight with us about our wall . Then he will go back again
 αι κ' εθελησιν εκθων εκ νηων μαχεσθαι αμμι περι τειχος . εισ' αψ παλιν
 to his ships , when his arched-necked horses have had enough of wandering back and forth
 280 επι νηας , επει κ' εριαυχενας ιππους αση ηλασκαζων
 as he races in every way under city . But his heart will not allow him to force his way inside ,
 δρομου παντοιου υπο πολιν : δ' θυμος ου εασει μιν εφορμηθηναι εισω ,
 nor will he ever lay city to waste ; for before that happens idle dogs will devour him .”
 ουδε ποτ' εκπερσει , πριν αργοι κυνες εδονται μιν .

Then while looking under-his-brow , **Hector Flashing-helm** spoke to him ;
 δ' αρ' ιδων υποδρα Εκτωρ κορυθαιολος προσεφη Τον :
 “**Poludamas** , this that Thou has spoken is no longer dear to me , which urges us to go back
 285 Πουλυδαμα , ταυτ' μεν συ αγορευεις ουκετ' φιλα εμοι , ος κελεαι ιοντας
 to being shut-in again within our city . Or have Thou not yet had Thine fill of being shut-in
 αλημεναι αυτις κατα αστυ . η κε- ου πω -κορησθε εελμενοι
 within its walls ? For on the one hand , in times past every articulate human-being would praise
 ενδοθι πυργων ; γαρ μεν πριν παντες μεροπες ανθρωποι μυθεσκοντο
 city of Priam for its wealth of gold and wealth of bronze ; but now on the other hand , its fair
 πολιν Πριαμοιο πολυχρυσον πολυχαλκον : δη νυν δε καλα
 heirlooms have perished from its homes , while surely then many possessions have been sold
 290 κειμηλια εξαπολωλε δομων , δε δη πολλα κτηματα περναμεν'
 away to Phrygia and lovely Maeonia , since **Great Zeus** grew angry . But now , when **Son** of
 ικει Φρυγιην και ερατεινην Μηονιην , επει μεγας Ζευς ωδυσατο . δ' νυν οτε περ παις
Winding/Indirect-Counseling Kronos has granted me to seize glory beside ships , and shut-in
 αγκυλομητεω Κρονου εδωκε μοι αρεσθ' κυδος επι νηυσι , τ' ελσαι
 Achaeans by the sea , thou must no longer , thoughtless infant , disclose thoughts like these
 295 Αχαιους θαλασση , μηκετι , νηπιε , φαιν' νοηματα ταυτα
 among the people ; for not any Trojan will obey Thee ; for that I will not allow ! But come
 ενι δημω : γαρ ου τις Τρωων επιπεισεται : γαρ ου εασω . αλλ' αγεθ'
 let us all obey , just as I shall say . Now on the one hand , take thine meal throughout camp
 παντες πειθωμεθα , ως εγω αν ειπω . νυν μεν ελεσθε δορπον κατα στρατον
 by companies , and remember to stay on guard , while everyone stays awake . But those Trojans
 εν τελεεσσι , και μνησασθε φυλακης , και εκαστος εγρηγορθε : δ' Τρωων
 who are overly distressed for their possessions , let them gather them together to give to
 300 ος υπερφιαλως ανιαζει κτεατεσσιν , συλλεξας δοτω
 the people to feast in common ; for it is **Better** that they share of them rather than Achaeans .
 λαοισι καταδημοβορησαι : εστιν Βελτερον τινα επαυρεμεν των η περ Αχαιους .
 Whereas on the other hand , in the morning at **Dawn** , arrayed in our battle-gear
 δ' πρωι υπηιοι θωρηχθεντες συν τευχεσι
 let us raise **Keen Ares** at their hollow ships . But if in **Truth Divine Achilles** takes his stand
 305 εγειρομεν οξυν Αρηα επι γλαφυρησιν νηυσιν . δ' ει ετεον διος Αχιλλευς ανεστη
 beside their ships , then he will suffer , if so intends . I will indeed not flee from him
 παρα ναυφιν , τω εσσεται αλγιον , αι κ' εθελησι : εγω γε ου φευξομαι μιν
 out of ill-sounding battle , but I will stand face to face against him , whether he may bear great
 εκ δυσηχεος πολεμοιο , αλλα στησομαι αντην μαλ' , η κε φερησι μεγα
 mastery , or I may bear it . **All is Balanced** by **The God of War** , as **He** will slay one who slays .”
 κρατος , η κε φεροιμην . ξυνος Ενυαλιος , και τε κτανεοντα κατεκτα .

So **Hector** spoke , then Trojans applauded in agreement , *thoughtless children* !
 310 Ως Εκτωρ αγορευ' , δε Τρωες κελαδησαν επι , νηπιοι :
 For **Spear-shaker Athena** took away their senses .
 γαρ Παλλας Αθηνη ειλετο εκ σφεων φρενας .
 For on the one hand , they all applauded for **Hector** , who deliberated incorrectly , whereas
 γαρ μεν επηνησαν Εκτορι μητιωonti κακα , αρ'
 on the other hand , no one applauded **Poludamas** , he who advised **Good Counsel** .
 δ' ου τις Πουλυδαμαντι , ος φραζετο εσθλην βουλην .

So then they took their meal throughout camp ;
 επειθ' ειλοντο δορπον κατα στρατον :
 whereas Achaeans kept weeping all night long bemoaning for **Patroclos** ,
 315 αυταρ Αχαιοι γωνντες παννυχιοι ανεστεναχοντο Πατροκλον .
 while among them **Son** of Peleus led their vehement weeping ,
 δε τοισι Πηλειδης εξηρχε αδινου γοοιο ,
 laying his brave-slaying hands upon breast of his companion , while moaning without end like
 θεμενος ανδροφονους χειρας επ' στηθεσσιν εταιρου , στεναχων πυκνα μαλα ως
 a well-maned lion , whose cubs some deer hunter has thus snatched away out of thick wood ;
 320 τε ηυγενειος λης , ω σκυμνους θ' ελαφηβολος ανηρ ρα αρπαση υπο εκ πυκινης υλης :
 so that later when it returns , it grieves , and then roams tracking through many valleys
 δε τ' υστερος ελθων αχνυται δε τ' επηλθε ερευνων μετ' πολλα αγκε
 footsteps of the hunter , expecting that it may find him somewhere ; for exceeding , sharp anger
 ιχνη ανερος , ει εξευροι ποθεν : γαρ μαλα δριμυς χολος
 has taken hold of it . So also did **Achilles** moan heavily then spoke among Myrmidons :
 αιρει : ως ο στεναχων βαρυ μετεφωνεε Μυρμιδονεσσιν :

“O my ! Surely then the **Logos** I sent-forth on that day was worthless , when I encouraged
 325 Ω ποποι , η ρ επος εκβαλον κεινω ηματι αλιον θαρσυνων
 heroic **Menoitios** in his great halls ; when I said that having sacked Ilios I would bring-back
 ηρωα Μενοιτιον εν μεγαροισι : δε φην εκπερσαντα Ιλιον απαξειν
 to Opoeis his glorious son , along with his allotted share of the plunder .
 εις Οποεντα οι περικλυτον υιον , τε λαχοντα αισαν ληιδος
 But **Zeus** does not fulfill all the thoughts of braves ; for both of us have been appointed to redden
 αλλ' Ζευς ου τελευτα παντα νοηματα ανδρεσσι : γαρ αμφω πετρωται ερευ-
 the same **Earth** with blood of **Self** in Troy ; since I shall not return to be received
 330 ομοιην γαιαν -σαι αυτου εν Τροιη , επει εμε ουδ' νοστησαντα δεξεται
 by the Elder Knight Peleus in his great-halls , nor by my **Mother** , **Thetis** , but **The Earth**
 γερων ιπηλατα Πηλεως εν μεγαροισι ουδε μητηρ Θετις , αλλ' γαια
 will hold **Self** fast . But now , **Patroclos** , since I shall pass beneath **The Earth** after Thee ,
 καθ- αυτου -εξει . δ' νυν , Πατροκλε , επει ειμ' υπο γαιαν υστερος σευ ,
 I will not give Thee burial before , until I have brought here armor and head of **Hector** , slayer
 335 ου σε κτεριω πριν , πριν γ' ενεικαι ενθαδ τευχea και κεφαλην Εκτορος , φονηος
 of great-hearted Thee , then I will cut throat of **Twelve** glorious Trojan youths before Thine pyre,
 μεγαθυμου σειο : δε αποδειροτομησω δωδεκα αγλαα Τρωων τεκνα προπαροιθε πυρης ,
 in my wrath at Thine slaying . Until then Thou will lie beside my beaked ships , just as Thou are ,
 χολωθεις σεθεν κταμενοιο . τοφρα δε κεισεαι παρα μοι κορωνισι νηυσι αυτως ,
 while round about Thee will deep-bosomed Trojan and Dardanian women lament shedding tears
 δε αμφι σε βαθυκολποι Τρωαι και Δαρδανιδες κλαουσονται χεουσαι δακρυ
 night and day ; the ones **Selves** toiled to get by our might and our long spears ,
 340 νυκτας τε και ηματα , τας αυτοι καμομεσθα τε βιηφι τε μακρω δουρι ,
 when we ravaged rich cities of articulate human-beings .”
 περθοντε πειρας πολεις μεροπων ανθρωπων .

So saying , **Divine Achilles** ordered his companions to place a great tripod upon **Fire** ,
 Ως ειπων διος Αχιλλευς εκεκλετο εταροισιν στησαι μεγαν τριποδα αμφι πυρι ,
 so that they might quickly wash bloody gore from Patroclos . Thus they set tripod on
 345 οφρα ταχιστα λουσειαν αιματοεντα βροτον απο Πατροκλον . δε οι ιστασαν τριποδ' εν

blazing **Fire** for washing , and then poured in **Water** , then took kindling for burning under .
 κηλεω πυρι λοετροχοον , αρ' δ' εχεαν εν υδωρ , δε ελοντες ξυλα δαιον υπο .
 Thus on the one hand , the **Fire** swayed all around belly of tripod , while on the other hand ,
 μεν πυρ αμφετε γαστρην τριποδος , δ'
Water grew warm . But then when **Water** boiled in bright bronze , surely then at that time they
 υδωρ θερμετο : αυταρ δη επει υδωρ ξεσσεν ενι ηνοπι χαλκω , δη τοτε και
 washed him and anointed him richly with olive-oil , then filled in his wounds with nine year old
 350 λουσαν τε και ηλειψαν λιπ' ελαιω , δ' πλησαν εν ωτειλας εννεωροιο
 ointment , and laid him in bed , covering him with fine linen from head to foot , then laid
 αλειφατος : δε θεντες εν λεχεεσσι καλυψαν εανω λιτι εκ κεφαλης ες ποδας , δε καθυ-
 a white shroud on top . Thereafter on the one hand , Myrmidons lamented
 λευκω φαρει -περθε . επειτα μεν Μυρμιδονες ανεστεναχοντο
 all night long around swift-footed **Achilles** , weeping for **Patroclus** .
 355 παννυχιοι αμφ' ταχυν ποδας Αχιλεια γωντες Πατροκλον :
 Whereas on the other hand , **Zeus** spoke to **Hera** , **His Sister** and **Wife** ;
 δ' Ζευς προσεειπε Ηρην κασιγνητην τε αλοχον :
 “And thus **Thou** has been successful , **Cow-eyed Queenly Hera** ; **Thou** has raised-up **Achilles**
 και επειτα επρηξας , βοωπισ ποτνια Ηρη , ανστησας' Αχιλεια
swift of foot ! Surely then even now long-haired Achaeans have been born from **Thine Self** .”
 ταχυν ποδας : η ρα νυ καρη κομοωντες Αχαιοι εγενετο εξ σειο αυτης .

Then thereafter **Cow-eyed Queenly Hera** replied to **Him** ;
 360 δ' επειτα βοωπισ ποτνια Ηρη ημειβετ' Τον :
 “**Most Dread Son** of **Kronos** , what is **This Logos Thou** has spoken !
 αινοτατε Κρονιδη , ποιον τον μυθον ειπες .
 Surely then on the one hand , even a mortal brave may accomplish what he intends for someone ;
 δη μεν και βροτος ανδρι που τελεσσαι μελλει τις ,
 who is only mortal and does not know **Such Counsels** , as **I** surely then know ! **I** who says
 ος περ θνητος τ' εστι ου οιδε τοσα μηδεα , πως εγω δη γ' , η φημι
I am The Best of **Goddesses** , in two ways ; by **Virtue** of **Birth** and by being called **Thine Wife** ,
 365 εμμεν αριστη θεων , αμφοτερον , ουνεκα γενη τε και κεκλημαι ση παρακοιτις ,
 while on the other hand , since **Thou** are **Lord** among **All The Immortals** ,
 δε συ ανασσεις μετ' πασι αθανatoiσιν ,
 by being angry , was **I** not bound to stitch-together trouble for Trojans ?”
 κοτεσσαμενη ουκ οφελον ραψαι κακα Τρωεσσι ;

On the one hand , in such a way **They** spoke to **Each-other** ; while on the other hand ,
 μεν Ως τοιαυτα αγορευον προς αλληλους : δ'
Silver-footed Thetis came to the **Imperishable** , **Starry Home** of **Hephaestus** ,
 370 αργυροπεζα Θετις ικανε αφθιτον αστεροεντα δομον Ηφαιστου ,
Preeminent among **Brazen Immortal Homes** , which **Self** , the **Lame-footed God** had so built .
 μεταπρεπε χαλκεον αθανatoiσι , ον αυτος κυλλοποδιων ρ' ποιησατο .
She found **Him** thus sweating as **He** eagerly moved to and fro about **His** bellows ;
 ευρ' τον δ' ιδρωντα σπευδοντα ελισσομενον περι φυσας :
 for **He** was fabricating tripods , twenty in all , to stand about wall of **His** well-built great-hall ,
 γαρ ετευχεν τριποδας , εικοσι παντας εσταμεναι περι τοιχον ευσταθεος μεγαροιο ,
 thus **He** had set golden wheels under the base of each of them , so that they could automatically
 375 δε θηκεν χρυσεια κυκλα υπο πυθμενι εκαστω σφ' , οφρα οι αυτοματοι

enter **The Divine Assembly** and again return to **His Home** , a **Wonder** to **See** .
 δυσαιατ' θειον αγωνα ηδ' αυτις νεοιατο προς δωμα , θαυμα ιδεσθαι .
 Thus indeed on the one hand , so much were they finished , but their elaborate ears were not yet
 δ' η μεν τοσπον εχον τοι τελος δ' δαιδαλεα ουατα ου πω
 attached ; these **He** was thus preparing and forging their rivets . On the other hand , while
 380 προσεκειτο : τα ρ ηρτυε , δε κοπτε δεσμους . οφρ' γε
He labored at this with **Skilful Mind** , **The Silver-footed Goddess Thetis** came near **Him** .
 ο πονειτο ταυτα ιδυιησι πραπιδεσσι , τοφρα αργυροπεζα θεα Θετις ηλθε εγγυθεν οι .
 Then **The Beautiful Xaris Gleaming-Veil** came forward and saw **Her** ; whom **The Famed God**
 δε την καλη Χαρις λιπαροκρηδεμνος προμολουσα ιδε την , περικλυτος
 of both lame legs had wed . Then **She** took **Her** by the hand and addressed **Her** by **Her** name ;
 αμφιγυηεις ωπυιε : αρα οι τ' εν χειρι τ' φυ επος τ' εφατ εκ ονομαζε :

“Why , **Flowing-robed Thetis** , **Revered** and **Dear One** , has **Thou** come to **Our Home** ?
 385 πιπτε , τανυπεπλε Θετι , τε αιδοιη τε φιλη , ικανεις ημετερον δω ;
 On the one hand , before this , **Thou** has not indeed often come here .
 μεν παρον τι ου γε θαμιζεις .
 On the other hand , follow **Me** inside , in order that **I** may set hospitality before **Thee** .”
 αλλ' επεο προτερω , ινα θειω ξεινια παρ τοι .

Accordingly then , so saying **The Heavenly Goddess** led **Her** in . Then **She** had **Her** sit
 αρα Ως φωνησασα δια θεαων αγε πρισω . επειτα μεν την καθεισαν
 on a beautiful , elaborately-worked , silver-studded Throne ; under which there was a foot stool ,
 390 επι καλου δαιδαλεου αργυροηλου θρονου : υπο ηεν ποσιν θρηνυς :
 then **She** called **The Famed Artisan Hephaestus** and spoke this **Logos** ;
 δ' κεκλετο κλυτοτεχνην Ηφαιστον τε ειπε μυθον :

“**Hephaestus** , come here ; **Thetis** needs **Thee** now in some way .”
 Ηφαιστε , προμολ ωδε , Θετις χατιζει σειο νυ τι .

Then thereafter **The Famed God** of both lame legs replied to **Her** ;
 δ' επειτα περικλυτος αμφιγυηεις ημειβετ' την :
 “Surely then , **Dread** and **Revered Goddess** is now within **My Home** , **She** who **Saved Me** ,
 395 η ρα δεινη τε και αιδοιη θεος νυ ενδον μοι , η εσαωσ' μ' ,
 when pain came upon **Me** after having fallen far , by **Will** of **My dog-eyed Mother** ,
 οτε αλγος αφικετο μ' πεσοντα τηλε ιοτητι εμης κυνωπιδος μητρος ,
She who intended to hide **Me** for being lame . At that time , **I** would have suffered
 η εθελησε κρυψαι μ' εοντα χωλον : τοτ' αν παθον
 pain in **My Heart** , if **Eurunome** and **Thetis** had not received **Me** into **Their Bosom** ,
 αλγεα θυμω , ει τε Ευρυνομη θ' Θετις μη υπεδεξατο μ' κολπω ,
Eurunome , **Daughter** of **Back-flowing Oceanos** . For nine years **I** forged for **Them** many
 400 Ευρυνομη , θυγατηρ αγορροου Ωκεανοιο . ειναιετες χαλκευον παρ' τησι πολλα
 elaborately-worked brooches and spiral and pliant ornaments , and necklaces , within **Their**
 δαιδαλα πορπας τε ελικας θ' γναμπτας καλυκας τε και ορμους εν
 hollow cave ; while **The Unspeakable Flow** of **Oceanos Flowed** about seething with foam ,
 γλαφυρω σπηι : δε ασπετος ροος Ωκεανοιο ρεεν περι μορμυρων αφρω :
 Nor did any other Being know , neither **Gods** nor mortal human-beings ,
 ουδε τις αλλος ηδεεν ουτε θεων ουτε θνητων ανθρωπων ,

but **Thetis/Giver** and **Euru-nome/Good-Law Knew** ; **They** who **Saved Me** .
 405 αλλα Θετις τε και Ευρυνομη ισαν , αι εσαωσαν μ' .
 Now **She** has **Truly** come to **Our Home** ; therefore there is much obligation for me
 νυν η ικει ημετερον δομον : τω μαλα χρεω με
 to pay the full price to **Thetis Of-Beautiful-Locks** for **Saving My Life** .
 τινειν παντα Θετι καλλιπλοκαμω ζωαγρια .
 Thus **Thou** , on the one hand , set before **Her** fair hospitality ,
 αλλα συ μεν παραθεις οι καλα ξεινητα ,
 while **I** , on the other hand , shall set aside bellows and all tools .”
 εγω οφρ' αν αποθειομαι φυσας τε παντα οπλα .

He spoke , and arose limping from his huge , terrible anvil , while **His** slender legs
 410 Η , και ανεστη χωλευων απ' ακμο-πελωρ αιητον-θετοιο , δε αραιαι κνημαι
 moved nimbly beneath . Then on the one hand , **He** set bellows away from **Fire** , and gathered all
 ρωοντο υπο . ρ' μεν τιθει φυσας απανευθε πυρος , τε συλλεξατο παντα
 tools with which he worked into a silver chest ; then on the other hand , **He** wiped off **His** face
 οπλα , τοις επονειτο , ες αργυρεην λαρνακ' : δ' απομοργνυ αμφι προσωπα
 and both hands and sturdy neck and shaggy breast with sponge , then put on tunic , and grasped
 415 και αμφω χειρ τε στιβαρον αυχενα και λαχνηεντα στηθεα σπογγω , δε δυ χιτων , δε ελε
 stout staff , and went out doors limping ; while **Golden-Hand-Maids** moved nimbly to attend
 παχυ σκηπτρον , δε βη θυραζε χωλευων : δ' χρυσειαι ρωοντο αμφιπολοι
Their Lord , made in **Likeness** of living girls . In **Them** , on the one hand , there is **Intellect**
 ανακτι , ειοικυιαι ζωησι νενηισαν . εν της μεν εστι νοος
 along with **Purpose/Will** , in **Them** , on the other hand , there is also **Speech** and **Strength** ,
 μετα φρεσιν , εν δε και αυδη και σθενος ,
 since **They Know** Skilful-Handiwork from **The Immortal Gods** . **They** on the one hand ,
 420 δε ισασιν εργα απο αθανατων θεων . αι μεν
 moved busily beside **Their Lord** , while **He** on the other hand , went limping close to where
 εποινυον υπαιθα ανακτος , ο αυταρ ερρων πλησιον ενθα
Thetis was , then sat on shining Throne ; and took **Her** by the hand and addressed **Her** by name ;
 Θετις περ , αρα ιζε επι φαινου θρονου , τ' φυ εν χειρι τ' εφατ' επος εκ τ' ονομαζε :
 “Why , **Flowing-robed Thetis** , **Revered** and **Dear One** , has **Thou** come to **Our Home** ?
 πιπτε , τανυπεπλε Θετι , τε αιδοιη τε φιλη , ικανεις ημετερον δω ;
 On the one hand , before this , **Thou** has not indeed often come here .
 425 μεν παρον τι ου γε θαμιζεις .
 Speak whatever is in **Thine Mind** ; since **My** heart commands **Me** to fulfill it ,
 αυδα ο τι φρονεις : δε θυμος ανωγεν με τελεσαι
 if **I** am indeed able to fulfill it and if it is that which can be fulfilled .”
 ει γε δυναμαι τελεσαι και ει εστιν τετελεσμενον .

Proclus' Commentary on The Republic

P81 “If on the one hand , **Those** that are **Law-Givers** that are concerned with the care
 28 ει μεν τους νομοθετας επιχειρουντας θεραπευειν
 of dispositions that are more-imperfect , must lay-hold-of mythic formulations in one way ,
 εξεις τας ατελεστερας δει εφαπτεσθαι των μυθικων πλασματος αλλως ,
P82 while on the other hand , **Those who point The Way** by means of **Inspired Insights**
 δε τους ενδεικνυμενους ενθεαστικαις επιβολαις

The Ineffable Ousia of **The Gods** to **Those** who are **Able** to **Follow**
 την αρρητον ουσιαν των θεων τοις δυναμενοις επεσθαι
The Upward Path of **Contemplation** , must lay-hold-of mythic stories in another **Way** ,
 το αναντες της θεωριας προς αλλως ,
 then we will not be at a loss , as to how to raise-up/lead-up these stories to the level
 δε ουτε απορησομεν αναγειν τας εις την
 of **irrefutable Knowledge** concerning **The Gods** ; such as **the casting out** of **Hephaistos**
 ανελεγκτον επιστημην περι θεων ριψει Ηφαιστου
 nor by **the binding** of **Kronos** nor **the castration** of **Heaven** ; stories which Socrates says
 ουτε τους δεσμους Κρονιους ουτε τας τομας Ουρανου , α ο Σωκρατης φησιν
 are surely then asymmetrical for the hearing of the young and are in no way harmonized-together
 5 δη ασυμμετρα ταις ακοαις των νεων και υπαρχειν ουδαμως συναρμοζεσθαι
 to the dispositions/habits of those who are solely in need of an **Education** ;
 ταις εξεσιν των μονης δεομενων παιδειας :
 for **The Mystical Intuitive-Knowledge** of **The Gods** could not ever come about **In A Whole Way** ,
 γαρ η μυστικη γνωσις των θειων αν ουκ ποτε εγγενοιτο ολως
 in those that are ill-disposed receptacles .
 εν αλλοτριαις υποδοχαις .
 Therefore surely then when speaking to **Those** who have had **Such Insightful Spectacles** ,
 ουν δη λεγοντες τοις τουτοις των τοιωνδε επηβολοις θεαματων ,
They accordingly say that on the one hand , **the casting out** of **Hephaistos Points The Way**
 10 αρα ως μεν η ριψις Ηφαιστου ενδεικνυται
 to **The Procession** of **The Divine from On-High**
 προοδον του θειου ανωθεν
Descending down as far as to the last creations in the perceptible realms
 αχρι των τελευταιων δημιουργηματων εν τοις αισθητοις
 that is **Set-in-motion** and **Brought-to-Completion** and **Guided/Directed**
 κινουμενην και τελειουμενην και ποδηγετουμενην
 by **The Father** and **The Maker/Artisan/Demiurge** of Everything .”
 υπο πατρος και δημιουργου του παντων ,
 Then thereafter **Thetis** replied to **Him** while shedding tears ;
 δ’ επειτα Θητις ημειβειτ’ Τον κατα χευοσα δακρυ :
“Hephaestos , surely then is there then any **Goddess** , of **All Those** that are in **Olympos** ,
 430 Ηφαιστ’ , δη η αρα τις θεαι , οσαι εισ’ εν Ολυμπω ,
 who has endured so many grievous sorrows in **Her** Heart , such as the sorrows that
 ανεσχετο τοσσαδ’ λυγρα κηδεα ενι ησιν φρεσιν , οσσ’ αλγε
Zeus Son of **Kronos** has given to **Me** beyond others ? For on the one hand ,
 Ζευς Κρονιδης εδωκεν εμοι εκ πασεων ; μεν
 out of **All The Daughters** of **The Sea** , **He** subdued **Me** to brave **Peleus** son of **Aeacus** ,
 εκ αλλαων αλιαων δαμασσεν μ’ ανδρι Πηληι Αιακιδη ,
 and **I** very much unwillingly , endured the bed of a mortal man . **He** who surely then
 και μαλ’ πολλα ουκ εθελουσα ετην ευνην ανερος . ο δη
 on the one hand , lies in his great-halls overwhelmed by grievous old age , whereas
 435 μεν κειται ενι μεγαροις αρημενος λυγρω γηραι ,
 on the other hand , other sorrows are now **Mine** . Since **he** gave **Me** a **Son** to bear and rear ,
 δε αλλα νυν μοι : επει δωκε μοι υιον τε γενεσθαι τε τραφεμεν ,

Preeminent among **Heroes** ; so that **he** shot up like a sprout . Thus on the one hand , when **I**
 εξοχον ηρωων : δ' ο ανεδραμεν ισος ερνει : μεν εγω
 had reared **him** like a sapling on a hill slope , **I** sent **him** forth to Ilios in beaked ships to fight
 θρεψασα ως φυτον γουνω αλωης , εισω επιπροσηκα Ιλιον κορωνισιν νηυσιν μαχησομενον
 Trojans ; while on the other hand , **I** will never again welcome **him** back home to the house
 Τρωσι : δ' εισω ουχ αυτις υποδεξομαι τον νοστησαντα οικαδε δομον
 of Peleus . But while **he** lives and sees **The Light** of **The Sun** , **he** sorrows , nor am **I** able (17:60)
 445 Πηλητιον . δε οφρα ζωει και ορα φας ηελιοιο , αχνυται , ουδε δυναμαι
 to help in any way if **I** go to **him** . Then the **maiden** which sons of Achaeans chose for **him**
 χραισμησαι τι ιουσα οι . αρα κουρην ην υιες Αξαιων εξελον οι
 for a prize , lord Agamemnon has taken **her** back from **his** arms . Surely then it was in grief
 γερας , κρειων Αγαμεμνων ελετο την αψ εκ χειρων . ητοι αχεων
 for **her** that **he** was wasting **his** spirit . While Trojans were penning in Achaeans at ship-sterns ,
 της ο εφθιεν φρενας : αυταρ Τρωες ειλεον Αχαιους επι πρυμνησιν ,
 nor allow them to go out . Then Argive elders begged **him** , and named many glorious
 ουδε ειων εξιεναι θυραζε : δε Αργειων γεροντες λισσοντο τον , και ονομαζον πολλα περικλυτα
 gifts . Thereafter on the one hand , **Self** refused to keep-away ruin , whereas on the other hand ,
 450 δωρ' . ενθ' επειτ' μεν αυτος ηναινετο αμυναι λοιγον , μεν αυταρ
he armed **Patroclos** in **his** own armor , then sent him into battle , and sent many troops besides .
 εσσε ο Πατροκλον περι τα α τευχεα , δε πεμπε μιν πολεμονδε , δ' οπασσε πολυν λαον αμα .
 Then they fought all day about Scaean gates ; and now on that very day they would have sacked
 δ μαρναντο παν ημαρ περι Σκαιησι πυλησι : και νυν αυτημαρ κεν επραθον
 Ilios , if **Apollo** had not slain **Patroclos** among front-fighters , after brave **Son** of Menoitios
 455 πολιν , ει Απολλων μη εκταν ενι προμαχοισι αλκιμον υιον Μενoitιου
 had done much harm and given glory to **Hector** . For this sake **I** have now come to **Thine** knees ,
 ρεξαντα πολλα κακα και εδωκε κυδος Εκτορι . τα τουνεκα νυν ικανομαι σα γουναθ' ,
 that **Thou** might wish to give **My soon-to-die Son**
 αι κ' εθελησθα δομεν εμω ωκυμορω υι
 shield and helmet and breast-plate and fair leg-guards fitted with ankle pieces .
 ασπιδα και τρυφαλειαν και θωρηχ και καλας επισφυριοις αραρυιας κνημιδας :
 For his armor was lost by **his** trusted companion when slain by Trojans ;
 460 γαρ ο ην απολεσε οι πιστος εταιρος δαμεις Τρωσι :
 so that **he** lies upon the ground with grieving heart ."
 δε ο κειται επι χθονι αχευων θυμον .

Then thereafter **The Renowned God of two lame legs** replied to **Her** ;
 δ' επειτα περικλυτος αμφιγυηεις ημειβετ' Την :

"Take heart ! Surely then do not let these affairs concern **Thine Mind** !
 θαρσει , τοι μη ταυτα μελοντων μετα σησι φρεσι .
 For if only **I** could just as surely be able to hide **him** far-away from troublesome death ,
 γαρ αι δυν- ωδε -αιμην αποκρυσαι μιν νοσφιν δυσηχεος θανατοιο ,
 when dread **Destiny** comes on **him** , as surely as fair armor will be **his** ,
 465 οτε αινος μορος ικανοι μιν , ως καλα τευχεα παρεσσεται οι ,
 at which in turn , many a human-being shall marvel , who will look upon it ."
 οια αυτε πολεων τις ανθρωπων θαυμασσεται , ος κεν ιδηται .

So saying , on the one hand , **Self** left **Her** , then on the other hand , went to **His** bellows ;
 Ως ειπων μεν αυτου λιπεν την , δ' βη επι φυσας :
 then turned them toward **The Fire** and commanded them to work . Then all twenty bellows
 470 δ' ετρεψε τας ες πυρ τε κελευσε εργαζεσθαι . δ' πασαι εεικοσι φυσαι
 blew into the melting pots , sending forth a steady blast with every breath ,
 εφυσων εν χοανοισιν , εξανιεισαι ευπρηστον ευπρηστον παντοιην αυτην ,
 at one time they eagerly assisted , while at another time , **Self** eagerly assisted , in whatever way
 αλλοτε μεν σπευδοντι παρεμμεναι , αλλοτε δ' αυτε , οπως
Hephaestus wished so that the work would be done . Then **He** threw *stubborn* bronze and tin
 Ηφαιστος εθελοι τ' και εργον ανοιτο . δ' βαλλεν ατειρεα χαλκοντε κασσιτερον
 on **The Fire** , and *precious* gold and silver ; and then **He** set great anvil on anvil block ,
 475 εν πυρι και τιμηντα χρυσον και αργυρον : αυταρ επειτα θηκεν μεγαν ακμονα εν ακμοθετω ,
 then **He** took in one hand a mighty hammer , and in the other **He** took tongs . Then **He** first
 δε γεντο χειρι κρατερην ραιστηρα , δε ετερηφι γεντο πυραγρην . δε πρωτιστα
 made his great and sturdy shield intricately-adorned in every way , thus setting a bright rim
 Ποιει τε μεγα τε στιβαρον σακος δαιδαλλων παντοσε , δ' βαλλε φαεινην αντυγα
 about it , threefold and glittering , and from it **He** fastened a silver strap .
 480 περι , τριπλακα μαρμαρεην , δ' εκ αργυρεον τελαμωνα .
 Accordingly then , the shield of **Self** had five layers ;
 αρ' δ' σακεος αυτου εσαν πεντε πτυχες :
 moreover **He** worked many intricate-adornments in **Self** with **Knowing Mind** .
 αυταρ ποιει πολλα δαιδαλα εν αυτω ιδυιησι πραπιδεσσιν .

On **Self** **He** fashioned **Earth** , on **Self** **Heaven** , on **Self** **Sea** , and
 Εν μεν ετευξ' γαιαν , εν δ' ουρανον , εν δε θαλασσαν , τ'
Tireless Sun and **Full Moon** , on **Self** **All Constellations** with which **Heaven** is **Crowned** ,
 485 ακαμαντα ηελιον τε πληθουσαν σεληνην , εν δε παντα τειρεα , τα τ' ουρανος εστεφανωται ,
Pleiades/Doves and **Hyades/Piglets** and mighty **Orion** and **The Bear** , which is also called
 Πληιαδας θ' τε Υαδας τε σθενος Ωριωνος θ' το Αρκτον , ην και καλεουσιν
 by name of **Cart** , which always turns-about **Self** and watches **Orion** ,
 επικλησιν Αμαξαν , η τ' στρεφεται αυτου και τ' δοκευει Ωριωνα ,
 and alone has no share of the baths of **Ocean** .
 δ' οιη εστι αμμορος λοετρων Ωκεανοιο .

On **Self** **He** made two fair cities of articulate human-beings . In the one
 490 Εν δε ποιησε δυω καλας πολεις μεροπων ανθρωπων . εν τη μεν
 there were marriages and feastings , then they were leading brides by the light of blazing torches
 ρα εσαν τ' γαμοι τε ειλαπιναι , δ' ηγινεον νυμφας υπο λαμπομενων δαιδων
 from their inner-rooms throughout city , thus their wedding song rose aloud . While young lads
 εκ θαλαμων ανα αστυ , δ' υμεναιοις ορωρει πολυς . δ' κουροι
 were whirling to the dance-master , while accordingly flutes and lyres were playing for them ;
 495 εδινεον ορχηστηρες , δ' αρα αυλοι τε φορμιγγες εχον βοην εν τοισιν :
 but the women stood at her door and each marveled . But the people were gathered in assembly ,
 δε αι γυναικες ισταμεναι επι προθυροισιν εκαστη θαυμαζον .δ' λαοι εσαν αθροοι εν αγορη ,
 since strife had arisen therein , and two men quarreled about the blood price for a slain man ;
 δε νεικος ωρωρει ενθα , δ' δυο ανδρες ενεικεον ποινης αποκταμενου ανδρος :
 the one claimed that he had paid all that was due , declaring his case to the people ,
 500 ο μεν ευχετο απο— παντ' —δουναι πιθασκων δημω ,

while the other refused to accept anything ; but both were eager to accept the decision
ο δ' αναινετο ελεσθαι μηδεν : δ' αμφω ιεσθεν ελεσθαι πειραρ
of the judge . While the people were cheering for both , favoring both sides .
επι ιστορι . δ' λαοι επηπυον αμφοτεροισιν , αρωγοι αμφις .
While accordingly heralds restrained the people , and their elders sat on polished stones
δ' αρα κηρυκες ερητυον λαον : δε οι γεροντες ηατ' επι ξεστοισι λιθοις
within a Sacred Circle , while holding in their hands the staffs of loud-voiced heralds .
505 ενι ιερω κυκλω , δε εχον εν χερσ' σκηπτρα ηεροφωνων κηρυκων :
With these in hand then , each elder in turn would spring up to give judgment .
τοισιν επειτ αμοιβηδισ ηισσον δικαζον .
And in their midst lay two gold talents , to be given to the one among them who would give the
δ' αρ' εν μεσσοισι κειτο δυω χρυσοιο ταλαντα , δομεν τω μετα τοισι ος ειποι
most-upright judgment . But around the other city sat two camps of troops in gleaming armor .
510 ιθυντατα δικην . δ' αμφι Την ετερην πολιν ηατο δυω στρατοι λαων λαμπομενοι τευχεσι :
Then two plans found favor with them ; to either utterly destroy or to divide everything acquired
δε διχα βουλη ηνδανε σφισιν , ηε διαπραθειν η δασασθαι παντα κτησιν
in two that the lovely city contained within . But they would not yet be persuaded , but were
ανδιχα οσην επηρατον πτολιεθρον εεργεν εντος : δ' οι ου πω πειθοντο , δ' υπε-
arming for an ambush ; while their dear wives and very young children stood guarding the wall ,
-θωρησσοντο λοχω . μεν ρ' τε φιλαι αλοχαι και νηπια τεκνα εφεσταοτες ρυατ' τειχος ,
and among them stood braves who were old ; but the rest went out ; while accordingly they were
515 δ' μετα ανερες ους εχε γηρας : δ' οι ισαν : δ' αρα σφιν

Led by Ares and Spear-shaker Athena , both made in Gold , and Golden *Their* clothes ;
ηρχε Αρης και Παλλας Αθηνη , αμφω χρυσειω , δε χρυσεια εσθην ειματα ,
both *Beautiful* and *Outstanding* in *Their* armor , as befits *Gods* ; *Conspicuous* among the rest ,
καλω και μεγαλω συν τευχεσιν , ως τε περ θεω αριζηλω αμφις :
so that the people at *Their* feet were smaller . But surely then when they had come to where
δ' λαοι υπ' ησαν ολιζονες . δ' δη οτε οι ικανον ρ' οθι
they should set their ambush , by a river , where there was a place for watering all herds ,
520 εικε λοχ-σφισιν -ησαι , εν ποταμω , οθι εην τ' αρδμος παντεσσι βοτοισιν ,
where they then crouched down in their fiery-looking bronze . Then two scouts sat by them
ενθ' αρα ειλυμενοι ιζοντ' γ' τοι αιθοπι χαλκω . δ' επειτ' δυω σκοπι ηατο τοισι
apart from the army , waiting until they might catch sight of sheep and sleek cattle .
απανευθε λαων , δεγμενοι οποτε ιδοιατο μηλα και ελικας βους .
But these came soon , while two herdsmen followed along playing their pipes ;
525 δε οι προγενοντο ταχα , δε δυω νομηες εποντο αμ' τερπομενοι συριγξι :
but of their guile they had no foresight . Then when the ambushers saw them getting close ,
δ' δολον ου τι προνοησαν . μεν οι προιδοντες τα επεδραμον ,
they then rushed out to cut off both their herds of cattle and fair flocks of white-fleeced sheep ,
δ' επειτα ωκα ταμνοντ' αμφι αγελας βοων και καλα πωεα αργεννεων οιω ,
then slew the herdsmen . But when the besiegers heard so much tumult among the cattle ,
530 δ' κτεινον επι μηλοβοτηρας . δ' ουν οι επυθοντο πολυν κελαδον παρα βουσιν ,
as they sat before the places of assembly , they mounted at once upon their high-stepping horses
ως καθημενοι προαροιθε ειρων , βαντες αυτικ' εφ αεριποδων ιπων
in pursuit , and quickly caught-up . Then they stood fighting their battle beside the river banks ,
μετεκιαθον , δ' αιψα ικοντο . δ' στησαμενοι εμαχοντο μαχην παρ' ποταμοιο οχθας ,

while striking each other with bronze-tipped spears . Then among their company there were
 δ' βαλλον αλληλους χαλκηρεσιν εγχειρισιν . δ' εν ομιλεον εν
Strife and **Turmoil** , there was *destructive* **Death** , taking one freshly-wounded brave alive ,
 535 Ερις δε Κυδοιμος , δ' εν ολοη Κηρ , εχουσα αλλον νεουτατον ζων ,
 another un-wounded , and yet another **She** drug dead through tumult by the feet ; thus
 αλλον αυτον , αλλον ελκε τεθνηωτα κατα μοθον ποδουν : δ'
 the robe that **She** had about **Her** shoulders was dark-purple with the blood of wraiths . Just like
 ειμα εχ' αμφ' ωμοισι δαφοινεον αιματι φωτων . τε ως
 living mortals they mixed and fought ; while dragging away the dead corpses of each-other .
 540 ζωοι βροτοι ωμιλευν ηδ' εμαχοντο , τ' ερουν κατατεθνηωτας νεκρους αλληλων .

On **Self He** set freshly ploughed , rich **soil** , that was thrice turned-up , and then upon **Self** many
 Εν δ' επιθει νειον μαλακην , πειραν αρουραν , τριπολον ευρειαν : δ' επειτ' εν αυτη πολλοι
 ploughers were wheeling their teams driving them back and forth . But when they came to
 αροτηρες δινευοντες ζευγεα ελαστρεον ενθα και ενθα . δ' οποτε οι ικοιατο
 the end of the field they turned ; then a man would come up to them to put in their hands
 545 τελσον αρουρης στρεψαντες , δ' επειτ' ανηρ επιων τοισι δοσκεν εν χερσι
 a cup of honey-sweet wine ; then the ploughers would turn in the furrows , eager to reach
 δεπας μελιθεος οινου : δε τοι αν στρεψασκον ογμους , ιεμενοι ικεσθαι
 the end of the deep fallow-land . Thus the field grew black behind them , and looked as if
 τελσον βαθειης νειοιο . δε η μελαινετ' οπισθεν , δε εωκει
 freshly- ploughed , although it was made of gold ; such then was **The Marvel** of **His Work** !
 αρηρομενη , περ εουσα τετυκτα χρυσειη : το δη θαυμα περι .

On **Self He** set a share of land for a King , in which laborers were holding sharp sickles in hand
 550 Εν δ' επιθει τεμενος βασιληιον : ενθα δ' εριθοι εχοντες οξειας δρεπανας εν χερσιν
 for reaping . Some handfuls were falling to the ground in rows along the furrows , while other
 ημων . δ' αλλα δραγματα πιπτον εραζε επητριμα μετ' ογμου , δ' αλλα
 handfuls were being-bundled by sheave-binders with twisted ropes of straw . Thus three sheave-
 δεοντο αμαλλοδετηρες εν ελλεδανοισι . δ' αρ' τρεις αμαλλο-
 binders stood by , while boys would gather handfuls behind them , carrying them in their
 -δετηρες εφεστασαν : αυταρ παιδες δραγμαυοντες οπισθε , φεροντες εν
 bent arms , to continually hand-over ; while among them their King stood in the furrows
 555 αγκαλιδεσσι , ασερχες παρεχον : δ' εν τοισι βασιλευς εστηκε επ' ογμου
 in silence , glad of heart , holding his staff . And heralds were preparing a feast apart
 σιωπη γηθοσυνος κηρ εχων σκηπτρον . δ' κηρυκες πενοντο δαιτα απανευθεν
 underneath an oak , and were busy about a great ox they had slain for sacrifice ;
 υπο δρυι , δ' αμφεπον μεγαν βουν ιερευσαντες :
 while the women sprinkled it with much white barley for the meal of the workers .
 560 δε αι γυναικες παλυνον πολλα λευκ' αλφιτα δειπνον εριθοισιν .

On **Self He** also set a beautiful golden **vineyard** heavily laden with clusters ,
 Εν δε τιθει καλην χρυσειην αλων μεγα βριθουσιν σταφυλησι :
 there were bunches of black grapes throughout , thus successively set up on silver vine-poles .
 δ' ησαν βοτρυες μελανες ανα , δε διαμπερες εστηκε αργυρεσιν καμαξι .
 then **He** set a dark-blue trench of steel around **it** , and about that a fence of tin ; but only one
 δε ελασσε κυα- καπεον -νεην αμφι , δ' περι ερκος κασσιτερου : δ' οη μια

path led to **Self** , by which the wine-makers came and went , when they gathered the vintage .
 565 αταρπιτος ηεν επ' αυτην , τη φορηες νισοντο , οτε τρυγωεν αλωην .
 And maidens and youths were carrying honey-sweet fruit in wicker baskets in childish glee ,
 δε παρθενικαι και ηιθεοι φερων μελιηδεα καρπον εν πλεκτοις ταλαροισι αταλα φρονεοντες .
 while in their midst a boy played enchantingly with a clear-toned lyre , and sang in harmony
 δ' εν τοισιν μεσσοισι παις κιθαριοζε ιμεροεν λιγειη φορμιγι , δ' αιειδε υπο
 the beautiful **Linus** song (**Son of Apollo** , teacher of **Orpheus**) with his delicate voice ; while
 570 καλον λινον λεπταλεη φωνη : δε
 they followed along stamping their feet in accompaniment with skipping , dancing and singing .
 τοι εποντο ρησσοντες τε ποσι αμαρτη σκαιροντες μολπη τ' υγμω .

On **Self He** made a herd of straight-horned cattle ; and the cattle were fashioned
 Εν δ' ποιησε αγελην ορθοκραираων βοων : δε βοες τετευχατο
 of gold and tin , who thus went out bellowing from stable to pasture
 575 χρυσοιο τε κασσιτερου , αι δ' επεσσευοντο μυκηθμω απο κοπρου νομονδε
 beside roaring river , beside waving reeds .
 παρ κελαδοντα ποταμον , παρα ροδανον δονακηα .
 And golden were the four herdsmen who walked among their cattle , and nine swift-footed
 δε χρυσειοι τεσσαρες νομηες εστιχωοντο αμ' βοεσσι , δε εννεα αργοι ποδας
 hounds followed after them . But two terrible lions among the foremost cattle were dragging
 κυνες εποντο σφι . δε δυ' σμερδαλεω λεοντε εν πρωτησι βοεσσι ελκετο
 away a loud-bellowing bull bellowing loudly , while hounds and young men went after it .
 580 εχετην ο ερυμηλον ταυρον μεμυκως μακρα : δε κυνες ηδ' αιζηοι μετεκιαθον τον .
 The lions had on the one hand , ripped the hide of the great bull and were devouring
 τω μεν αναρρηξαντε βοειην μεγαλοιο βοος και λαφυσσετον
 its inner parts and its black blood , while on the other hand , the herdsmen vainly pursued
 εγκατα και μελαν αιμα : δε οι νομηες αυτως ενδιεσαν
 while encouraging their swift hounds . But surely then they turned from biting the lions ,
 585 οτρυνοντες ταχεας κυνας . δ' η τοι οι απετρωπωντο μεν δακεειν λεοντων ,
 but they stood very close howling and then sprang away .
 δε ισταμενοι μαλ' εγγυς υλακτεον τ' αλεοντο εκ .

On **Self The Famed God of two lame legs** made a pasture in a beautiful valley
 Εν δε περικλυτος αμφιγυηεις ποιησε νομον εν καλη βησση
 full of white-fleeced sheep , and folds , and tents and even covered pens .
 μεγαν αργενναων οιων , τε σταθμους τε κλισας τε ιδε κατηρεφειας σηκους .

On **Self The Famed God of two lame legs** embellished a dancing-floor like the one
 590 Εν δε περικλυτος αμφιγυηεις ποικιλλε χορον ικελον τω
 which **Daedalus** once fashioned for **Ariadne of beautiful-locks** in wide Knossos .
 οιον Δαιδαλος ποτ' ησκησεν Αριαδνη καλλιπλοκαμω εν ευρειη Κνωσω .
 Wherein youths and maidens of the price of many cattle were dancing , holding each-others
 ενθα μεν ηιθεοι και παρθενοι αλφεσιβοιαι ωρχευντ' , εχοντες αλληλων
 hands by the wrists . The maidens were clad in fine linen , while the youths wore well-woven
 595 χειρας επ' καρπω . των αι μεν δεχον οθονας λεπτας , οι δε ειατ' ευνητους
 tunics , softly glistening with olive-oil ; and the maidens wore fair crowns ,
 χιτωνας , ηκα στιλβοντας ελαιω : και ρ' αι μεν εχον καλας στεφανας ,

while the youths wore golden daggers hanging from silver straps .
 οι δε ειχον χρυσειας μαχαιρας εξ αργυρεων τελαμωνων .
 Then at one time they would run in place with very nimble feet ,
 δ' μεν οτε οι θρεξασκον επισταμενοισι μαλ' ρεια ποδεσσι ,
 as when a potter sits by his wheel that he spins by his hands
 600 ως οτε τις κεραμευς εξομενος τροχον αρμενον εν παλαμησιν
 will test it , to see if it will spin ;
 πειρησεται , αι κε θεησιν :
 Then at another time , they would they run in rows at each other .
 δ' αυ αλλοτε , θρεξασκον επι στιχας αλληλοισι .
 While a large joyous company stood around the lovely dance-floor ;
 δ' πολλος τερπομενοι ομιλος περισταθ' ιμεροεντα χορον :
 as two tumblers whirled among the middle of *Selves* leading the dance .
 605 δε δοιω κυβιστητηρε εδινευον κατα μεσσους κατ' αυτους εξαρχοντες μολπης .

On *Self He* set the great and mighty *Flow* of *Oceanos* ,
 Εν δε τιθει μεγα σθενος ποταμοιο Ωκεανοιο
 around the outermost rim of the thickly made shield .
 παρ πυματην αντυγα πυκα ποιητοιο σακεος .
 Whereas surely then , when *He* had fashioned *his* great and sturdy *Shield* ,
 αυταρ δη επει τευξε τε μεγα τε στιβαρον σακος ,
 610 *He* then fashioned for *him* a breast-plate brighter than *The Rays* of *Fire* ,
 αρα τευξ' οι θωρηκα φαεινότερον αυγης πυρος ,
 then *He* fashioned for *him* a beautiful intricately-adorned stout helmet
 δε τευξε οι καλην δαιδαλεην βριαρην κορυθα
 fitted to *his* temples , and set on it a golden crest ;
 αραρυιαν κροταφοις , δε ηκε επι χρυσειον λοφον ,
 then *He* fashioned for *him* leg-guards of pliant tin .
 δε τευξε οι κνημιδας εανου κασσιτεροιο .

Whereas when *The Famed God of two lame legs* had fashioned all *his* armor ,
 Αυταρ επει κλυτος αμφιγυηεις καμε πανθ' οπλα ,
He took and laid it in front of *The Mother* of *Achilles* .
 615 αιραςθηκε προπαροιθεν μητρος Αχιλλης .
 Then , *She* swooped down from snowy *Olympos* like a falcon ,
 δ' η αλτο κατ' νιφοεντος Ουλυμπου ως ιρηξ ,
 bearing the flashing armor from *Hephaestos* .
 φερουσα μαρμαιροντα τευχea παρ' Ηφαιστοιο .

Chapter 19 - T

On the one hand , **Saffron-robbed Dawn** arose from **Flowing Oceanos** , in order to
μεν κροκοπεπλος Ηως ορνυθ' απ' ροαων Ωκεανοιο , ιν'
bear **Light** to **Immortals** and to mortals , while on the other hand , **Thetis** came to ships
φεροι φοως αθανατοισι ηδε βροτοισιν : δ' η ικανε ες νηας
bearing **Gifts** (*only* Protective Armor) from **God** . Then **She** found dear **Son** who lay beside
φερουσα δωρα παρα θεου . δε ευρε φιλον υιον ον περικειμενον
Patroclos wailing shrilly ; while around **Self** many companions were weeping .
5 Πατροκλω κλαιοντα λιγεως : δ' αμφ' αυτον πολεες εταιροι μυρονθ' :
Then **The Illustrious Goddess** stood among them ,
δ η δια θεαων παριστατο εν τοισι ,
then **She** took him by the hand and spoke to him by this name ;
αρα φυ οι εν τ' χειρι τ' εφατ' τ' εκ επος ονομαζε :
“**Child of Mine** , on the one hand , we must let this one lie for all our sorrow , since surely then
τεκνον εμον , μεν εασομεν τουτον κεισθαι περ αχνυμενοι , επει δη
he was **Destined** to be slain by **The Will of The Gods** . Whereas on the other hand , **Thou** accept
πρωτα δαμασθη ιοτητι θεων : δ' τυνη δεξο
from **Hephaestus** glorious armor , most fair , which no brave has yet worn on their shoulders .”
10 παρα Ηφαιστοιο κλυτα τευχεα , μαλ' καλα , οι ου ανηρ τις πω φορησεν ωμοισι .

Accordingly then , so saying **The Goddess** set down armor in front of **Achilles** , *then*
αρα Ως φωνησασα θεα εθηκε τευχε κατα προσθεν Αχιλλης , δ'
All The Intricate-Works Sounded-out-loudly ! While trembling-terror seized all Myrmidons ,
παντα τα δαιδαλα ανεβραχε . δ' τρομος ελε παντας Μυρμιδονας ,
and accordingly , no one dared to look upon **Them** , but they all turned-away in fear !
αρα ουδε τις επλη εισιδειν αντην , αλλ' ετρεσαν .
Whereas as **Achilles** saw , so also did he sink into wrath even more , so that his eyes
15 αυταρ ως Αχιλλευς ειδ' , ως μιν εδυ χολος μαλλον , δε οι οσσε
glared forth terribly from under his eyelids , as if they were **aflake** , then he rejoiced
εξεφανθεν δεινον υπο βλεφαρων ως ει σελας , δ' τερπετο
while holding glorious **Gifts of God** in his arms . But when he had rejoiced in his **Mind**
εχων αγλαα δωρα θεου εν χειρεσσιν . αυταρ επει τεταρπετο ησι φρεσιν
while gazing upon **Their Elaborately-Intricate Workmanship** ,
λευσσων δαιδαλα ,
then at once he addressed **Winged Logos** to his **Mother** ;
20 αυτικα προσηυδα πετροεντα επεα ην μητερα :

“**Mother** of mine , on the one hand , the armor that **God** has given is such as **The Workmanship**
μητερ εμη , μεν τα οπλα θεος πορεν οι εργ'
of **Immortals** must be **Like** , that no mortal could accomplish . On the other hand , now I will
αθανατων εμεν επιεικες , μηδε βροτον ανδρα τελεσσαι . δ' νυν εγω μεν
indeed arm for battle ; yet I am so dreadfully afraid that meanwhile flies may enter the wounds
η τοι θωρηξομαι : αλλα μαλ' αιωνως δειδω μη τοφρα μυiai καδδυσαι ωτειλας
that bronze has dealt valiant **Son** of Menoitios , and breed maggots ,
25 κατα χαλκοτυπους αλκιμον υιον Μενoitιου εγγεινωνται ευλας ,
and thus disfigure his corpse – since life has been stricken out – so that all his flesh will rot .”
δε αεικισσωσι νεκρον – δ' αιων πεφатаι εκ – δε κατα παντα χροα σαπηη .

Then thereafter *The Silver-footed Goddess Thetis* replied to Him ;

δ' επειτα αργυροπεζα θεα Θετις ημειβετ' Τον :

“*Child* , let not these thoughts concern *Thine Mind* . For on the one hand , *I* will endeavor
30 τεκνον , μη ταυτα μετα μελοντων σησι φρεσι . μεν εγω πειρησω
to keep away from him fierce tribes of flies , which thus feed on wraiths slain by *Ares* .

αλαλκειν τω αγρια φυλα μυιας , αι ρα κατεδουσιν φωτας τε αρηιφατους :

For even if he lies for a full year , yet his flesh will indeed always be firm , or even better .
γαρ περ ην γε κειται εις τελεσφορον ενιαυτον , γε τω χρωσ γ' αιει εσται εμπεδος , η και αρειων .

Whereas on the other hand , *Thou* must call *Achaean Heroes* to the place of assembly

αλλα συ γ' καλεσας Αχαιους ηρωας εις αγορην

renouncing *Thine* wrath against *Agamemnon* , shepherd of troops ,

35 αποειπων μηνιν Αγαμεμνονι , ποιμενι λαων ,

and then very quickly arm *Thyself* for battle , *Full of Valor* .”

δ' μαλ' αιψα θωρησσεο ες πολεμον , δυσεο αλκην .

Accordingly then , so saying , *She Inspired Him* with *Supremely-Confident Strength* ,

αρα Ως φωνησασα ενηκε πολυθαρσες μενος ,

then in turn *She Dripped* on *Patroclus Ambrosia* and *Red Nectar* through his nostrils ,

δ' αυτ' σταξε Πατρολκω αμβροσιν και ερυθρον νεκταρ κατα ρινων ,
in order that his flesh be firm .

ινα οι χρωσ ειη εμπεδος .

Then *Divine Achilles* went along sea shore shouting a terrible cry , thus calling-forth

40 Αυταρ ο διος Αχιλλευς βη παρα θαλασσης θινα ιαχων σμερδαλεα , δ' ωρσεν

Achaean Heroes ; and even those that before used to remain where the ships are gathered ,

Αχαιους ηρωας . και ρ' οι περ το παρος γε μενεσκον εν νεων αγωνι ,

who were pilots and who wielded oars of ships and dispensers who dealt out food beside ships ,

οι εσαν κυβερνηται τε και εχον οηια νηων και ταμιαι δοτηρες σιτοιο παρα νηυσιν ,
at that time even these indeed came to the place of assembly , because *Achilles* had come forth ,

45 τοτε και μην οι γ' ισαν εις αγορην , ουνεκ' Αχιλλευς εξεφανε ,
since he had kept away from grievous battle for too long .

δε επεπαυτ' αλεγεινης μαχης δηρον .

Then the two attendants of *Ares* arrived limping , leaning on their spears ;

δε τω δυω θεραποντε Αρεος βατην σκαζοντε , ερειδομενω εγχει ,

Son of Tydeus Firm in fight and *Divine Odysseus* , for their wounds were still painful ;

Τυδειδης μενεπολεμος τε και διος Οδυσσευς , γαρ ελκεα εχον ετι λυγρα :

then they went and sat down in front of the assembly . Whereas last of all came

50 δε κιοντες ιζοντο καδ μετα πρωτη αγορη . αυταρ ο δευτατος ηλθεν

Agamemnon lord of braves , burdened by his wound ; for *Koon* son of Antenor , had wounded

Αγαμεμνων αναξ ανδρων , εχων ελκος : γαρ Κοων Αντηγοριδης και ουτα

him with his bronze-tipped spear in mighty combat . Whereas surely then when all Achaeans

τον χαλκηρει δουρι ενι κρατερη υσμινη . αυταρ δη επει παντες Αχαιοι

were gathered together , then *swift-footed Achilles* arose to speak among them ;

55 αολλισταθησαν , δ' ωκυς ποδας Αχιλλευς ανισταμενος μετεφη τοισι :

“*Son of Atreus* , was this indeed in any way better for us both , for *Thee* and for *Myself* ,

Ατρειδη επλετο τοδ' η αρ τι αρειον ανφοτεροισιν , σοι και εμοι ,

when we raged with grief at heart in life-devouring strife for the sake of a maiden ?

οτε νωι μενεηναμεν περ αχθυμενω κηρ θυμοβορω εριδι εινεκα κουρης ;

If only **Artemis** had slain **her** with an arrow among our ships on that day when I chose **her**
οφελ' Αρτεμις κατακταμεν την ιω εν νηεσσι ηματι οτ' ελομεν τω
after I had destroyed Lyrnessus ! Then perhaps not so many Achaeans would have bitten
60 εγων ολεσσας Λυρνησσον : τω κ' ου τοσσοι Αχαιοι ελον
the vast earth with their teeth at the hands of their foes , because I held on to my wrath .
ασπετον ουδας οδαξ υπο χερσιν δυσμενεων , απομην- εμευ -ισαντος .
Since on the one hand , this was profitable for **Hector** and Trojans , thus on the other hand ,
μεν το κερδιον Εκτορι και Τρωσι : αυταρ
I think that Achaeans will long remember the strife between **Myself** and **Thee** . But we must let
οιω Αχαιους δηρον μνησεσθαι εριδος εμης και σης . αλλα εασομεν
all this grief be in the past , since we must master dear heart in breast . Surely then
65 περ τα μεν αχθυμενοι προτετυχθαι , αναγκη δαμασαντες φιλον θυμον ενι στηθεσσι : η τοι δ'
on the one hand , now I end my wrath ; nor must I remain stubbornly angry for ever ; whereas
μεν νυν εγω παυω χολον , ουδε τι χρη με ασκελεως μενεαινεμεν αιει :
on the other hand , come , let us speedily incite long-haired Achaeans to battle , so that I may go
αλλ αγε θασσον οτρυνον καρη κομοωντας Αχαιους πολεμονδε , οφρ' ελθω
out against Trojans to test them yet again , to see if they intend to pass the night by our ships .
70 αντιον Τρων πειρησομαι ετι και , αι κ' εθελωσ' ιαυειν επι νηυσιν :
But I think that anyone of **Selves** will welcome to rest their knees from toil ,
αλλα οιω τιν' αυτων ασπασιως καμ- γονυ -ψειν .
whoever that is , who escapes from the fury of battle under our spears ."
ος κε φυγησι εκ δηιου πολεμοιο υπ' ημετεροιο εγχεος .

So he spoke , then the well-armored Achaeans rejoiced since great-hearted **Son** of Peleus
75 Ως εφαθ' , δ' οι ευκνημιδες Αχαιοι εχαρησαν μεγαθυμου Πηλειωνος
had renounced his wrath . Then **Agamemnon** lord of braves also spoke among them
απειποντος μηνιν . δε Αγαμενων αναξ ανδρων και μετεειπεν τοισι
from the place where he sat , not standing among them ;
εξ αυτοθεν εδρης , ουδ' αναστας εν μεσσοισιν :
"O Friends , Danan **Heroes** , Attendants of **Ares** , on the one hand , it is beautiful to hear
ω φιλοι Δαναοι ηρωες , θεραποντες Αρης , μεν καλον ακουειν
one who stands , nor is it right to interrupt ; for that would be hard even for one well-skilled .
80 εσταοτος , ουδε εοικεν υββαλλειν : γαρ εοντι χαλεπον περ επισταμενω .
On the other hand , how can anyone either hear or speak among the uproar of many braves ?
δ' πως κεν τις ακουσαι η ειποι εν ομαδω πολλω ανδρων ;
Since even if one were a clear voiced speaker one would be hindered .
δε περ εων λιγυς αγορητης βλαβεται .
Thus on the one hand , I will declare myself to **Son** of Peleus , while on the other hand ,
μεν εγων ενδειξομαι Πηλειδη : αυταρ
thou other Argives give heed , and learn my **Logos** well each one of thee .
οι αλλοι Αργειοι συνθεσθ' , τ' γνωτε μυθον ευ εκαστος .
Surely then , Achaeans have often spoken this **Logos** to me , and have reproached me ;
85 δη Αχαιοι πολλακι ειπον τουτον μυθον μοι , και τε νεικειεσκον με :
but it is **not I** who am responsible , **but Zeus** and **Fate** and **The Furies** that walk in darkness ,
δ' ουκ εγω ειμι αιτιος , αλλα Ζευς και Μοιρα και Ερινυς ηεροφοιτις ,
since **they** cast in my mind **fierce blindness** on that day at the place of assembly
τε οι εμβalon ειν μοι φρεσιν αγριον ατην ηματι αγορη

when **Self Prize** of **Achilleos/Grief** was taken away from him . But what was I to do ?
 90 οτ' αυτος γερας Αχιλλεος απηυρων τω . αλλα τι κεν ρεξαιμι ;
 It is through **The Goddess Ate/bewilderment/infatuation/mischief** that **all** is accomplished ;
 δια θεος Ατη παντα τελευτα .
Eldest Daughter of **Zeus** ; **She** who *hurts all* , accursed one ; thus on the one hand , delicate
 πρεσβα θυγατηρ Διος , η ααται παντας , ουλομενη : θ' μεν απαλοι
 are **Her** feet , for **She** walks not upon the earth , since **She** accordingly walks on heads of braves
 τη ποδες : γαρ πιλναται ου επ' ουδεις αλλ' η αρα γε βαινει κατ' κραατα ανδρων
hindering human-beings , and thus on the other hand , **She** indeed *entangles* one or the other .
 βλαπτουσ' ανθρωπους : ουν δ' γε πεδησε κατα ετερον .
 For surely then once , **She** even *beguiled Zeus* , although it is said that **He** is **Best** among braves
 95 γαρ δη ποτε και νυ ασατο Ζην , περ φασ' τον εμμεναι αριστον ανδρων
 and **Gods** ; but **Hera** , although being a female , *deceived Him* by **Her deceitfulness** ,
 ηδε θεων : αλλ' Ηρη και αρα εουσα θηλυς απατησεν τον δολοφροσυνης ,
 on the day when **Alcmene** was due to bear mighty **Heracles** in fair-crowned Thebes .
 ηματι οτ' Αλκμηνη εμελλε τεξεσθαι βιην Ηρακληειην ενι ευσρεφανω Θηβη .
 Surely then **Zeus** spoke *boastfully* indeed among all **The Gods** ;
 100 ητοι ο μετεφη ευχομενος γ παντεσσι θεοισι :
 “Hear **Me** , **All Gods** and **All Goddesses** , while **I** speak what heart in breast commands **Me** .
 κεκλυτε μεν , τε παντες θεοι τε πασαι θεαιναι , οφρ' ειπω τα θυμος ενι στηθεσσιν ανωγει με .
 Today **Eileithuia** that comes to **Aid** of birth-pangs will bring to **Light** of **Day** a brave who
 σημερον Ειλειθυια μογοστοκος εκφανει φοωσδε ανδρα ος
 will be **Lord** of all who dwell all about , **One** of the tribe of braves who are blood-kin of **Me** .”
 105 αναξει παντεσσι περικτιονεσσιν , εξ γενεης των ανδρων οι εισι αιματος θ' εμεν .

Then **Queenly Hera** spoke *deceitfully* to **Him** :
 δε ποτνια Ηρη προσηυδα δολοφρονεουσα τον :
 “If **Thou** will be a *deceiver* , then once again **Thine Logos** will not be brought to fulfillment .
 ψευστησεις , αυτε μυθω ουδ' επιθησεις τελος .
 Come along then **Olympian** , if **Thou** will now swear to **Me** , a mighty oath , that **he** will *truly*
 αγε δ' Ολυμπιε , ει νυν ομοσσον μοι , καρτερον ορκον , μεν τον η
 be **Lord** of all who dwell all about , **he** who on this day will fall between the feet of a woman ,
 110 αναξειν παντεσσι περικτιονεσσιν , ος επ' τωδε ηματι κεν πεση μετα ποσσι γυναικος
One of the tribe of braves who are blood-kin of **Thee** .”
 εξ γενεθλης των ανδρων οι εισι αιματος σης .

So **She** spoke ; but **Zeus** in no way took-notice of **Her deceitfulness** , but since **He** was *much*
 ως εφατο : δ' Ζευς ου τι ενοησεν δολοφροσυνην , δε επειτα πολλον
deceived , **He** then swore a great oath . Then **Hera** swooped down leaving the peak of **Olympos** ,
 αασθη , αλλ' ομοσεν μεγα ορκον . δ' Ηρη αιξασα λιπεν ριον Ουλυμποιο ,
 then swiftly came to Achaean Argos , wherein **She Knew** there lived the comely **wife** of
 115 δ' καρπαλιμως ικετ' Αχαιικον Αργος , ενθ' ηδη αρα ιφθιμην αλοχον
Sthenelus son of **Perseus** . **She** who was pregnant with dear son , and the **Seventh** month
 Σθενελου Περσηιαδαο . η δ' εκυει φιλον υιον , δ' ο εβδομος μεις
 had come . Then he was brought forth into **Day-Light** and premature/missing-the-month , while
 εστηκε : δ' εοντα αγαγε προ εκ φοωσδε και ηλιτομηνον , δ'
 the child-bearing of **Alcmene** (Mother of **Heracles**) was delayed , and **Eileithuia** was held-back .
 τοκον Αλκμηνης απεπαυσε , δ' Ειλειθυιας σχεθε .

Then **Self** addressed **Zeus Son** of **Kronos** bearing the message ;
 120 δ' αυτη προσηυδα Δια Κρονιωνα αγγελεουσα :
 “**Father Zeus** , **Lord** of **Bright Lightning** , a certain **Logos** will **I** put in **Thine Mind** .
 πατερ Ζευ αργικεραυνε τι επος θησω εν τοι φρεσι :
A Good man has already been born , who will be lord over Argives ,
 εσθλος ανηρ ηδη γεγον' , ος αναξει Αργειοισιν ,
Eurustheus (Far-reaching-Placement), son of Sthenelus , son of Perseus , of **Thine** tribe ;
 Ευρυσθευς , Σθενελοιο παις Περσηιαδαο , σον γενος :
 It is no **disgrace** for him to be lord over Argives .”
 ου αιικες οι ανασσεμεν Αργειοισιν .

So **She** spoke , while **sharp distress** struck deep in **His Mind** , then **He** at-once seized **Ate**
 125 ως φατο , δ' οξυ αχος τυψε βαθειαν κατα τον φρενα : δ' αυτικα ειλ' Ατην
 by the shining-locks of **Her** head , **His Mind** angered , and swore a mighty oath that **Ate**
 λιπαροπλοκαμοιο κεφαλης , ησι φρεσιν χωομενος , και ωμοσε καρτερον ορκον Ατην
 who **hurts** all , would never again come to **Olympos** and **Starry Heaven** .
 η αταται παντας , μη ποτ αυτις ελευσεσθαι ες Ουλυμπον τε και αστεροεντα ουρανον .
 So saying **He** whirled **Her** in **His** hand and flung **Her** from **Starry Heaven** , and **She** quickly
 130 ως ειπων περιστρεψας χειρι ερριψεν απ' αστεροεντος ουρανου , δ' ταχα
 came to human labors . Thereafter **He** would always groan , when **He** saw **His Dear Son**
 ικετο ανθρωπων εργ' . την αιει στεναχεσχ' , οθ' ορωτο εον φιλον υιον
disgracefully toiling at the tasks set by **Eurustheus** . Surely then in turn when **great Hector**
 αιικες εργον αεθλων εχοντα υπ' Ευρυσθηος . δη αυτε οτε μεγας Εκτωρ
flashing helm was destroying Argives at their ship stern , so also I , could not
 135 κορυθαιολος ολεκεσκεν Αργειους επι νεσσιν πρυμνησι , ως και εγων , δυναμην ου
 forget **Ate** , by whom we were first **harmd** . But since I was **harmd** and **Zeus took-away**
 λελαθεσθ' Ατης , η πρωτον αασθην . αλλ' επει αασαμην και Ζευς εξελετο
 my mind , I in turn intend to make amends , and to give countless compensation . Therefore
 μευ φρενας , αψ εθελω αρεσαι , τ' δομεναι απερεισι αποινα : αλλ'
 arise for battle , and rouse the other troops . While I am here ready to offer all gifts , as many as
 140 ορσευ πολεμονδε , και ορνυθι αλλους λαους . δ εγων οδε παρασχεμεν παντα δωρα , οσσα
Noble Odysseus promised **Thee** yesterday when he came to **Thine** tent . But if **Thou** wishes ,
 διος Οδυσσευς υπεσχετο τοι χιθιζος ελθων ενι κλισιησιν . δ' ει εθελεις ,
 wait a while , even if **Thou** are eager for **Ares** , while attendants take and bring gifts to **Thee**
 επιμεινον περ επειγομενος Αρης , δε θεραποντες ελοντες οισουσ' δωρα τοι
 from my ship , so that **Thou** may see that I will give that which will be agreeable to **Thee** .”
 παρα εμης νηος , οφρα ιδηαι δωσω ο μενοεικεα τοι .

Proclus' Commentary on The Republic

Essay 4 - Δ

How can any of the opinions of the divine myths be defended concerning

Πως αν τις των δοκουντων των θειων μυθων απολογησαιτο υπερ

The Gods being the causes of those that are bad .

τους θεους ατιασθαι των κακων .

Concerning The Theological Models that were discussed

Περι των θεολογικων τυπων ειρημενων

in The Second Book of The Republic .

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εν τω δευτερω της Πολιτειας .

Among The Theological **Models** , which were explained in The Second Book of The Republic ,
P27 Εν τοις θεολογικοις τοις τυποις , ους εξεφηνεν εν τω δευτερω της Πολιτειας ,

The First , The One **The Gods** set-forth , is Always from **The Goodness**
10 πρωτον τον των θεων εκτιθεται αι της αγαθοτητος
and it is for **These** alone that **Selves** are causes/responsible ,
και τουτων μονων αυτους αιτιωμενον ,
I mean for all **Those** that are **Good** , but not also for **Their** opposites ;
λεγω παντων των αγαθων , αλλ' ουχι και των εναντιων :
based upon/assuming **The Self-Evident-Principle** , that every **God** is **Good** .
προλαβων αξιωμα , οτι πας θεος αγαθος .

'Socrates: (then I said) Accordingly then , on the one hand , **This** , would be **One** of **The Laws**
Rep 380C δ' εγω ην , τοιουν μεν Ουτος αν ειη εις των νομων
and **Models/Outlines/Shapes/Characters** concerning **God** , within which the speaker must speak
τε και τυπων περι θεους , εν ω τους λεγοντας δεησει λεγειν
and the poet compose ; that **The God** is not **The Cause** of *everything* , but of **Those** that are **Good** .'
και τους ποιουντας ποιειν , τον θεον μη αιτιον παντων αλλα των αγαθων .

For whenever he says that **'The God is Good'** , we must first bring this to mind ;
γαρ οταν λεγη τον θεον αγαθον , πρωτον εν- τουτο -νοειν ,
that he means **Every God** ; for the addition of *the definite-article* makes evident either
15 οτι λεγει παντα θεον : γαρ η προσθεσις του αρθρου δηλοι η
that **This** is **Unique** according to **Its Preeminence**
το μονον καθ' υπεροχην
(as when we say , **'The Poet says'** , thus assigning *this exceptional poet* the highest status) ,
(ως οταν λεγωμεν : ο ποιητης ειπεν , απονεμοντες τουτο εξαιρετον τω ακροτατω) ,
or else it reveals **The Whole Multitude** ,
η το ολον πληθος ,
as when we say ; **'The Human-being is Rational'** , by adding *the definite article* instead of *every* .
ως οταν λεγωμεν : ο ανθρωπος λογικος , προσαπτοντες το αθρον αντι του παντος .

Is it not the case then , that if indeed he says in this way that **'The God is Good'**
20 ουκουν επειερ φησιν ουτω : ο θεος αγαθος ,
then he would either mean that **The First God** is **Good** , or else that **Every God** is **Good** .
η αν λεγοι το πρωτον η παντα θεον .

However , it is evident from the conclusions drawn following these **Logos'**
αλλ' δηλοι συμπεραινομενος μετα ταυτα
that he did not wish to hold-fast solely to these **Models** concerning **The First God** ,
οτι ου βουλεται κρατειν μονου τους τουτους τυπους περι του πρωτου ,
because he says , that **Each One** of **The Gods** is **The Most-Beautiful** and **Best** as possible .
οτι εκαστος των θεων εστιν καλλιστος και αριστος εις δυναμιν :

'Socrates: (I said) Accordingly then , it is also impossible , that **God** "should wish to alter" **Self** .
Rep381C εφην , αρα και Αδυνατον θεω εθελειν αλλοιουν αυτον ,
But as it is likely , **Each One** of **Selves** , by **Being** , **The Most-Beautiful** and **The Best** that is
αλλ , ως εοικε , εκαστος αυτων ων το καλλιστος και αριστος εις
Possible , **Eternally Abides** , **Absolutely-Simple In The Ideal-Form-Perfect** of **Self** .'
δυνατον αι μενει απλως εν τη μορφη αυτου .

But it is also evident from those **Self-Evident-Principles** in **Those Models**
 25 δε και δηλοι τους αξιων εν τουτοις τοις τυποις
 that poets write , whose **Logos** is not entirely about **The First** .
 ποιητας γραφειν , οις ο λογος εστι ουκ παντως περι του πρωτου .
 If we are speaking **Correctly** , then this is the first **Self-Evident-Principle** that must be assumed ;
 ει ειπομεν ορθως , ουν τουτο πρωτον αξιωμα ληπτεον :

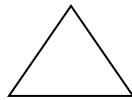
Every God Is Good .
 πας θεος αγαθος ,

The Oracles also **Provide Testimony** for **This Self-Evident-Principle** in which **They** censure
 των λογιων και μαρτυρουντων τω αξιωματι εν οις αιτιωμενα
 the impiety of human-beings by declaring : (**Chaldean Oracles Fragment 15**)
 ασεβειαν των ανθρωπων φησιν :

356 Does thou not know that **Every God Is Good** ? Ah laboring-mules , **Sober-up** !
P28 ουδ' ειδοτες οτι πας θεος αγαθος : α ταλαεργοι νηψατε .

Then it is said in **The Laws** that there are **Three Aspects** that **Characterize The Gods** ;
 δε ειρημενων εν Νομοις τριων χαρακτηριζειν τους θεους ,

Goodness (Book 10 900D)



Intuitive-Knowledge (901D)

Power (902C)

Goodness , Power , Intuitive-Knowledge ; on the one hand , he grasps
 αγαθοτητος δυναμεως γνησεως , μεν λαμβανει
 the first through **The First Model** ,
 το πρωτον δια του πρωτου τυπου ,
 while on the other hand , the other two through **The Second Model** ,
 5 δε τα δυο δια του δευτερου ,
 by saying that **The Truth** and **The Immutability** are in **The Gods** .
 λεγων την Αληθειαν και την αμεταβλησιαν ειναι εν θεοις .
 For on the one hand , the first of these pertains to **Intuitive-Knowledge** ,
 γαρ μεν το τουτων τη γνωσει ,
 while on the other hand , the second pertains to **Power** .
 δε το προσηκει τη δυναμει :
 Therefore , **The Truth** is indeed **The Perfection** of **Intuitive-Knowledge** ,
 γουν η αληθεια τελειοτης της γνωσεως ,
 while **The Immutability/Impassivity/Changelessness** is **The Perfection** of **Power** .
 δε η απαθεια της δυναμεως .
 Therefore on the one hand , this is **The First Self-Evident-Principle** ;
 ουν μεν τουτο το πρωτον :
 while on the other hand , it has been assumed with a **Certain Necessary Limiting-Condition** .
 10 δε ειληπται μετα τινος αναγκαιου διορισμου .
 for it was not simply stated that , ‘The God is Good’
 γαρ ου απλως ειπεν : ο θεος αγαθος ,

but rather that ‘The God Is *Truly* Good ,
 αλλ’ οτι τω οντι αγαθος ,
 which customarily separates *That* which *Truly Is* , from that which does *not Truly* exist ,
 ειθως διαστελλειν το οντως απο του μη οντως
 which on the one hand , *Guards That One Unmixed* with *the opposite* ,
 τω μεν φυλαττειν εκεινο αμικτον προς το εναντον ,
 while on the other hand , *this* is said to be already *filled-full* of that which is *inferior* .
 δε τουτο λεγειν ηδη αναπεπλησθαι του χειρονος .
 For *That* which is called *Truly Life* and *Truly Intellect* and *Truly Beauty* ,
 γαρ καλει οντως ζωην και οντως νουν , και καλλος ,
 are *Those* which *in no way* subsist with those that are opposite ;
 15 οις μηδεν υπαρχει των αντικειμενων ,
lifelessness , ignorance or ugliness .
 αζωιας ανοιας αισχους :
 Whereas *each* of *these* that do *not Truly* exist ,
 δε εκαστον τουτων μη οντως
 are *those* which are mixed with *something* of *those* that are *inferior* .
 οις συμμεμικται τι των χειρονων .
 Therefore *Every God* is *Truly Good* ; by *Being In The Way of Ousia* , *According to The Good*
 ουν πας θεος οντως αγαθος , ουσιωμενος κατα το αγαθον
 and by not possessing *The Good* as *That which* subsequently/newly *acquired*
 και ουκ εχων το αγαθον επικτητον
 nor as a *Habit/Disposition*
 ουδ’ ως εξιν
 (for *That* which is *Good in this way* , *Participates* of *The Good* , but is not *Truly Good*)
 (γαρ το αγαθον ουτως μετεσχεν του αγαθου <ον> ου τω οντι αγαθον)
 Accordingly then *The Hyparxis According to Self* is that *The God Is Good* ,
 20 αρα την υπαρξιν κατ’ αυτην ο θεος αγαθος ,
According to That which *Is also Divine* , not *something else* than *Being* ; *consequently Good* ,
 καθ’ ο εστιν και θεος , ουκ τι αλλο ων , ειτα αγαθος ,
 but *The-Good-Self* , just as *The First Self* , *The-Good* .
 αλλ’ αυτοαγαθος , ωσπερ το πρωτον αυτο ταγαθον .

Therefore , from these , *One Self-Evident-Principle* has been assumed , then it is split into
 ουν Τουτου ενος αξιωματος ληφθεντος δ’ σχιζονται
 two arguments , through which it is shown that on the one hand , *Every God Is The Cause*
 δυο συλλογισμοι , δι’ ων δεικνυται μεν πας θεος αιτιος
 of *those* that are *good* , but that on the other hand , of none of those that are bad/defective .
 αγαθων , δε ουδενος κακου ,

And so on the one hand , this argument proceeds in this way ;
 25 και μεν ουτος προεισιν τιωσδε :

I. *Every God Is Truly Good* .

πας θεος τω οντι αγαθος :

2. Nothing *That Is Truly Good* is harmful .

ουδεν τω οντι αγαθον βλαβερον :

3. *That* which does not harm is not harmful .

το ου βλαπτει μη βλαβερον :

4. **That** which does nothing wrong is **The Cause** of none of those that are defective/bad .
το ποιουν μηδεν κακον εστι αιτιον ουδενος των κακων :

∴ Accordingly then , **Every God Is The Cause** of none of those that are defective/bad/sick .
αρα πας θεος εστιν αιτιος ουδενος των κακων .

In which there must first be seen , that the term ‘nothing’ and the term ‘none’
εν οις εκεινο δει πρωτον ειδεναι , οτι το ουδεν και το ουδενος
have been assumed as part of the premise , and as part of the predicate ;
30 ειληπται ως μερος της προτασεως και του κατηγορουμενου :
for otherwise the subject could not also have the **Pre-Limiting-Condition** of ‘every’ .

P29 γαρ ο υποκειμενος αν ου και ειχεν το προσδιορισμον πας .
Next , that while all these premises appear to be negations ,
επειθ’ οτι πασαι δουκουσιν ειναι αποφατικαι
except for one , by conversion they are affirmations :
πλην μιας εκ μεταθεσεως ουσαι καταφασεις :

Thus it is clear that their subsequent order always assumes the subject terms with the negation .
δε δηλousι αι εξης αι λαμβανουσαι τα υποκειμενα μετα της αποφασεως .

Then of The Formidable Contemplative Forms of Logos , Observe
5 δε των ερρωμενων θεωρηματων λογικων ορα
both **The Realities/Real-Ideas** and **Their Connection** with the premises .
και το πραγματειωδες και την συνεχειαν των λημματος .
‘**Every God Is Truly Good**’; **The Self-Evident-Truth** of this argument ;
πας θεος τω οντι αγαθος : αξιωμα τουτου :

‘**That which Is Truly Good is not harmful**’ .

το τω οντι αγαθον εστιν ου βλαβερων .

For if **That which Is Truly Good , Possesses Ousia** in Its **Good**

γαρ ει ουσιωται εν τω αγαθω
and is not **good in some particular/certain way** (for it was assumed to be **Truly Good**) ,
και εστιν μη αγαθον πη (γαρ ειληπται τω οντι αγαθον) ,
then **That which Is Truly Good** does not have the capacity/potential of being harmful .
ουκ εχει την δυναμιν την βλαπτικην .

For by possessing this potential , it would have a share of the opposite defective condition
10 γαρ εχον ταυτην αν μετεχοι του εναντιου
and would no longer be **Truly Good** ;

και αν ουκετ’ ειη τω οντι αγαθον :

for there is no other aspect that participates of **Its** opposite ,

γαρ ουδε αλλο τι των μετεχοντων του εναντιου .

for **That** which is **Truly Beautiful** has no share of that which is ugly

γαρ το τω οντι καλον ου μετοχον του αισχρου

neither according to **Its Power/Potential** nor according to **Its Energy/Activity** ,

η κατα δυναμιν η κατ’ ενεργειαν ,

if indeed we have correctly **Delimited That** which **Truly Is** and that which is not **Truly** .

ειπερ ορθως διωριζεται το οντως και μη οντως .

Therefore **That** which is **Truly Good** , cannot possibly be harmful for this reason ;

ουν το τω οντι αγαθον , οιον την βλαπτικην <διοτι> ,

since **It** does not have the potential/capacity/power that is opposed to **The Good** ,

15 δ’ ουκ εχει την δυναμιν του εναντιου τω αγαθω ,

through this , **It** is not harmful .

δια τουτο εστι ουκ βλαβερων .

For he says (at **379B**) ‘Since that which is not harmful in no way harms’ .

φησιν , δε το ον μη βλαβερων ουδαμως βλαπτει .

Adeimantos: (*he said*) Rightly so , but surely then in regards to this **Self** ;

εφη , Ορθως , αλλ’ δη περι τουτο αυτο ,

what should **Its Models/Patterns/Types/Characteristics** of **Theology** (**Logos**’ of **God**) be ?

τινες αν οι τυποι θεολογιας ειεν ;

Socrates: (then I said) In the following way somehow ; **The Character** of **The God** must always ,

δ’ εγω ην , Τοιοιδε που τινες ο θεος αι

be **Attributed** , without a doubt , such as that which **Self** happens to **Be** , whether the poetry

αποδοτεον δηπου οιος ων αυτον τυγχανει εαν τε ποιη

be composed in epic or in lyric or in a tragic mode .

εν επεσι εαν τε εν μελεσιν εαν τε εν τις τραγωδια .

Adei: Yes , that must be the case . (Δει γαρ .)

Soc: Is it not the case then , that any attribute which is indeed **Attributed** to **God** ,

379B Ουκουν ο γε θεος

Is Truly/In Reality Good , and hence , **It** must necessarily be **Attributed/Spoken** in this way ?

τω οντι αγαθος τε και λεκτεον ουτως ;

Adei: What then ? (Τι μην ;)

Soc: But certainly , nothing that is indeed **Good** is harmful , is it ?

Αλλα μην ουδεν γε των αγαθων βλαβερων , η γαρ ;

Adei: It does not appear so to me . (Ου δοκει μοι .)

Soc: Take notice then , can **That** which is not harmful , **do** harm ?

Αρ’ ουν ο μη βλαβερων , βλαπτει ;

Adei: Not in any way ! (Ουδαμως .)

Soc: Therefore , can **That** which does no harm , **do** anything wrong ?

δε Ο μη βλαπτει , ποιει τι κακον ;

Adei: Not this either . (Ουδε τουτο .)

Soc: Therefore , can **That** which **does** no wrong , indeed be the cause of any defect ?

δε αν Ο ποιει μηδεν κακον , γε ειη αιτιον τινος κακου ;

Adei: How could it ? (Πως γαρ ;)

Soc: What follows then ? Must **The Good** be **Beneficial/Useful** ?

Τι δε ; το αγαθον ωφελιμον ;

Adei: Yes . (Ναι .)

Soc: Accordingly then , is **It The Cause** of **Success/Prosperity/Well-being/Good-Deeds** ?

αρα Αιτιον ευπραγιας ;

Adei: Yes . (Ναι .)

Soc: Accordingly then , **The Good** is indeed **The Cause** , not of all , but on the one hand ,

αρα το αγαθον γε αιτιον Ουκ παντων , αλλα μεν

of **Those** that have to be **Good** , but on the other hand , **blameless** of those that are defective .

των εχοντων ευ δε αναιτιον των κακων .

Adei: (*he said*) Absolutely so ! (εφη , Παντελως γ’ .)

Soc: (*then I said*) It follows then , that **The God** , by **Virtue** of **Being Good** , could not be

379C δ’ εγω ην , αρα ο θεος επειδη αγαθος αν Ουδ’ ειη

the cause of all , as the many say , but on the one hand , **The Cause** of **Few** for human-beings ,

αιτιος παντων , ως οι πολλοι λεγουσιν , αλλ’ μεν αιτιος ολιγων τοις ανθρωποις ,

but on the other hand , *blameless* of many ; for *The Good* are much *Fewer* for us than the bad ;

δε αναιτιος πολλων : γαρ ταγατα πολυ ελαττω ημιν των κακων :
Hence , on the one hand , no other , must be assumed as *The Cause* of *The Good* , but on the

και μεν ουδενα αλλον αιτιατεον των αγαθων ,
other hand , we must search for something other than causes for defects , but not *The God* .

δε δει ζητειν αττα αλλ' τα αιτια των κακων , αλλ' ου τον θεον .
Adei: (he said) *Thine Logos* appears most *True* to me .

εφη , λεγειν δοκεις Αληθεστατα μοι .
Soc: (then I said) Accordingly then , one must not accept , neither from Homer nor from

379D δ' εγω ην , αρα Ουκ αποδεκτεον ουτε Ομηρου ουτ'

any other poet , the same error about *The Gods* , and thoughtlessly miss the mark
αλλου ποιητου την ταυτην αμαρτιαν περι τους θεους και ανοητως αμαρτανοντος
by saying that ,

λεγοντος ως

two jars lie-stored , sealed-in-wax on the floor in the palace of Zeus ,
δοισι πιθοι κατακειεται κηρων ουδεις εν Διος ,
the one , filled-full of Goods , but the other , of that which brings misery .
ο μεν εμπλειοι εσθλων , αυταρ(αταρ) ο δειλων :
And to whomsoever , on the one hand , Zeus may mix and give of both ,
και ω μεν ο Ζευς αν μιξας δω αμφοτερων ,
surely one meets with that which is bad at one time , but with the Good at another ,
γε τε μεν κυρεται ο κακω αλλοτε , δ' εσθλω αλλοτε ,
but for whomsoever He may not , but gives of the other unmixed ,
δ' ω αν μη αλλ' τα ετερα ακρατα ,
in that case , a wrong hunger drives him ; throughout the lower regions ;
δε τον κακη βουβρωστις ελαυνει διαν επι χθονα :

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Nor must we accept *Zeus* as the dispenser to us as

379E ουδ' Ζευς ως ταμιας ημιν
having wrought both good and bad .

τετυκται τε αγαθων τε κακων .

Therefore , in what way are these set-apart ?

ουν τινι ταυτα διεστηκεν ;

Or does the former one remove the power (of harming) ,

η το προτερον το μεν αφειλεν την δυναμιν ,

while this latter one proceeds even further to remove the opposite energy/activity .

δε τουτο περιοντος του πολλου την εναντιαν ενεργειαν .

For 'harmful' thus means , that which has the *potential* power to do harm ,

20 γαρ βλαβερον δε λεγεται , η δυναμενον βλαπτειν
even if it does not *actually* harm , while its *activity* is *actual* harm .

καν μη βλαπτη , δε το ενεργουν ηδη βλαπτον .

Therefore in as much as That which is able to be heated differs from That which heats ,

ουν η το θερμαντικον διαφερει και το θερμαινον ,

in this way also is that which is harmful set-apart from that which harms .

ταυτη και το βλαβερον διεστηκεν το βλαπτον .

Therefore it is clear that in all such cases that ,

δε δηλον εκεινο εν πασι τοις τοιουτος οτι ,

on the one hand , that which is actual/energized/active is also capable/has potential-power ,
μεν το ενεργουν και δυναται ,
while on the other hand , that which has potential-power/is capable is not necessarily actual .
δε το δυναμενον ουκ εξ αναγκης ενεργει :
So that if something does harm , then it is also harmful , but certainly not the other way round .
25 ωστ' ει τι βλαπτει , και βλαβερων , μεντοι ου αναπαλιν .
Therefore by converting with negation it assumes that , **That** which is not harmful
ουν αντιστρεψας συν αντιθεσει ελαβεν οτι , το μη βλαβερων
in no way harms . Therefore '**That** which does no harm' he says ; 'can do no wrong',
ουδαμως βλαπτει . δε το μη βλαπτον , φησιν , ποιει ουδεν κακον :
for these statements are made **Equal** to each other ,
γαρ ταυτα εξισαζει αλληλοις ,
and if anything does harm , then it gives something bad to that which is being harmed .
και ει τι βλαπτει , διδωσι τι κακον τω βλαπτομενω ,
and if anything does harm , then it harms that which undergoes/experiences the harm .
30 και ει τι ποιει κακον , βλαπτει το πασχον .
Then because this is **True** , one could grasp from this definition of harm ;
P30 δε οτι τουτο αληθες , αν λαβοις εκ του ορου της βλαβης :
-for this was defined in The First Book (**335B**)-
γαρ ωρισατο εν τω πρωτω

The Outline/Model of Justice Becomes Apparent

Socrates: 9 (then I said) Is it **Just** then , for **The Just Person** to *harm any* human being **at all** ?

δ' εγω ην , Εστιν και αρα , δικαιου ανδρος βλαπτειν οντινουν ανθρωπων ;

Polemarchus: (he said) Of course it is , surely , one must do *harm* to the *worthless* and *enemies* .

εφη , πανυ γε και , γε δει βλαπτειν τους πονηρους τε και εχθρους .

Soc: But when horses are *injured* ; do they become *better* or *worse* ?

δ' ιπποι βλαπτομενοι γιγονται βελτιους η χειρους ;

Pol: They become *worse* . (Χειρους .)

Soc: According to **The Excellence/Virtue** of dogs , or according to **The Excellence** of horses ?

Αρα εις την αρετην των κυνων , η εις την των ιππων ;

Pol: According to **The Excellence** of horses .

Εις την των ιππων .

Soc: Take notice then , when dogs are *injured* , do they become *worse* in **The Excellence**

Αρ' ουν και κυνες βλαπτομενοι γεγονται χειρους εις την
of dogs , but not according to **The Excellence** of horses ?

των κυκων , αλλ' ουκ εις την αρετην των ιππων ;

Pol: Necessarily . (Αναγκη .)

Soc: But what about human beings , O companion , are we not to say in the same way ,

335C δε Ανθρωπους , ω εταιρε , μη φωμεν ουτω ,
that they become *worse* according to human **Excellence** , when they are *injured* ?

γιγνεσθαι χειρους εις την ανθρωπειαν αρετην βλαπτομενους ;

Pol: Very much so . (Πανυ μεν ουν .)

Soc: Then , is not **Justice/Righteousness/Fairness** , a human **Excellence/Virtue** ?

Αλλ' ουκ η δικαιοσυνη ανθρωπεια αρετη ;

Pol: That is also necessary .

τουτ' και αναγκη .

Soc: Accordingly then , O friend , those who are *harmed* , according to **The Excellence**

αρα , ω φιλε , τους βλαπτομενους , Και
of human beings , must necessarily become more *unjust* .
των ανθρωπων αναγκη γγνεσθαι αδικωτερους .

Pol: It is likely . (Εοικεν .)

Soc: Take notice then . Is it possible for those who are *musical* , to make one *unmusical* ,

Αρ' ουν δυνανται οι μουσικοι ποιειν αμουσους
by means of **Music** ?

τη μουσικη ;

Pol: That is impossible . (Αδυνατον .)

Soc: Then is it possible , for *horsemen* to make *bad horsemen* , by means of **Horsemanship** ?

Αλλα οι ιπποι αφιππους τη ιππικη ;

Pol: It is not . (εστιν Ουκ .)

Soc: Then is it indeed possible , for **The Just** to make one *unjust* , by means of **Righteousness** ?

335D Αλλα δη οι δικαιοι αδικους τη δικαιοσυνη ;
or in general , can **The Good** , make one *bad* , by means of **Excellence** ?

η ξυλληβδην και οι αγαθοι κακους αρετη ;

Pol: It is then , impossible . (Αλλα αδυνατον.)

Soc: For it is not the *work/activity/energy* of **Heat** to *cool* , I suspect , but *the opposite* ?

γαρ Ου εργον θερμότης ψυχειν , οιμαι , αλλ' του εναντιου .

Pol: Yes . (Ναι .)

Soc: Neither is it the *work* of the *dry* to make things *wet* , but *the opposite* .

Ουδε ξηροτητος υγραινειν , αλλα του εναντιου .

Pol: Entirely so . (Πανυ γε .)

Soc: Nor surely then , is it the *work* of **The Good** to *injure* , but *the opposite* , to **Benefit** ?

Ουδε δη του αγαθου βλαπτειν , αλλα του εναντιου .

Pol: So it has come to light . (Φαινεται .)

Soc: But **The Just Person** is indeed **Good** ?

δε Ο δικαιος γε αγαθος ;

Pol: Entirely so . (Πανυ γε.)

Soc: Accordingly then , it is *not* the *work* of **The Just** to do *harm* , O Polemarchos ,

αρα Ουκ εργον του δικαιου βλαπτειν , ω Πολεμαρχε ,
neither to a friend *nor* to anyone else , but of *Their opposite* ; of *the unjust person* .

ουτε φιλον ουτ' ουδενα αλλον , αλλα του εναντιου , του αδικου .

Pol: (*he said*) You appear to me , to speak the absolute **Truth** , O Socrates.

εφη , δοκεις μοι λεγειν πανταπασι αληθη , ω Σωκρατες .

Soc: Accordingly then , if anyone says it is 'just' to give back what is owed to everyone ,

335E αρα Ει τις φησι ειναι δικαιον αποδιδοναι τα οφειλομενα εκαστω ,
surely then if he thinks this by *Self* , that on the one hand , *injury* is owed from 'the just man' ,

δη νοει τουτο αυτω , δε μεν βλαβην οφειλεσθαι παρα του δικαιου ανδρος
to their enemies , but on the other hand , benefit is owed to their friends , then the one who said

τοις εχθροις , δε ωφελειαν τοις φιλοις , ο ειπων
this was *not* wise ; for he did not speak **The Truth** , since it has been shown by us , that to *injure*
ταυτα ην ουκ σοφος : γαρ ου ελεγεν αληθη : γαρ εφανη ημιν βλαπτειν
anyone , is *never in any way Just* .

ουδενα ον ουδαμου δικαιον .

Pol: (*to which then , he said*) I agree . (ος δ' η , Συγχωρω .)

Soc: (*then I said*) Accordingly then , we shall fight , Thou and I in common ,
 δ' εγω ην , αρα Μαχουμεθα , συ τε και εγω κοινη ,
 if anyone says that **Self** has been said either by Simonides , or Bias , or Pittacus ,
 εαν τις φη αυτο ειρηκεναι η Σιμωνιδην η Βιαντα η Πιττακον
 or any other of the wise and blessed men .
 η τιν' αλλον των σοφων τε και μακαριων ανδρων .

Pol: (*he said*) Then , I at least am ready , to take part in common of this battle .
 εφη , ουν Εγωγ' ειμι ετοιμος κοινωνειν της μαχης .

that harm is making *anything whatsoever* worse by **Its Innate/Characteristic Excellence** .
 βλαβην ειναι ποιουσιν οτιουν χειρον εις την οικειαν την αρετην .
 But if *anything* makes *anything* worse, then it is clear that *it* wrongs *that* which is being harmed.
 δε ει ποιει χειρον , δηλον οτι καकुνει το βλαπτομενον .

Accordingly then , if **Something** in no way at all harms ,
 αρα ει τι μηδαμως βλαπει ,
 then **It** makes *nothing* worse by **Its Innate Excellence** .
 5 ποιει ουδεν χειρον εις την οικειαν αρετην :
 but if **It** makes *nothing* worse by **Its Innate Excellence** ,
 ει ποιει μηδεν χειρον εις την οικειαν αρετην ,
 then **It** harms *none* of **The All** .
 κακουνει ουδεν των παντων :

< but if **It** harms *none* of **The All** > , then **It** makes *nothing at all* bad .
 < ει κακουνει μηδεν των παντων > , ποιει ουδενι τι κακον .
 For **that** which does *something wrong* , **harms** the recipient , and on the one hand
 γαρ το ποιουν τι κακον κακουνει το δεχομενον , και μεν
 it is likely that these **terms** convert ; that which **harms** and that which **does wrong** .
 εοικεν ταυτα αντιστρεφειν , το βλαπτειν και το ποιειν κακον :
 Whereas the one must be referred to that which *passively* undergoes/receives the share ,
 10 αλλα το μεν ως αναφερεσθαι προς το μετεχομενον
 while the other must be referred to that which *actively* undergoes/gives the share ,
 το δε ως προς το μετεχον .
 for that which the recipient undergoes is wrong , whereas this one is not harmed ,
 γαρ το μετεχομενον εστι κακον , δε τουτο ου βλαπτεται ,
 but rather , that one in which this harm/bad/defect exists (**Apology 30C-D**) ,
 αλλ' εκεινο εν ω τουτο εστιν ,
 so that on the one hand it harms the subject (not the object) ,
 ωστε μεν βλαπτει το υποκειμενον ,
 since on the other hand , that does harm to the subject in which it exists ; such as
 δε το ποιει κακον τω εν υποκειμενω : οιον
 on the one hand , if something makes an illness , it is not the illness that is harmed ,
 μεν τι ποιει νοσον , ου την νοσον βλαπτει
 but rather on the other hand , that which carries/bears/has the illness .
 αλλα δε το λαβον την νοσον .
 Therefore , since it is nothing separable/set-apart from those that are bad ,
 15 ουν επει ουδεν χωριστον των κακων ,
 then it is entirely **in another** (not **In Self**) , thus it is clear that
 αλλ' παντως εν αλλω , δηλον οτι

everything that does anything wrong , harms any subject that exists prior to **the defect** .
παν το ποιουν τι κακον βλαπτει τι υποκειμενον προτερον τω κακω .

Sun-Fire : In Self

Light : Of Self

Air : Of Self and of another

Water : of another

Earth : another

Therefore , by saying that **That** which is not harmful does nothing wrong ,
ουν λεγων το μη βλαπτον ποιειν μηδεν κακον
he assumes this on the basis that *no Subject* is made worse ,
του λαμβανει εκ μηδεν υποκειμενον διατιθεναι χειρον
nor does **It** make *any* disposition in Self contrary to nature .
μηδε ποιειν διαθεσιν εν αυτω παρα φυσιν .

Socrates: 23 Thou are doing well indeed . Then please me further and tell me the following ;
συ ποιων Ευ γε : αλλα χαρισαι δη και λεγε μοι τοδε :
does thou think that either a **city** , or an **army** , or a **gang** of robbers or thieves , or any other
αν δοκεις η πολιν η στρατοπεδον η ληστας η κλεπτας η τι αλλο
body of men ; *as many as* set out upon some **unjust** purpose **in common** , would be
εθνος , οσα ερχεται επι τι αδικως κοινη , αν
able to achieve any objective , if they would deal **unjustly/unfairly with each other** ?
δυνασθαι τι πραξαι , ει αδικοιεν αλληλους ;

Thrasymachos: (*to which then , he said*) Not in any way .

ος δ' η , Ου δητα .

Soc: What if they did **not** deal **unfairly** with one another ? Would they be more likely then ?

351D Τι ει μη αδικοιεν ; ου μαλλον δε ;

Thras: Entirely so . (Πανυ γε .)

Soc: For I suspect **faction** and **hate** and **strife among themselves** , are indeed produced by
γαρ που Στασεις και μιση και μαχας εν αλληλοις η γε παρεχει
injustice , O Thrasymachos , but **Likeness-of-mind** and **Friendship** by **Righteousness** , or not?
αδικια , ω Θρασυμαχε , δε ομονοιαν και φιλιαν η δικαιοσυνη : η γαρ ;

Thras: (*to which then , he said*) Let it be so , in order that I may not disagree with thee .

ος δ' η , Εστω , ινα μη διαφερωμαι σοι .

Soc: But thou are indeed doing well , O best of men . Then tell me the following .

Αλλ' συ γε ποιων ευ , ω αριστε , δε λεγε μοι τοδε :
Accordingly then , if this is the work of **injustice** ; to implant **hatred** wherever it may exit ,
αρα ει τουτο εργον αδικιας , εμποιειν μισος οπου αν ενη ,
then will not **its** presence , both among free men and slaves , make them **hate one another** ,
ου εγγιγνομενη και εν ελευθεροις τε και δουλοις ποιησει μισειν αλληλους
and form **factions** and **be unable to act with each other in common** ?

και στασιαζειν και ειναι αδυνατους πραττειν μετ' αλληλων κοινη ;

Thras: Entirely so . (Πανυ γε .)

Soc: What follows then ? If **injustice** is found among **Two** , will they not

351E Τι δε ; αν εγγενηται εν δυοιν εσονται ου
be at variance and **hate** and be **enemies** , both **to each other** and **to those who are Just** ?
διοισονται(διαφερω) και μισησουσι και εχθροι τε αλληλοις και τοις δικαιοις ;

Thras: (he said) They will .(εφη , Εσονται .)

Soc: Then what if **injustice** does come to exist in **One** person , O wonderful one , surely then δε Εαν αδικια δη εγγενηται εν ενι , ω θαυμασιε , μων will **injustice** lose **the power of self** ; or will **injustice** keep **the power of self** , undiminished ? μη απολει την δυναμιν αυτης , η εξει ουδεν ηττον ;

Thras: (he said) let **the power of self** remain undiminished .

εφη , εχετω Μηδεν ηττον .

Soc: Is it not the case then , that such as this appears to be the kind of **power injustice** has ;

Ουκουν τοιανδε φαινεται την τινα δυναμιν εχουσα , such that , wherever **injustice** may come to exist , whether in a **city** or **race** or **army** or οιον ω αν εγγενηται , ειτε τινη πολει ειτε γενει ειτε στρατοπεδω ειτε anything else , first of all , **injustice** makes **it powerless to act in accord with Self** , because of 352A οτωουν αλλω , πρωτον μεν ποιειν αυτο αδυνατον πραττειν μεθ' αυτου δια **factions** and **differences** , next then , **it** is an **enemy** both **to itself** and **to every opponent** , and το στασιαζειν και διαφερεσθαι , ετι δ' ειναι εχθρον τε εαυτω και τω παντι εναντιω και to **The Just** . Is it not in this way ?

τω δικαιω ; ουχ ουτως ;

Thras: It is entirely so . (Πανυ γε .)

Soc: And certainly , in **One person** , I believe , **injustice** will work all these **defects**

Και δη εν ενι , οιμαι , εργαζεσθαι παντα ταυτα which **that very nature** makes that **person** endure/experience/undergo ; first on the one hand , απερ περφυκεν ποιησει ενουσα , πρωτον μεν **injustice** will make **Self powerless to act/perform Its duty** , by being in a state of **rebellion** ποιησει αυτον αδυνατον πραττειν στασιαζοντα and **not** of **One-mind : Self with Itself** ; next on the other hand , it will make **Self** an **enemy** both και ουχ ομονοουντα αυτον εαυτω , επειτα εχθρον και to **Itself** and to **Those who are Just** ; is that not so ?

εαυτω και τοις δικαιος ; η γαρ ;

Thras: Yes . (Ναι .)

Soc: But **The Gods** , O Friend , are indeed also **Just** ?

352B δε οι θεοι , ω φιλε , εισιν γ' και Δικαιοι ;

Thras: (he said) Let **Them** be **So** .

εφη , Εστωσαν .

Soc: Accordingly then , **the unjust person** will also be an **enemy** to **The Gods** ,

αρα ο αδικος εσται Και εχθρος θεοις Ο Θρασυμαχος , while **The Just Person** , will be a **Friend** to **The Gods** .

ω Θρασυμαχε , δε ο αδικος φιλος .

Thras: (he said) Confidently , feast-well of The Logos ;

εφη , θαρρων , Ευωχου του λογου :

for I at least , shall not oppose thee , in order that I may not be **hated** by **Those Present** .

γαρ εγωγε ου εναντιωσομαι σοι , ινα μη απεχθωμαι τοιςδε .

Soc: (then I said) Come then , and fill me up with the remainder of the feast by answering

δ' εγω ην , Ιθι δη , και αποπληρωσον μοι τα λοιπα της εστιασεως αποκρινόμενος just as you are now doing . For on the one hand , we say that **The Just** have come to **Light** to be

352C ωσπερ νυν και . γαρ μεν φαμεν οτι οι δικαιοι φαινονται

more-skilful/wiser and stronger and able to act more-effectively with each other ,

σοφωτεροι και αμεινους και οιον τε πραττειν δυνατωτεροι μετ' αλληλων ,

while we also say , that *the unjust* are ever yet to accomplish anything in a vigorous way
 αλλά δη και αδικους οντας ποποτε πραξαι τι ερρωμενως
 in common with each other , and *speaking of which* , this which we say is not altogether *True* ;
 κοινη μετ' αλληλων , και ους τουτο λεγομεν ου πανταπασιν αληθες :
 for if they were *absolutely unjust* they could not have abstained from being *unjust* to each other ,
 γαρ κομιδη αν ου απειχοντο(απεχω) οντες αδικοι αλληλων ,
 thus it is clear that *some degree* of *Justice* existed in *Selves* , which made them abstain from
 αλλά δηλον οτι τις δικαιοσυνη ενην αυτοις , η εποiei μητοι εφ'
 wronging both each other as well as those of their group , at the same time , *by means of which*
 αδικειν και αλληλους γε και ους ηεσαν αμα , δι' ην
 they accomplished *as much as* they accomplished . Thus they were unjustly impelled onward
 επραξαν α επραξαν . δε αδικια ωρμησαν
 by being *semi*-wicked in their injustice , since *whole*-villains , and those *perfectly*-unjust
 352D οντες ημιμοχθηροι επι τα αδικια , επει γε οι παμπονηροι και τελεως αδικοι
 are also *perfectly-powerless* to act at all . Thus , on the one hand , I learn , that these *Ideas*
 εισι και τελεως αδυνατοι πραττειν : ουν μεν , μανθανω , οτι ταυτα
 have these *Qualities* , in this way , but not in the way that thou set-down at first . While on the
 εχει ουτως , αλλ' ουχ ως συ ετιθεσο πρωτον .
 other hand , one must examine , if *The Just* both possess a *Better Life* than *the unjust* , and are
 δε σκεπτεον ει οι δικαιοι και αμεινον ζωσιν των αδικων εισιν
 also *More-Spiritually-Sound* ; the very *Disposition* , they thus came to *Light* to possess already ,
 και ευδαιμονεστεροι , οπερ μεν ουν φαινονται και νυν ,
 as it indeed appears to me , from the arguments which we stated - that which we proposed (347E)
 ως γε δοκει μοι , εξ ων ειρηκαμεν : το προουθεμεθα
 to consider at a later time - but nevertheless , one must examine it , even *Better*/more carefully ;
 σκεψασθαι υστερον , δ' ομως σκεπτεον ετι βελτιον
 For *This Logos* concerns no mere happenstance , but concerns *in what way one must Live* .
 γαρ ο λογος περι ου του επιτυχοντος , αλλά περι του οντινα τροπον χρη ζην .

And in this way there is a difference between the terms of this premise .
 20 και ουτως εισι διαφεροντες οι οροι της ταυτης προτασεως .
 Surely then *That* which does nothing wrong , he says , is *not* the cause *for any* of *the defects* .
 δη δε Το ποιουν μηδεν κακον , φησιν , εστι ουδ- αιτιον -ενος των κακων .
 For *if It* is the *Cause* of anything , then *It* would have to possess the *Power* to do *wrong* ,
 γαρ ει εστιν αιτιον τινος , αν εχοι δυναμιν ποιειν κακον ,
 so that at some time *It* will possess its corresponding *Actuality/Energy* .
 ωστε ποτε εξει τοιαυτην ενεργειαν :
 Therefore *if* we give/posit/attribute *that* which is in-a-*Potential*-state as *already* being *Actual* ,
 ουν εαν θωμεν το δυναμενον ως ηδη ενεργουν ,
 then there will be *that* which is 'the cause' for some *wrong* by doing some *harm* ,
 25 εσται το αιτιον τινος των κακων ποιουν τι κακον ,
 from which it results that *That* which does absolutely no wrong , does something wrong !
 εξ ων συμβαινει το ποιουν μηδαμως κακον ποιουν τι κακον .
 But this impossibility *did not* result from the hypothesis that was assumed ;
 δε τουτο το αδυνατον ουκ ηκολουθησεν τη υποθεσει τη λαβουση
 that *that* which is in-a-*Potential*-state , is *already something Actual*
 το δυναμενον ηδη τι ενεργουν

(for that which is impossible does not follow from that which is possible) ,
(γαρ αδυνατον ουκ ακολουθει δυνατω) ,

but rather , since **That** which does absolutely no **wrong**
αλλα τω το ποιουν μηδαμως κακον
was said to be ‘the cause’ of something **harmful/wrong/defective** .

ειπεν αιτιον τινος κακου .

Accordingly then , it is **True** that **This** is ‘the cause’ of none of **the defects** .

30 αρα αληθες τουτο ειναι αιτιον μηδενος των κακων .

Therefore on the one hand , this argument leads to the conclusion that **Every God** is **The Cause**

P31 ουν μεν ουτος ο συλλογισμος συναγει παντα θεον ειναι αιτιον
of no **defect/wrong** . On the other hand , the argument which follows after this , unfolds that

μηδενος κακου . δε Ο επομενος τουτω δεικνυει

Every God is **solely The Cause** of the **Good** , through terms that are opposite

παντα θεον ειναι μονων αιτιον αγαθων , δια των αντικειμενων

to the previous ones ; in which their negations were assumed . They also have the correct order ;

5 τοις ειρημενοις , ων τας αποφασεις ελαμβανεν . και εχουσι ορθην ταξιν ,

since the first removes **the worse** from **The Gods** , while the second adds **The Better** .

μεν τον προτερον αφαιπουντα το χειρον απο των θεων , δε τον δευτερον προστιθεντα το κρειττον .

For it would not be **Advantageous** for **The Gods** to be *that* which is not the cause of defects

γαρ ουδε ην πλεονεκτημα των θεων ειναι το μη αιτιους κακων

(for neither is *the goat-stag*) , but by being **The Cause** of **All Those** that are **Good** .

357 (γαρ ουδε ο τραγελαφος) , αλλα υπαρχειν το αιτιους παντων αγαθων .

Therefore , the following is **The Second Logos/Argument** .

10 ουν τοιοσδε εστιν ο δευτερος λογος .

1) **Every God Is Truly Good** . 2) **That** which **Is Truly Good Is Solely Beneficial** .

πας θεος τω οντι αγαθος : το τω οντι αγαθον μονως ωφελιμον .

For this is opposed to that which is harmful , by signifying **A Beneficial Power** ,

γαρ τουτο αντικειται τω βλαβερω , σημαινον ωφελητικην δυναμιν .

For **that** which is **Beneficial** is one , and **That** which is **Benefitting** is another .

γαρ το ωφελιμον αλλο και το ωφελουν αλλο :

For **that** which is **nutritious** is **beneficial** but not **Actually** .

γαρ το σιτιον ωφελιμον και μη ενεργουν .

For this reason , it is also possible to go on to the next step .

διο και δυνατον επαγειν εξης :

3) Therefore **That** which is **Solely Beneficial Solely Benefits** .

15 δε το μονως ωφελιμον μονως ωφελει :

For surely then **It does not** harm , by **Being Solely Beneficial** .

γαρ δη ου βλαπτει ον μονως ωφελιμον

Therefore **It Is Wholly/Universally not** harmful .

δε ολως ουδ’ βλαβερον ,

Nor in turn will it **ever be possible** that **Self will not Benefit** ,

ουδ’ αυ μηδε— δυνατον αυτο —ποτε ωφελειν :

for **that** which is **potentially-possible** accepts/admits/allows coming to be .

γαρ το δυνατον ενδεχεται γενεσθαι .

Therefore if **this** were assumed to happen , then it will happen that

ουν εαν ληφθη γεγονος , εσται

that which *never* **benefits** , will **benefit** at some time , which is *impossible* .

το μηδεποτε ωλελουν , ωφελουν ποτε , οπερ αδυνατον .

But this is not the case because of the assumption/hypothesis (3) ,

δε τουτο ου δια την υποθεσιν ,

but because we assumed that **That** which has *Potential-Power* to **Benefit** will *never* **benefit** .

20 αλλ' οτι εθεμεθα το δυνατον ωφελειν μηδεποτε ωφελουν .

4) But certainly **That** which *Solely Benefits* , *Does Solely Good* .

αλλα μην το μονως ωφελουν ποιει μονως αγαθα :

For to have the *potential-power* to *harm* would be to *do* something that is *harmful* ,

γαρ βλαπτοι αν και ποιουν τι των κακων ,

but **It** has been assumed to *Solely Benefit* .

δε κειται μονως ωφελειν .

And in turn one must *See* the *Difference* between these two terms ,

και παλιν ιστεον την διαφοραν των τουτων δυο ορων ,

since the one refers to *Its Activity/Energy* towards *The Subject* ,

οτι το μεν αναφερει την ενεργειαν προς το υποκειμενον ,

while the other refers *doing-good* to *those* that belong to *The Subject* . For if *doing-good*

25 το δε αγαθοποιεν προς τα εν υποκειμενω . γαρ ει

happens to promote *Health* and *Excellence* , while *it* does not **benefit Those Produced** ,

τυχοι ποιει υγειαν και αρετην , αλλ' ουχι ωφελει τα ποιουμενα ,

but rather *it* **benefits Those** that *Participate* of *These* , such as *body* and *The Soul* .

αλλα τα μεταλαμβανοντα τουτων , σωμα και ψυχην :

So that , these *terms* are *not The Same* ,

ωστε οι οροι εισιν ουκ οι αυτοι ,

since they have to refer to *Different Entities* , even if they are convertible ,

την εχοντες αναφοραν προς αλλο και αλλο , καν αντιστρεφωσιν ,

for which , surely then some people have condemned this arguments .

ο δη τινες ενεκαλεσαν τουτοις τοις συλλογισμοις .

Then the remaining assumption in this syllogism is :

P32 δε υπολοιπον λημμα εν τουτω τω συλλογισμω ,

5) **That** which *Solely Does Good Is Solely The Cause* of *Those* that are *Good* ;

το μονως ποιουν αγαθα ειναι μονων αιτιον αγαθων :

from which it gathers-together that *Every God Is Solely The Cause* of *Those* that are *Good* .

αφ' ων συναγεται παντα θεον ειναι μονων αιτιον αγαθων .

And so on the one hand , we have gone through all the premises in the case of the second

και μεν ημεις επεξηλθομεν πασαις ταις προτασεσιν και επι του δευτερου

syllogism , whereas on the other hand , **Plato** set out only the extremes by saying that ;

5 συλλογισμού : δε ο Πλατων εθηκεν μονας τας ακρας ειπων :

All that *Is Truly Good* is *Solely Beneficial* ,

παν τω οντι αγαθον μονως ωφελιμον ,

and that *All That Is Solely Beneficial Is Solely The Cause* of *Good-Deeds* (Rep 379B) ,

και παν το μονως ωφελιμον μονης αιτιον ευπραγιας ,

by assuming 'the good deed' in place of 'all that is good'.

λαβων την ευπραγίαν αντι παντος αγαθου .

For this reason he also inferred that *The God* is *Solely The Cause* of *Those* that are *Good*

διο και επαξει τον θεον ειναι μονων αιτιον αγαθων

among human beings ; for ‘the good deeds’ take place among human-beings ,
 τοις ανθρωποις : γαρ την ευπραγίαν είναι εν ανθρωποις ,
 and this is so because of *actions* , but this is so , because of *choice* .
 10 και διοτι τας πραξεις : δε τουτο , διοτι και προαιρεσιν .
 Since on the one hand there are ‘good-things’ that take place among *those* that are *irrational* ,
 δε μεν εστι αγαθα εν αλογοις ,
 whereas on the other hand , there are no *actions* for *those* that lack *Soul* .
 η δε εισιν ουκ πραξεις αψυχοις :
 For this reason that which is good , in *their* case , is not called a good *deed* .
 διο το αγαθον εν τουτοις ουδε ονομαζουσιν το ευπραγίαν .

Corollary/*Porism*/Wind-fall/*Gift of Hermes*

Thus on the one hand , we stated what is the common starting point of these two syllogisms .
 ουν μεν ειπομεν Τις κοινη αρχη των δυο συλλογισμων ,
 on the other hand , let us now state what *Porism* it is possible to draw from both of them .
 δε νυν λεγωμεν τι πορισμα δυνατον συναγειν απ’ αμφοτερων .
 For if *The God* and *Every God* is *Solely The Cause of Those* that are *Good*
 15 γαρ ει ο θεος και πας θεος μονων αιτιος αγαθων
 but of *nothing* harmful/unjust/bad , then it is also brought forth at the same time
 ουδενος κακου , και συναποδεδεικται
 that there is *no Idea* of defects/wrongs/failures/mistakes/failing-to-hit-*The-Mark* .
 οτι εστιν ουκ ιδεα κακων :
 For if that were the case , then *God* will be *The Idea* of defects ,
 γαρ και θεος εσται η ιδεα κακων ,
 if indeed *Every Idea Is God/Divine* , as *Parmenides (134C)* proclaimed .
 επειπερ πασα ιδεα θεος , ως ο Παρμενιδης ειρηκεν .

Parmenides: 7 On the one hand , is it not also the case , that if *Self Knowledge* is
 134A μεν και Ουκουν αυτη επιστημη εστιν
The Knowledge of *That which Is True* , then *Knowledge* would be of *That Self* ?
 επιστημη ο εστιν αληθεια επιστημη αν ειη της εκεινης αυτης ;

Socrates: Perfectly so . (Πανυ γε.)

Parmenides: But then in turn , on the other hand , will every *Knowledge* , which *Is* ,
 αυ δε αν η Εκαστη των επιστημων , ο εστιν ,
Be The Knowledge of *Each-one* of *The Real Beings* that *Exist* ; or not ?

ειη επιστημη εκαστου των οντων εστιν : η ου ;

Soc: Yes , it will . (Ναι .)

Par: But will not *The Knowledge* among us , be *The Truth* which exists among us ?

δε αν ου Η επιστημη παρ’ ημιν ειη της αληθειας παρ’ ημιν ,
 And in turn , would not *Each Knowledge* among us , be a *Knowledge* of *Each of Those*
 134B και αυ αν εκαστου η επιστημη παρ’ ημιν είναι επιστημη εκαστου των
Beings/Reason-Principles/Relationships that happen to exist among us ?

οντων συμβαινοι παρ’ ημιν ;

Soc: Necessarily so . (Αναγκη .)

Par: But certainly , *The Ideal Selves* , as you indeed agree , we neither possess ,

Αλλα μην , τα ειδη αυτα , ως γε ομολογεις , ουτε εχομεν
 nor can *They* exist *As Such* among us .

ουτε τε είναι οιον παρ’ ημιν .

Soc: Certainly not then . (Ου γαρ ουν.)

Par: But **Every Genus/Class/Whole** of Self is *somehow* Recognized to be /Known to be

δε τα εκαστα γενη αυτη που Γινωσκεται

That which **It Is** *indeed* , **by means of** **The Idea** of **The Knowledge** of The Self ?

α εστιν γε , υπ' του ειδους της επιστημης του αυτου ;

Soc: Yes . (Ναι .)

Par: Which **Ideal Real Being** , we do not *indeed* possess .

Ο ημεις ουκ γε εχομεν .

Soc: We do not . (Ου γαρ.)

Par: Accordingly then , not a **Single One** of **The Ideas** are **Recognized/Known** by us ,

αρα Ουκ γε ουδεν των ειδων γινωσκεται υπο ημων ,

seeing that we do not **Participate** of Self **Knowledge** !

επειδη ου μετεχομεν αυτης επιστημης .

Soc: It does not seem likely . (Ουκ εοικεν .)

Par: Accordingly then , **The Beautiful** Self , which is also **The Good** Self and **All** Selves

αρα το καλον αυτο ο εστι και το αγαθον και παντα αυτας

which we have surely taken-up as **Being Ideas** , are also **Un-Known** by us ?

134C α δη υπολαβανομεν ως ουσας ιδεας εστι και **Αγνωστον** ημιν .

Soc : I am **afraid** they are .

Κινδυνευει .

Par : Behold then , this *even more* **fearful** consequence .

Ορα δη τουτου ετι δεινότερον τοδε .

Soc : What is it ? (Το ποιον ;)

Par : You will say perhaps , that if indeed there is a **Certain Genus/Class** of **Knowledge** ,

αν Φαιης που ειπερ εστιν τι γενος επιστημης

then **Self Is much more-Perfect** than the **knowledge** which exists among us ; and the same goes

αυτο ειναι πολυ ακριβεστερον η την επιστημην παρ' ημιν , ουτως

for **Beauty** , and all the other **Genera/Classes/Kinds/Wholes** .

και καλλος και παντα ταλλα .

Soc: Yes . (Ναι .)

Par: Is it not the case , that if indeed *anyone else* **Partakes** of Self **Knowledge** ,

Ουκουν ειπερ τι αλλο μετεχει αυτης επιστημης ,

then thou will *not* affirm that *anyone* **Possesses** **That Most Perfect Knowledge** *more* than **God** ?

αν ουκ φαιης τινα εχειν την ακριβεστατην επιστημην μαλλον η θεον ;

Soc: Necessarily not . (Αναγκη .)

Par: Take notice then ; will it be possible in turn , that **The God** , can **Know** of our affairs ,

134D Αρ' ουν εσται οιος αυ τε ο θεος γινωσκειν παρ' ημιν τα

by **Possessing** Self **Knowledge** ?

εχων αυτην επιστημην ;

Soc: Why not ? (Τι γαρ ου ;)

Par: Since it has been agreed by us , O Socrates , that neither do **Those Ideas Have**

Οτι ωμολογεται ημιν , ω Σωκρατες , μητ' εκεινα τα ειδη εχειν

The Power which **They Possess** in relation to **Those** among us , nor **Those** among us ,

την δυναμιν ην εχει προς τα παρ' ημιν , μητε τα παρ' ημιν

in relation to **Those** ; but that Selves exist in relation to Selves in each realm .

προς εκεινα , αλλ' αυτα προς αυτα εκατερα .

Soc: It was so agreed . (γαρ Ωμολογεται .)

Par: Is it not the case , that if there **Is The Most Perfect Mastership** among **The Divine** , and Ουκουν ει εστιν η ακριβεστατη δεσποτεια παρα τω θεω και **The Most Perfect Self Knowledge** , then neither will **The Mastership of Those Gods Rule** η ακριβεστατη αυτη επιστημη , ουτ' αν η δεσποτεια εκεινων δεσποσειεν over us at any time , nor will **Their Knowledge Know** of us , nor of any other of our concerns , **134E** αν ημων ποτε , ουτ' αν η επιστημη γνοιη ημας ουδε τι αλλο παρ' ημιν των , and in a similar way , we cannot **rule** over **Them** by our **rule** , nor can we **Know/Recognize** αλλα ομοιως , ημεις ουκ αρχομεν τ' εκεινων παρ ημιν τη αρχη ουδε γινωσκομεν **That which Is Divine** , in any way , *through the assistance of our knowledge* . And again , του θειου ουδεν τη ημετερα επιστημη , αυ according to **The Self/Same Logos** , **They** will neither , be our (**Immediate-JFB**, Sym **202e-203a**) κατα τον αυτον λογον εκεινοι τε ουτε εισιν ημων **Rulers** (Apology **31a** , Phaedo **62b**) nor have any **Cognition** of human affairs (by Self-Knowledge) . δεσποται ουτε οντες γινωσκουσι τα ανθρωπεια πραγματα .

Soc: But then would not **The Logos** , be wondrous in the extreme , Αλλα μη ο λογος θαυμαστος λιβαν insofar as one were to **deprive The God** of **knowing** ? η τις ει αποστερησει τον θεον του ειδεναι .

Par: Nevertheless , O Socrates , these and very many other consequences besides these , **135A** μεντοι , ω Σωκρατες , **Ταυτα** και πανυ πολλα αλλα ετι τουτοις must be so **in relation to The Ideas** , if **The Ideal Selves of The Real Beings Exist** , and if one αναγκαιον εχειν προς τα ειδη , ει αι ιδεαι **αυται** των οντων εισιν και τις **determines** that **Each One** is a **Certain Ideal Self** ; so that one who hears these words is puzzled οριεται εκαστον τι ειδος **αυτο** : ωστε τον ακουοντα απορειν and questions whether Selves do **exist** ; or if They do **Exist** , that **They Exist** in **The Highest** τε και αμφισβητειν ως **ταυτα** ουτε εστι , τε ει οτι ειη **μαλιστα Degree** , so that it appears abundantly necessary that Selves must be unknown by human nature . πολλη αναγκη **αυτα** ειναι αγνωστα τη ανθρωπινη φυσει : And whosoever speaks in this way , may appear to say something important ; and , which και λεγοντα **ταυτα** δοκειν λεγειν τε τι , και , ο we just now said , may be thought of as being an extraordinary statement , by remaining **unable** αρτι ελεγομεν , ειναι θαυμαστως ως δυσ- to be persuaded . And yet on the one hand , as it **falls to The Ability** of an **Individual** of a **Very** -αναπειστον . και μεν ως **δυνησομενου** του ανδρος πανυ **Good Natural Disposition** , **to be able to learn** that there is a **Certain Genus** of **Each Idea** , and ευφους (Phi**32B** , Rep**399C**) **μαθειν** εστι τι γενος εκαστου και **That** of **Self Ousia** According to/In-and-Of **Self** , so on the other hand , they will deserve - even **135B** **αυτη ουσια** καθ' **αυτην** , δε του θαυμασ- ετι greater admiration , who having made this **Discovery** , **shall be able to teach** yet another person -τοτερου **ευρησοντος** **δυνησομενου** **διδαξαι** και αλλον how to **thoroughly-well-distinguish** all these particulars , in a **Sufficiently-Efficient Way** . **διευκρινη**σαμενον παντα ταυτα ικανως .

Soc: I agree with Thee entirely , O Parmenides , for Thou speaks **According** to my **Intellect** . Συγχωρω σοι πανυ , ω Παρμενιδη , γαρ λεγεις κατα μοι νουν .

Par: But nevertheless in turn , O Socrates , if anyone indeed , does not permit **The Ideas** Αλλα μεντοι αυ , ω Σωκρατες , ει τις γε μη εασει ειδη

of **The Real-Beings** to be , by not *Keeping* their *Mind Fixed* upon all these recent objections
των οντων ειναι , αποβλεψας εις παντα δη νυν τα
and others like them , and does not **Define One** of *Each Particular/Certain Idea/Genus/Model* ,
και αλλα τοιαυτα , μηδε οριζεται ενος εκαστου τι ειδος
surely then , they will have *no where* to turn *their understanding* , while they *do not* allow that
δη χει ουδε οπη τρεψει την διανοιαν μη εων
The Idea of Each One of **The Real Beings Is Always of The Self** , and *in this way* ,
135C ιδεαν εκαστου των οντων ειναι αι την αυτην , και ουτως
entirely destroy **The Power of Dialectics** .
παντα πασι διαφθερει την δυναμιν του διαλεγεσθαι .

Therefore , in such a way , Thou *also* appears to perceive much **According** to my **Mind** .
ουν του τοιουτου και δοκεις ησθησθαι μαλλον μοι .
Soc: Thou speaks **The Truth** .
λεγεις Αληθη .

And if the idea of defects were a **God** ,
και ει η ιδεα των κακων θεος
but if **Every God Is Solely The Cause** of **Those** that are **Good** , but of *no defects* ,
δε πας θεος μονων αιτιος αγαθων , δε ουδενος κακου ,
then there will also be the idea of defects that is **Solely The Cause** of **Those** that are **Good** ,
ουν και εσται η ιδεα των κακων μονων αιτια αγαθων ,
but of none of the defects . But **That** which is *not The Cause of not one defect at all* , is *not*
δε ουδενος κακου . δε το μη- αιτιον -δενος εστι ουδε
A Paradigm/Model of defects ; for **The Paradigm** is also **One Certain Cause** among **Causes** .
παραδειγμα κακων : γαρ το παραδειγμα και εν τι των αιτιων .
Therefore by **That not** being a **Paradigm** of *defects* , **It is not** an **Idea** of *defects* ,
25 δε το μη ον παραδειγμα των κακων , εστιν ουκ ιδεα κακων :
for **All Ideas** are **Paradigms/Models/Perfections** .
γαρ πασα ιδεα παραδειγμα .

Accordingly then it results that the idea of defects could *not* exist ; this self idea of defects .
αρα συμβαινει την ιδεαν των κακων μη ειναι τουτο αυτο ιδεαν κακων .
But if there were an **idea** of defects , then what would that be which creates in relation to **self** ?
δε ουσης ιδεας κακων τι το ποιουν προς αυτην ;
For one might equally say that it is not **the idea** that creates ,
γαρ αν ισως ειποις μη την ιδεαν ποιειν ,
but something else creates by looking in-relation-to/at **self** .
αλλα τι αλλο βλεπον προς αυτην .
Therefore on the one hand , if **The God** contains **self** , then this is impossible ,
30 ουν μεν ει ο θεος εχων αυτην , αδυνατον ,
if indeed **The God** is **The Cause of none of the defects** .
ειπερ ο θεος αιτιος ουδενος των κακων :

Whereas on the other hand , if the one who creates is something therein among the defects ,
δε ει ο ποιων τι ενταυθα των κακων ,
then by **Knowing The Whole Paradigm** , he will also **Know Its** image , but then
P33 δε ειδως το πας παραδειγμα , ο και οιδε την εικονα , αρα
the creator will then create that which is defective through **Knowledge** , which is impossible ;
ο ποιων ποιησει το κακον γινωσκων , οπερ αδυνατον :

for **ignorance** does all that is wrong/defective/bad , as it has been shown in the **Meno (76D)**.
γαρ αγνοια δρωσι παντες τα κακα , ως δεδεικται εν Μενωνι .

Soc: Surely then , from these statements , “Conceive/Connect that which I mean/say”, as Pindar says .

76D δη Εκ τουτων ξυνες(συνιημι) τοι ο λεγω , Πινδαρος εφη .

*For **Color** is **The Flow** from **Shapes** that is **Symmetrical** and **Perceptible** to **sight** .*

γαρ χροα εστι απορρη σχηματων συμετρος και αισθητος οψει .

Men: That , O Socrates , appears to me to be **the best answer** you have stated .

ταυτην , ω Σωκρατες , δοκεις μοι Αριστα την αποκρισιν ειρηκεναι .

Soc: Probably because it is spoken in a style to which thou are accustomed , and at the same time ,

Ισως γαρ ειρηται κατα σοι συνηθειαν : και αμα ,
I think you realize , that from **self** , you will be able to state what both **sound** and **smell** are ,
οιμαι , εννοεις , οτι εξ αυτης αν εχοις ειπειν ο και φωνην και οσμην εστι ,
as well as all **the other senses** .

76E και πολλα αλλα των τοιουτων .

Men: Entirely so .

Πανυ μεν ουν .

Soc: For the answer is theatrically tragic, O Meno, so that it pleases thee more than the one about **Shape** .

γαρ η αποκρισις εστιν Τραγικη , ω Μενων , ωστε αρεσκει σοι μαλλον η η περι του σχηματος .

Men: It does indeed . (Εμοιγε .)

Soc: But it is not , O son of Alexidemos , as I persuade myself , since the former one is **better** . But I think

Αλλ εστιν ουκ , ω παι Αλεξιδημου , ως εγω πειθω εματον , αλλ’ εκεινη βελτιων : δε οιμαι
that it would not appear so to thee , just as you were saying yesterday , if it were not necessary for thee

αν ουδ’ δοξαι σοι , ωσπερ ελεγες χθες , ει μη , αναγκαιον σοι
to leave before **The Mysteries** , but if you **Remained** and were **Initiated** .

απιεναι προ των μυστηριων , αλλ ει περιμειναις τε και μυηθεις .

Men: But I will remain , O Socrates , if you will give me many such answers .

77A Αλλα αν περιμενοιμ’ , ω Σωκρατες , ει μοι λεγοις πολλα τοιαυτα .

Soc: But I will most certainly not be lacking in eagerness to give you such answers , both for thine sake

Αλλα γε μην ουδεν απολειψω προθυμιας , λεγων τοιαυτα , και σου ενεκα
and my own , but I may not be able to give you many such answers in this way . But come along then ,
και εμαυτου , αλλ’ μη ουχ εσομαι οιος τ’ λεγειν πολλα τοιαυτα οπως . αλλ’ ιθι δη
and you must try to fulfill thine promise , by telling me concerning , what is **Virtue** as a **Whole** , and as
και συ πειρω αποδουναι την υποσχεσιν , ειπων εμοι περτι ο τι εστι αρετης κατα ολου , και οπερ
those who make jokes say whenever someone breaks something ; stop making **many** out of **One** , but
οι σκωπτοντως φασι εκαστοτε τους συντριβοντας τι , παυσαι ποιων πολλα εκ του ενος , αλλ’
Allow **It** to Remain **Whole** and **Sound** and say what **Virtue Is** . Since you have indeed received

77B εασας ολην και υγιη ειπε τι αρετη εστιν . δε γε ειληφας

The Paradigms/Models/Perfections from me .

τα παραδειγματα παρ’ εμου .

Men: Now then , it appears to me , O Socrates , that virtue is , just as the poet says ,

τοιουν Δοκει μοι , ω Σωκρατες , αρετη ειναι , καθαπερ ο ποιητης λεγει ,

“To Rejoice in those that are Beautiful and to be Able (to Provide them) .”

χαρειν καλοισι τε και δυνασθαι

And so I say that this is virtue ; desiring beautiful things and to be able to acquire them .

και εγω λεγω τουτο αρετην , επιθυμουντα των καλων ειναι δυνατον ποιζεσθαι .

Soc: Are you saying that one who desires **beautiful** things is a desirer of **good** things ?

Αρα λεγεις τον επιθυμουντα των καλων ειναι επιθυμητην αγαθων ;

Men: Especially so indeed . (Μαλιστα γε .)

Soc: Accordingly then , since some people are desirous of **bad** things , while others desire **good** things ,
Αρα ως τινων οι οντων επιθυμουςιν των κακων δε οι ετερων των αγαθων ;
not all human-beings , my good man , appear to thee to desire **good** things ?

77C ου παντες , ωριστε , δοκουσι σοι επιθυμειν των αγαθων ;

Men: Not as far as I am concerned . (Ουκ εμοιγε .)

Soc: Since some are desirous of **bad** things ? (Αλλα τινες των κακων ;)

Men: Yes . (Ναι .)

Soc: Do you mean , by thinking that the **bad** things are **good** , or by actually **recognizing/knowning** ,
λεγεις , Οιομενοι τα κακα ειναι αγαθα , η και γινωσκοντες ,
that they are **bad** , but nevertheless , go on desiring **selves** ?

οτι εστιν κακα , ομως επιθυμουςιν αυτων ;

Men: Both it appears , as far as I am concerned . (Αμφοτερα δοκει εμοιγε .)

Soc: Since it truly appears to *thee* , O Meno , that anyone who **recognizes** that **bad** things are **bad** ,
γαρ η δοκει σοι , ω Μενων , τις γινωσκων οτι τα κατα εστιν κακα
would nevertheless desire **selves** ?

ομως επιθυμειν αυτων ;

Men: Quite so . (Μαλιστα .)

Soc: What do you mean by *to desire* ? Or do you mean *to come to be self* ?

77D Τι λεγεις επιθυμειν ; η γενεσθαι αυτω ?

Men: *To come to be* . For what else can it mean ?

Γενεσθαι : γαρ τι αλλο ;

Soc: Is there anyone who is **led to believe** that **bad** things **benefit** the one who becomes **bad** ,

Ποτερον ηγουμενος τα κακα ωφελειν εκεινον ω αν γενηται ,
or do they **recognize** that **bad** things **harm** the one in whom **bad** things would be present ?

η γινωσκων οτι τα κακα βλαπει ω αν παρη ;

Men: There are those , on the one hand , who are **led to believe** that **bad** things **benefit** ,

Εισι οι μεν ηγουμενοι τα κακα ωφελειν ,
and those , on the other hand , who **recognize** that **bad** things do **harm** .

και οι δε γινωσκοντες οτι βλαπει .

Soc: And do they really appear to thee to **recognize** , that **bad** things are **bad** ,

και η δοκουσι σοι γινωσκειν , οτι τα κακα εστιν κακα ,
when they are **led to believe** that **bad** things are **beneficial** ?

οι ηγουμενοι τα κακα ωφελειν ;

Men: They indeed do not at all appear like this to me .

γε Ου πανυ δοκει τουτο μοι .

Soc: Is it not clear then , on the one hand , that these people **do not** desire **bad** things , since they are

Ουκουν δηλον μεν οτι ουτοι ου επιθυμουςιν των κακων , οι
unaware , that selves are **bad** , but they desire those things which they **think** are **good** , whereas
αγνοουντες **αυτα** , αλλα εκεινων , α ωοντο ειναι αγαθα ,
on the other hand , they are **indeed bad** ? So that it is clear that those who are **unaware** that **selves**

77E δε ταυτα εστι γε κακα : ωστε δηλον οτι οι αγνοουντες **αυτα**
are **bad** , and instead think that **selves** are **good** , desire **good** things . Or do you disagree ?

και οιομενοι ειναι αγαθα , επιθυμουςιν των αγαθων : η ου ;

Men: It is quite possible in their case .

Κινδυνευουσιν γε ουτοι .

Soc: What next then ? On the one hand , as thou says , those who go on desiring **bad** things ,

Τι δε ; μεν , ως συ φης , οι επιθυμουντες των κακων ,
are on the other hand , **being led to believe** that **bad** things **harm** the one who becomes **bad** ,

δε ηγουμενοι τα κακα βλαπειν , εκεινον ω αν γενηται ,

by **recognizing** , without a doubt , that they will be **harmed** by **selves** ?

γινωσκουσι δηπου οτι βλαβησονται υπ' αυτων ;

Men: Necessarily . (Αναγκη .)

Soc: But do they not think that those who are **harmed** are **miserable** to the degree that they are **harmed** ?

78A Αλλα ουτοι ουκ οιονται τους βλαπτομενους ειναι αθλιους καθ' οσον πλαπτονται ;

Men: This is also necessary . (τουτο Και αναγκη .)

Soc: But are not those that are **miserable** , **mean-spirited** ?

δε ου Τους αθλιους κακοδαιμονας ;

Men: I do indeed think so . (Οιμαι εγωγε .)

Soc: Therefore , is there *anyone at all* who wishes to be **miserable** and **mean-spirited** ?

ουν Εστιν οστις βουλεται ειναι αθλιος και κακοδαιμων ;

Men: It does not appear to me to be the case , O Socrates .

Ου δοκει μοι , ω Σωκρατες .

Soc: Accordingly then it is not the case , that *anyone* wishes for **bad things** , O Meno , unless ,

Αρα Ουκ ουδεις βουλεται τα κακα , ω Μενων , μη
if they do indeed wish to be **in such a condition** . For what else is it to be **miserable** ,

ειπερ βουλεται ειναι τοιουτος . γαρ τι αλλο εστιν ειναι αθλιον
than to desire **bad things** and to **possess/acquire/have/hold/procure/own/get them** .

η επιθυμειν των κακων τε και κτασθαι(κταομαι) ;

Men: What you say is probably true , O Socrates , and *no one* wishes for **bad** things .

78B λεγειν Κινδυνευεις αληθη , ω Σωκρατες : και ουδεις βουλεσθαι τα κακα .

these concerns are encompassed by the two arguments in the first **Type/Model** ,

ταυτα των περιεχομενων των δυο συλλογισμων εν τω πρωτω τυπω ,

according to which **Model** , one must **Mythologize** about **The Gods** ,

5 καθ' ους δει μυθολογειν περι θεων

by **always Celebrating The Goodness of Selves** and

αι υμνουντας την αγαθοτητα αυτων και

by **Preserving/Guarding Their** blamelessness from wrongdoing .

φυλαττοντας αναιτιους κακων .

Then moving on to **The Second Type/Model** , we shall find that **Self** is **Two-fold** .

δε μεταβαντες Επι τον δευτερον ευρησομεν αυτον διπλουν .

The Laws of The Well-Governed/Modeled City

Socrates: 19 Then if anyone says that the breaking of oaths and treaties (Iliad IV 73) , which

δε εαν τις φη Την συγχυσιν ορκων και σπονδων , ην
Pandaros broke , were brought-about through **Athena** and **Zeus** , we shall not praise him . Nor
ο Πανδαρος συνεχεεν , γεγονεναι δι' Αθηνας τε και Διος , ουκ απαινεσομεθα : ουδε
that , among The Gods , the discord and dispute came about through **Themis** and **Zeus** . Nor

380A θεων , εριν τε και κρισιν δια Θεμιτος τε και Διος : ουδ'
in turn , must we allow the young to hear , as Aeschylus says , that :

αυ εατεον τους νεους ακουειν , ως Αισχυλος λεγει , οτι

God implants the cause in mortals , when He intends to utterly ruin a house .

θεος φυει μεν αιτιαν βροτοις , οταν θελη παμπηδην κακωσαι δωμα .

But if any poet writes about the 'Sorrows of Niobe' in which these iambic lines occur , or about

αλλ' εαν τις ποιη , τα παθη της Νιοβης εν οις ταυτα ιαμβεια τα ενεστι , η
the tales of the Pelopids , or the Trojan business or anything else of that sort , we must either not

τα Πελοπιδων η τα Τρωικα η τι αλλο των τοιουτων , η ου

allow them to describe these events as the work of **God** , or if they do describe it as of **God** , then
εατεον λεγειν αυτα εργα θεου , η ει θεου , και
we must discover , as near as possible , **The Logos** for **Selves** which we are now looking for ;
εξευρετεον σχεδον λογον αυτοις ον νυν ζητουμεν ,
we must declare , that on the one hand , **The God** wrought a **Just** and **Good Work** , and on the
380B λεκτεον , ως μεν ο θεος ειργαζετο δικαια τε και αγαθα ,
other hand , they were **Benefited** by being **Corrected** . But to first describe those who received
δε οι ωνιναντο κολαζομενοι . δε μεν οι διδοντες
Justice as wretched , then to say that **God** certainly made them so , the poet must not be allowed
δικην ως αθλιοι , δε ην ο θεος δη δρων ταυτα , τον ποιητον ουκ εατεον
to say . But if on the one hand , they should say that the bad ones were wretched since
λεγειν : αλλ' ει μεν λεγοιεν οτι οι κακοι αθλιοι ως
they were in need of **Correction** , and then were **Benefited** by being-given **The Justice** of **God** ,
εδεθησαν κολασεως , δε ωφελουντο υπο διδοντες του δικην θεου ,
this we must allow . But to say that **Being-Good** , **God** becomes “a cause of wrongs” to anyone ,
εατεον : δε φαναι οντα αγαθον θεον γινεσθαι αιτιον κακων τινι
must to be fought against in every way ; nor must anyone allow that to be said in **the city** of **self** ,
διαμαχετεον παντι τροπω μητε τινα ταυτα λεγειν εν τη πολει αυτου ,
if they intend it to be **Well-governed** , nor must anyone hear it , neither younger nor older , nor
380C ει μελλει ευνομησεσθαι , μητε τινα ακουειν , μητε νεωτερον μητε πρεσβυτερον , μητε
must one mythologize such a falsehood either in verse (poetry) or without verse (prose); for such
μυθολογουντα μητ' εν μετρω μητε ανευ , ως
sayings , if spoken are neither pious nor fortunate for us , nor are selves concordant with selves .
λεγομενα ει αν λεγοιτο ουτε οσια ουτε ξυμφορα ημιν ουτε αυτα συμφωνα αυτοις .

Ade: (he said) I cast my vote with thine for this **Law** , and I am satisfied .

εφη , Συμνηφος μοι σοι , τουτου του νομου , και ειμι αρεσκει .

Soc: (then I said) Now then , on the one hand , **This** , would be **One** of **The Laws**

δ' εγω ην , τοινυν μεν Ουτος αν ειη εις των νομων
and **Shapes/Types/Outlines/Models/Characters** concerning **Gods** , within which the speaker
τε και τυπων περι θεους , εν ω τους λεγοντας
must speak and the poet compose ; that **God** is not **The Cause** of **all** , but of **The Good** .
δεησει λεγειν και τους ποιουντας ποιειν , τον θεον μη αιτιον παντων αλλα των αγαθων .

Ade: (he said) And that is quite sufficient . (εφη , Και μαλ' αποχρη .)

Soc: But what then , of **This Second One** ? Do you then believe that **The God** is a sorcerer

380D δε Τι δη οδε δευτερος ο ; αρα οiei τον θεον ειναi γοητα
and capable of manifesting **Himself** , **deliberately** , in different forms at different times ,
και οiον φανταζεσθαι εξ επιβουλης εν αλλαις ιδεαις αλλοτε ,
sometimes becoming and alternating **The Self Ideal** into many shapes , but at other times ,
μεν τοτε γιγνομενον και αλλαττοντα το ειδος αυτον εις πολλας μορφας , δε τοτε
deceiving us and making us think it is **Him** in such a way ? Or is **He Absolutely-Simple**
απατωντα ημας και ποιουντα δοκειν περι τοιαυτα , η ειναi απλουν
and least likely of all that exist to step outside **The Limit** of **The Idea of Himself** ?

τε και ηκιστα παντων εκβαινει της ιδεας εαυτου ;

Ade: (he said) I can indeed not answer at the present time in this way .

εφη εχω γε Ουκ ειπειν νυν ουτως

Soc: What then of the following way ? Is it not necessarily the case , that if indeed *anything*

Τι δε τοδε ; ουκ αναγκη , ειπερ τι

should alter the idea of self , either self is moved by itself or by something else ?

εξισταιτο της αυτου ιδεας , η μεθιστασθαι αυτο υφ' εαυτου η υπ' αλλου ;

Ade: That is necessarily the case . (Αναγκη .)

Soc: On the one hand , is it not the case then , that of **those** that *are* moved by

380E μεν Ουκουν τα υπο
something else , those that exist in the best possible condition , are least liable to be altered
αλλου εχοντα αριστα ηκιστα αλλοιουται
and moved ? **Such as** , the **body** by food and drink and labor , and all **plants** by

τε και κινειται ; οιον σωμα υπο σιτων τε και ποτων και πονων , και παν φυτον υπο
the heat of The Sun and wind and such affections/passions/conditions ; is it not true ,

ειλησεων τε και ανεμων και τοιουτων των παθηματων , ου
that the healthiest and strongest ones , are least capable of being-altered ?

το υγιεστατον και ισχυροτατον ηκιστα αλλοιουται ;

Ade: How then , could it not be the case ? (Πως δ' ου ;)

Soc: But would not **The Most Virile Souls** and **Those with The Most Presence of Mind** ,

381A δε αν ου την ανδρειοτατην Ψυχην και φρονιμωτατην
be least disturbed and altered by any experience/affection from without/outside ?

ηκιστ ταραξειε τε και αλλοιωσειεν τι παθος εξωθεν ;

Ade: Yes . (Ναι .)

Soc: And surely according to **The Self/Same Logos** , I indeed suppose , that all composites ;

Και μην και κατα τον αυτον λογον γε που παντα τα ξυνθετα
such as , furniture and buildings and clothing ; those that are well-made and in good-condition ,
σκευη τε και οικοδομηματα και αμφιεσματα , τα ευ ειργασμενα και ευ εχοντα
are least altered *by* time and the other affections (from without .)

ηκιστα αλλοιουται υπο χρονου τε και των αλλων παθηματων .

Ade: These things are certainly the case . (ταυτα Εστι δη .)

Soc: Hence everything that exists in a good-state , either *by* Nature or *by* Art or *by* both ,

381B δη Παν το εχον καλως η φυσει η τεχνη η αμφοτεροις
least of all , admits of transformation *by* something else .

ελαχιστην ενδεχεται μεταβολην υπ' αλλου .

Ade: That is likely . (Εοικεν .)

Soc: Certainly then , **The God** and indeed **Those Which** are **Attributed to God** ,

μην Αλλα ο θεος και γε τα του θεου
Have-To-Be , In-Every-Way , In-Perfect-Condition .

εχει παντη αριστα .

Ade: How could it not then , be the case ? (Πως ου δ' ;)

Soc: Surely then in this way , **God** will be least likely to-take-on many shapes (from outside) .

δη Ταυτη μεν ο θεος αν ηκιστα ισχοι(εχω) πολλας μορφας .

Ade: The Least likely , to be sure . (Ηκιστα δητα .)

Soc: **20** But accordingly then , would **Self** transform and alter **Self** ?

Αλλ' αρα αν αυτος μεταβολλοι και αλλοιοι αυτον ;

Ade: (*he said*) It is clear that **Self** would , if indeed **Self** does alter .

εφη , Δηλον οτι ειπερ αλλοιουται .

Soc: Therefore , would **He** transform towards the **Better** and **Fairer** than **Himself** ,

ουν Ποτερον μεταβαλλει επι το βελτιον τε και καλλιον εαυτον
or towards **the worse** and **more ugly** than **Himself** ?

η επι το χειρον και το αισχρον εαυτου ;

Ade: (he said) **He** must necessarily change for **the worse** , if indeed **He** does change ; for
381C εφη , Αναγκη , επι το χειρον , ειπερ αλλοιουται : γαρ
I suppose we shall indeed not say there exists a **deficiency** in **The God** of **Beauty** or **Virtue** .
που γε ου φησομεν ειναι ενδεα τον θεον καλλους η αρετης .

Soc: Thou speaks **Most Correctly** ; and if **He Exists Thus (Perfect)** , does it appear to thee
δ' εγω ην , λεγεις Ορθοτατα : και εχοντος ουτως δοκει σοι
O Adeimantos, that anyone at all whether **God** or human would willingly make **Self worse** !?
ω Αδειμαντε , τις οπηουν η θεων η ανθρωπων αν εκων ποιειν αυτον χειρω ;

Ade: (he said) Impossible ! (εφη , Αδυνατον .)

Soc: (I said) Accordingly then , it is impossible , that **God** “should wish to alter” **Self** .
εφην , αρα Αδυνατον και θεω εθελειν αλλοιουν αυτον ,
But as it is likely , **Each One of Selves** , by **Being** , **The Most-Beautiful** and **The Best that Is**
αλλ , ως εοικε , εκαστος αυτων ων καλλιστος και αριστος εις το
Possible , **Eternally Abides** , **Absolutely-Simple In The Ideal-Form-Perfect** of **Self** .
δυνατον αι μενει απλως εν τη μορφη αυτου .

Ade: (he said) To me at least , that conclusion appears to be in every way **Necessary** .
εφη , εμοιγε δοκει Απασα αναγκη .

For on the one hand , it is common for **Self** to reveal **The Doctrine** that **The Divine** is **Wholly**
γαρ μεν κοινον αυτω δειξαι δογμα το θειον παντη
Impassive , and thus **never** changes **nor** engages in deceiving that **Self** changes ;
10 απαθες , και μητε μεταβαλλον μητε εξαπατων ως μεταβαλλον :
for this would also bear/carry/transfer a certain **affection/passivity/passion** to **Self** ;
γαρ τουτο και φερει τι παθος επ' αυτο :
for that which willingly deceives is not **Impassive** .

γαρ το εκουσιον της απατης ουκ απαθες .
On the other hand , one might say that **The Second Model** is **Two-fold** ,
δε αν ειποις τον δευτερον τυπον ειναι διπλουν
since **The Whole Logos** is divided into that **Self** which does not change
του παντος λογου διηρημενου εις το αυτο μητε μεταβαλλειν
which corresponds with **The Truth** , and thus by **Self Being Changeless**
κατ' αληθειαν ον αμεταβλητον
Self does not misled and deceive those who observe that **Self** does change .
15 μητε σοφιζεσθαι και εξαπαταν τους ορωντας ως μεταβαλλον :
One Aspect (380D-381E) of **Self** reveals that **The Divine** is **Changeless** ,
το μεν αυτου δεικνυναι οτι το θειον αμεταβλητον ,
while The Other Aspect (381E-382A) of **Self** reveals that **The Divine** is **Solely Truthful** ,
το δε οτι μονως αληθευτικον ,
by **Being Free/Liberated** from **all** deceit and falsehood .

καθαρευον πασης απατης και ψευδους .
How then , is the first of these two aspects revealed ?
Πως ουν το προτερον τοιν δυειν δεικνυται ;
Surely then , the following Axiom/Self-evident **Truth** is again assumed prior to **The Logos** .
δη τοιονδε αξιωμα παλιν λαμβανει προ του λογου :
20 Everything that changes , either changes **by-itself** ,
παν το μεταβαλλον η μεταβαλλει υφ' εαυτου ,

as when a soul deliberately/willfully/freely maintains **vice** or **Virtue** ,
ως ψυχη προαιρετικως ισχουσα καकुνομενη και αρετην ,
or else **by-another** ; as when a body is being heated or being cooled .
η υπ' αλλου , ως σωμα θερμαινομενον η ψυχομενον .

Then this assumption infers , that **The Divine** must also change in one of these ways ,
δε τουτου ληφθεντος επιφερει , οτι το θειον δει και μεταβαλλειν κατα θατερον τουτων ,
unless **The Divine Is Changeless** .

ει μη εστιν αμεταβλητον .
First let us assume that a certain **God** is changed **by-another** .

προτερον κεισθω τινα θεον μεταβαλλειν υπ' αλλου .
Is it not so that **everything** that **undergoes change** is weaker than **that which makes** the change ,
25 ουκουν παν το μεταβαλλομενον ασθενεστερον του μεταβαλλοντος ,
if indeed **the one acts** , while **the other undergoes** .

ειπερ το μεν ποιει , το δε πασχει :
Whereas **All The Divine Is Most-Powerful-Efficacious** ,

δε παν το θειον δυνατωτατον ,
and thus **weakness** is far removed from **The Gods** by being a **material affection** .

και ασθενεια πορρω των θεων ουσα υλικον παθος .
So that not **Any** of **The Gods undergo change by-another** ; for nothing can be more powerful .
αρα ουκ τις των θεων μεταβαλλεται υπ' αλλου : γαρ ουδεν εχει δυνατωτερον :
since **that** which undergoes change **by-another** possesses **something less** powerful .

30 δε το μεταβαλλομενον υπ' αλλου εχει τι δυνατωτερον .
This Logos might appear to make only one **God** ;

P34 ουτος ο λογος αν δοξειεν ποιειν μονον ενα θεον :
for among **Many Real-Beings** , there is also **The One** which is **More-Powerful** .

γαρ πολλων οντων εστι και το δυνατωτερον .

Or rather , **The One** is **More-Powerful** , but **not** than the weaker ,

η το μεν εστιν δυνατωτερον , ουκ ασθενεστερου ,
but than **That** which **Possesses** an **Innate Immoveable Power** .

αλλα την εχοντος οικειαν ασαλευτον δυναμιν .

For **The Solar Intellect** is **not** weak because ,

γαρ ο ηλιακος νους ου ασθενης , οτι

Self does not **Possess That Power** which **The Demiurge Possesses** ,

5 την μη εχει ταυτην δυναμιν ην ο δημιουργος ,
but rather , **Self Possesses The Apex of Power** in **Its Innate Ideal-Self** .

αλλ' την εχει ακροτατην δυναμιν εν τω οικειω ειδει .

Therefore that which is weak , is weak through a **Declination**/lessening of its innate power ,
ουν το ασθενες εστι ασθενες δι' αποπτωσιν της οικειας δυναμεως ,
but not through an inferiority/subordination of **Self** to **That** which is **Superior** .

ου δι' υφεσιν την προς το κρειττον .

For in this way , **Everything** , would be weak , except **One** .

γαρ ουτως απαντα αν ειη ασθενη πλην ενος ,

And if weakness is harmful , then **everything** would participate of harm except **One** .

και ει η ασθενεια κακον , παντα μετοχα κακου πλην ενος .

However , **Declination** harms **nothing** ;

δε η υφεσις κακον ουδενι :

for *Everything* is rendered **In-The-Way-Of-Ousia** by **This Procession** .
 10 γαρ | ουσιωται κατα ταυτην .
 Therefore if **the weakness** as **Declination** was **In-The-Way-Of-Ousia** ,
 ουν ει η ασθενεια ως υφεσις ουσιωδης ,
 then **all which is harmful** would **not** be **harmful** by **being-In-The-Way-Of-Ousia**
 δε παν ω εστι κακον ουκ κακον ουσιωδες
 (for that which is **In-The-Way-Of-Ousia** is According to **Nature** ,
 (γαρ το ουσιωδες κατα φυσιν
 while that which is **harmful** is **contrary** to **Nature**) ,
 δε το κακον παρα φυσιν) ,
 and **in this way** neither **The Declension** nor the weakness would be harmful .
 ουτως ουδε η υφεσις ουκ το ασθενες αν ειη κακον :
 Since when **anything** **fails** to **possess The Power** that has been **Assigned/Allotted** to **Self** ,
 15 αλλ' οταν τι μη εχη την δυναμιν επιβαλλουσαν αυτω ,
 then at that time **the lack-of-power** is **harmful** .
 τοτε η αδυναμια κακον .
 Therefore that which changes **by-another** necessarily 'has' such a **lack-of-power** ,
 δε το μεταβαλλον υπ' αλλου αναγκη εχει τοιαυτην ,
 since it **fails** to achieve its **Innate/Proper Power** .
 αποπιπτον της οικειας δυναμεως .
 Therefore if **All The Divine** are **The Most Powerful** and **The Best** in **The Order** of **Itself** ,
 ουν ει παν το θειον δυνατωτατον και αριστον εν τη ταξει εαυτου ,
 even if **One** is **More-Powerful** than **Another** , therefore **That** which is **Subordinate** ,
 και ει αλλο δυνατωτερον αλλου , το καταδεστερον
 in no way at all subsists in order to change by **That** which is **Superior** .
 ουδεμιαν υπομενει υπο μεταβολην του κρειττονος .
 For even if **That Is Best** in a **Superior Way** , there is **nothing** among **Those** that are **Best**
 20 γαρ και εκεινο αριστον μειζονως , δε εστι ουδεν των αριστων
 that changes **Those** that are **Similar** ;
 μεταβλητικον των ομοιων ,
 but instead **It Preserves/Guards** in a **Superior Way** **That** which is **Best** in **Selves** .
 αλλα φυλατικον μειζονως του αριστου εν αυτοις .
 For **all** that brings about **change** , **entirely assimilates** to **itself** that which undergoes change .
 358 γαρ παν το μεταβαλλον παντως εξομοιοι εαυτω το μεταβαλλομενον .
 Therefore , if **That** which is **Superior** were to change any of those that are inferior ,
 ουν ει το κρειττον μεταβαλλοι τι των χειρονων ,
 then **It** would **Assimilate** that which changes **like Itself** .
 εξομοιωσει το μεταβαλλομενον εαυτω :
 But that which becomes **like That** which is **Superior** becomes more powerful ;
 25 δε το ομοιουμενον τω κρειττονι γινεται δυνατωτερον :
 whereas that which becomes more powerful becomes more-changeless .
 P35 δε το γινομενον δυνατωτερον γινεται αμεταβλητοτερον :
 Then if **That** which is **Superior** were to change anything **There** of **Those** that are '**Inferior**' ,
 αρα ει το κρειττον μεταβαλλοι τι εκει των χειρονων ,
 then that which changes (among **The Changeless**) would become 'more-changeless' ,
 το μεταβαλλομενον αν γινοιτ' αμεταβλητοτερον ,

which is impossible .

οπερ αδυνατον .

Therefore on the one hand , it has been shown , that **All That Is Divine**

5 ουν μεν δεδεικται , Οτι παν το θειον

Is Unchangeable by-another .

αμεταβλητον υφ' ετερου :

Thus it remains that if it changes , it undergoes this change by/from itself .

δε λειπεται ει μεταβαλλει πασχειν τουτο υφ' εαυτου

However **All** that undergoes change by/from itself , either changes to the better or to the worse .

αλλα παν το μεταβαλλομενον υφ' εαυτου η ισχει την μεταβολην επι κρειττον η επι χειρον .

But on the one hand , nothing would ever *willingly* change itself to the worse , for it has come
αλλ' μεν ουδεν αν ποτε εκουσιως μεταβαλλοι εαυτο επι το χειρον : γαρ

come to **Light** that **All** that undergoes this , undergoes through **self ignorance** of **The Good** .

10 φαινεται παν το πασχον τουτο πασχον δι' αυτο αγνοιαν του αγαθου .

Whereas on the other hand , if *anything* were to change itself to the better ,

δε ει τι μεταβαλλοι εαυτο επι το κρειττον ,

then such a change would be chosen , because prior to the change

τοιαυτην την μεταβολην αιρεται προ της μεταβολης

it was in need of an **Innate Good** .

ον ενδεες του οικειου αγαθου .

Therefore from both of these conclusions , we will attribute either *involuntarily activity*

δε εξ αμφοιν | ανοισομεν η ακουσιον ενεργειαν

or else of *being in need* of **The Good** to **That** which **Is Divine** .

η ενδειαν αγαθων επι το θειον .

However , **The Intuitive-Knowledge** that **The Gods** Possess is **The Best**

αλλα μην γνωσις και τοις θεοις εστιν η αριστη

and **The Life** that **They Possess** is **Self-sufficient** .

και ζωη αυταρκης :

Accordingly then , **They** are neither in need of any **Good**

15 αρα εισιν ουτε ενδεεις τινος αγαθου

nor do they undergo anything involuntarily .

ουτε πασχουσιν τι ακουσιον .

But if this is so , then neither do **They** change *of/by-Theirselfs* ,

ει ταυτα , δε οδε μεταβαλλουσιν υφ' εαυτων ,

just as **They** do not change *by-others* .

ωσπερ ουδ' υπ' αλλων .

Let us once again grasp **A Porism/Gift-of-Hermes/Windfall/Corollary** from these conclusions ,

και παλιν λαμβανει πορισμα εκ τουτων ,

that **The Gods** are *not* of **The Same Ousia** as us in **Their bodies** nor in **Their Souls** ,

οτι οι θεοι εισιν ουτε ομοουσιοι ημων τοις σωμασιν ουτε ταις ψυχαις .

for on the one hand , that which belongs to *every body* is to undergo-change *by-another* ,

γαρ μεν το προσηκει πασι σωμασι μεταβαλλειν υπ' αλλων ,

on the other hand , that which belongs to our **Souls** is to change *by-of Theirselfs* .

20 δε το ημων ταις ψυχαις υφ' εαυτων .

Therefore , if in **The Laws [10-894]** **The Divine Souls** are said to be **Moved**

ουν ει εν Νομοις αι θειαι ψυχαι λεγοιντο κινεισθαι

by A **Self-Motive Motion** ; by Being **The Most Primary** of **Changes** ,
 την αυτοκίνητον κίνησιν ούσαν την πρωτίστην μεταβολών ,
 then we will proclaim this mode/way of change to be **neither** for the better **nor** for the worse ,
 ερουμεν εκεινον τον τροπον της μεταβολης ειναι μητ' επι το κρειττον μητε επι το χειρον ,
 but is instead a **Discursive/Extended/Unfolding Life** that (**Circularly**) **Moves/Changes**
 αλλα μεταβατικην ζωην
 from **One Intellection** to **Another Intellection** , while **The Self Remains** in **Perfection** .
 25 απ' αλλης νοησεως επ' αλλην , της αυτης μενουσης τελειοτητος .
 For this reason some also call **That , Unchangeable Change'**
 διο τινες και καλουσιν εκεινην αμεταβλητον μεταβολην ,
 inasmuch as **Self does not depart from Her Innate Good** ,
 ως ουκ εξισταμενην του οικειου αγαθου ,
 by **Being Always** in **Perfection** , which Aristotle says about **The Heavenly Orbits** .
 αλλ' ουσαν αι εν τελει , ο Αριστοτελης φησιν περι της ορανιας φορας .
 But **The Logos** at hand has assumed such changes of motion
 δε ο λογος παρων ελαβεν ταυτας μεταβολας του κινουμενου
 in those that are able to undergo change (those that are transformative) ,
 30 τας αλλοιωτικας ,
 but not **Those** that are **Discursive** , through the explanation of those that follow .
P36 αλλ' ου τας μεταβατικας , δια την εξετασιν των επομενων .
 Thus it follows that we will learn to refute those who say that **The Gods** change into
 δε επεται ως μαθησομεθα διελεγξαι τους λεγοντας τους θεους μεταβαλλειν εις
 human-beings or also into any other living-being in **Their Relationships** with human-beings
 ανθρωπους η και εις τι αλλο ζων εν ταις κοινωνιας εις ανθρωπους
 and in **Their Manifestations** . Thus on the one hand it is impossible for **Gods** to be altered ,
 και εν ταις επιφοιτησεσιν . ουν μεν αδυνατον θεους αλλοιουσθαι ,
 while on the other hand , it is possible for **Them** to **Live in a Discursive Way** ,
 5 δε δυνατον ζην μεταβατικως ,
 by **Being Change** that is **Changeless** ;
 ουσης της μεταβασεως αναλλοιωτου :
 just as we say when those that are visible undergo **changing Place**
 ωσπερ φαμεν και ταυτα τα εμφανη τας μεταβασεις τοπικας
 without sustaining any **Qualitative-Difference at the same time** .
 ανευ υπομενειν αλλοιωσεως .
 Whereas **the changes** that undergo **Difference at the same time** are those of **partial souls**
 δε αι μεταβασεις αλλοιωσεσι αμα εισι των μερικων ψυξων
Descending or **Ascending** , insofar as **they** are also **souls** in **physical bodies** .
 κατιουσων η ανιουσων , ως και των ενυλων σωματος .
 Thus on the one hand , **These Logos'** show that **Every God** is **Changeless** .
 10 ουν μεν Ταυτα δεικνυσιν παντα θεον αμεταβλητον :
 Whereas on the other hand , it remains to look this over .
 δε λειπεται κατ- εκεινο -ιδειν ,
 If **Self** , while not changing neither **by-Itself** or **by-another** ,
 ει αυτο μη μεταβαλλον μηθ' υφ' εαυτου μηθ' υπ αλλου
Self deceives us according to the way of sorcerers/wizards by appearing such as **Self** is not .
 εξαπατα ημας κατα τον τροπον των γοητων φανταζομενον οιον εστιν ουκ .

Therefore in turn assume this **Axiom** in advance for these concerns ;
 ουν παλιν προει- αξιωμα -ληφθω τουτων ,
 that all that deceive either have that which is **false in itself** , and by having been deceived
 οτι παν το εξαπατων η εχον το ψευδος εν εαυτω και ηπατημενον
 deceive another , or else **self** knows **The Truth** , but deceives by another of **its** energies ,
 15 απατα ετερον , η μεν αυτο οιδε ταληθες , δε εξαπατα δια αλλο εις της ενεργειας ,
either by not being otherwise able to overcome **its** enemies
 η ου δυνα- αλλως -μενον κρατησαι εχθρων
or to **Benefit** friends who are out of their minds (**Republic 331C**)
 η ωφεληθηναι φιλους οντας ανοητους
 and are incapable of being made **Well** by **The Truth** .
 και μη δυνανμενους ποιησαι ευ δια του αληθους .
 Therefore do **The Gods** possess falsehood within and deceive **in this way** ?
 ουν ποτερον οι θεοι εχουσι το ψευδος ενδον και απατωσιν ουτως ;
 No since this impossible ; for every such falsehood is hateful to **Gods** and humans (**Rep 391E**) ,
 20 αλλα αδυνατον : γαρ παν τοιουτον τον ψευδος εχθρον και θεοις και ανθρωποις :
 for no one would thus wish to possess fraud/deceit **in themselves** ;
 γαρ ουδεις αν ουτως βουλοιτο εχειν απατην εν εαυτω :
 for to be deceived is against the will of **Everyone** .
 γαρ το ηπατησθαι ακουσιον παντι .
 Accordingly then , if **They** are not being deceived , would **They** then deceive others ?
 αρα ουκ ηπατημενοι αλλ' απατωσιν αλλους ;
 No , since this is not possible ; for **nothing** is hateful to **The Gods nor A Friend** ,
 αλλ' τουτο ουδε δυνατον : γαρ ουτε τι εστιν εχθρον τοις θεοις ουτε φιλον ,
 who is disposed in a thoughtless way .
 διακειμενον ανοητως .
 Accordingly then , fraud/deception is in no way **Proper/Just** for **The Gods** ,
 25 αρα απαταν ουδαμως προσηκεν τοις θεοις ,
 insofar as **They** have not been deceived ,
 ως ουθ' ηπατημενοις ,
 nor inasmuch as **They** are **Friends** of those who are being deceived , nor as enemies .
 ουθ' ως φιλοις των απατωμενων ουτε ως εχθροις .
 Thus on the one hand , **Such** are **The Outlines/Theological Models** , according to which
 ουν μεν τοιουτοι Οι τυποι , καθ' ους
 he intends to set out concerning myths of **The Gods** by preserving these three ;
 εθελει διατιθεναι περι μυθους θεων σωζοντας ταυτα τρια :
 (1) **The Divine** is **Good** and is only **The Cause** of **Those** that are **Good** ;
 το θειον αγαθον και μονων αιτιον αγαθων :
 (2) **The Divine** is **Changeless** , changing neither **by-another** nor **by-Itself** ;
 30 το θειον αμεταβλητον , μεταβαλλομενον ουθ' υπ' αλλου ουθ' υφ' εαυτου :
 (3) **The Divine** is **Truthful** , and thus **neither** deceives by possessing the power to deceive ,
 P37 το θειον αληθευτικον , ουτε απατων δια το απατασθαι ,
 nor through self deception .
 ουτε δι' αυτο το απατων .
 These then having been shown by **Plato** , this puzzle arises in relation to **The First Outline** ;
 Τουτων δε δεδειγμενων υπο του Πλατωνος | το απορειται προς πρωτον μεν ;

from where do defects arise ?

ποθεν τα κακα :

For if **defects** arise from **The Gods** ,

γαρ ειτε και θεοθεν ,

5 ο λογος δεικνυς το θειον μονων αιτιον αγαθων ψευδης ,

or if **defects** arise from another source ,

ειτε αλλαχοθεν ,

then on the one hand , if this other source arises from **The Gods** ,

μεν ει εκεινο θεοθεν ,

then **The Divine** is the cause of exceedingly many **defects** .

το θειον αιτιον μειζονως πολλω των κακων :

Whereas on the other hand , if this other source does not arise from **The Gods** ,

δε ει μη θεοθεν ,

then **The First Principles** are more than **One** ;

αι αρχαι πλειους μιας ,

such as , one for **The Good** and another for **the defects** .

η μεν αγαθων η δε κακων .

Then in relation to **The Second Outline** ;

δε προς το δευτερον ,

how then , do **The Self-Revelations** of **The Gods** arise ,

πως αι αυτοφανειαι των θεων γιγνονται ,

10 if at one time **Their Manifestations** are **Luminous-Spirits without form** ,

τοτε μεν φαινομενων φωτων ατυπωτων ,

while at another time **Their Manifestations** have **Luminous Forms** ?

τοτε δε τετυπωμενων :

For if we do not accept **These** , then we would overturn the whole of **Sacred Devotions**

γαρ μη προσεμενοι ταυτα ανατρεπομεν την ολην ιερατικην

and the works of theurgists , and besides these , the **Spontaneous Epiphanies** of **The Gods**

και τα εργα των θεουργων , και ανευ τουτων τας αυτοματους επιφανειας των θεων

when **They Reveal Themselves** in **different** shapes at **different** times .

φανταζομενων εν αλλοις σχημασιν αλλοτε .

Therefore it is puzzling how *Something* of **The Divine Beings** -who **do not** change-

ουν απορον πως τι των θειων μη μεταβαλλον

is witnessed-by-**Self** in different forms .

15 αυτοπτεται εν διαφοροις μορφαις .

Then in regards to **The Third Outline/Model** ; how can false pronouncements be given ,

δε προς το τριτον , πως ψευδεις χρησμοι διδονται ,

(of which all oracles are full) from **The Oracles** who do not lie ?

ων παντα τα χρηστηρια μεστα , των χρωντων μη φευδομενων ,

And how can it not be the case , by **The Good Being** Prior to **The Truth** ,

και πως ουχι του αγαθου οντος προ της αληθειας

that **The Gods** will also sometimes tell a lie , for the sake of **The Good** ,

οι θεοι και ποτε ψευδονται δια το αγαθον

and deceive those who are unworthy to light upon **The Truth** at that time ?

και απατησουσι τους αναξιους τυχειν της αληθειας αυτοθεν .

For one might be puzzled by these in relation to the previous **Logos** ,
 20 γαρ τις αν διαπορησειεν ταυτα προς τους ειρημενους λογους ,
 even if **They** were demonstrated by means of **Necessity** .
 καιτοι αποδεδειγμενους δι' αναγκαιων .
 Thus on the one hand , these concerns have been dealt with at greater length elsewhere ,
 ουν μεν τουτων Ειρηται περι δια πλειονων εν αλλοις ,
 but on the other hand , for now let us briefly say if you like ,
 δε και νυν συντομως λεγесθω ει δοκει ,
 that in relation to the first puzzle , that defects do not arise from **The Gods**
 25 μεν προς την πρωτην αποριαν , οτι το κακον ουτε θεοθεν
 nor do they make their first entrance into existing-entities from some other 'cause' .
 ουτ' προηγουμενης την παροδον εις τα οντα απ' τινος αλλης αιτιας .
 For it is not possible to introduce neither **Ideas** of defects nor to say that **matter**
 γαρ ουδε δυνατον εισαγειν η ιδεαν κακων η λεγειν την υλην
 is **the cause** of selves ; for **All The Ideas** are both **Divine** and **Intellectual** and **Ousian**
 αιτιαν αυτων : γαρ παντα τα ειδη εστι τε θεια και νοερα και ουσιων
 or **The Perfections** that **Pre-subsist** in **Their Ousia** ;
 η των τελειοτητων προεστηκεν εν ταις ουσιαις :
 so that **the matter** is led-in by **A Divine Source** by being **necessary** to **The Kosmos** , and
 30 και η υλη παρηκται θεοθεν ως αναγκαια τω κοσμω , και
 does not make defects , since **matter** helps bring to completion **the generation** of **The All** ,
P38 ουτε κακοποιος προς η συντελουσα την γενεσιν του παντος ,
 nor is **matter Good** , since **it** is **the last** of **Wholes** , but has **its** rank in those that are **necessary** ;
 ουτε η αγαθον εσχατη των ολων , αλλ' εχει την ταξιν εν τοις αναγκοις ;
 for **All those** such as **this** exist for the sake of something else . Therefore ,
 γαρ παν το τοιουτον ενεκα του ουν
 one must in no way suppose/assume neither an **Ideal/Formal** nor **Material Cause** for defects ,
 ουδεμιαν υποθετεον ουτε ειδητικην ουθ' υλικην αιτιαν των κακων ,
 nor generally , one must not assume **A Singular Origin/Cause/Source** for defects , whereas
 5 ουθ' ολωσ μιαν αρχην , αλλ'
 as **Self** says , one must say that **there** , there are **partial** and **dispersed** co-ordinate-circumstances
 ως αυτος ειπεν , λεκτεον προξενειν την μερικα και διεσπαρμενα παρυποστασιν
 for selves ; **partial** on the one hand , since **they** are not one of **The Wholes** ,
 αυτοις : μερικα μεν , οτι μηδεν των ολων ,
 such as **Intellect** or **Soul** or **body** , since **they** are **many** , because **they** are **not One** .
 οιον νουν η ψυχην η σωμα , δε πολλα , οτι μη εν :
 And for this reason **Self** said that one must search for something
 359 και διο αυτος φησιν χρηναι ζητειν αττα
 other than **Causes** for selves (**Republic 379C** [Page 6]) .
 αλλ' τα αιτια αυτων .
 For if a **body** shares in every way of that which is **bad** , then there are **different things**
 10 γαρ ει σωμα μετεχον παντως εστιν κακου , εστιν διαφορα αττα
 in **this** , which are **asymmetrically disposed** to **each other** that eventually produce
 εν τουτω , ων ασυμμετρως εχοντων προς αλληλα παρ-
disease as a co-ordinate-circumstance , when **each** intends to dominate .
 νοσος -υφισταται , εκαστου εθελοντος κρατειν .

And if a **soul** shares *in every way* of that which is **bad** ,
και ει ψυχη ,
then there are also **different** forms/shapes of **life** in **this** , that are also *in some way* opposed ,
και διαφορα ειδη ζωης εν ταυτη εστιν και πως εναντια ,
from which **conflict** with each other , something **bad** is insinuated into each other ,
εκ ων μαχομενων των ετερων τι κακον ενδυεται τοις ετεροις ,
when each one does for itself (and not for **The Whole** . jfb) .
το εκατερου πραττοντος εαυτου .
Therefore **body** must also be composed from this kind of **conflict** ,
15 δε σωμα εδει και ειναι εκ τοιουτον μαχομενων ,
in order that there be **something** that is also **perishable** and in order that
ιν' η τι και φθαρτον και
The Kosmos be **Complete** by being composed out of **All** ,
ο κοσμος τελειος υποστας εκ παντων ,
There must also be a **mixture** of **souls** here below , in order that there be
και συμιξιν ψυχων ενταυθα , ιν' η
no lack of a share of **irrational lives** for those here , nor in turn of **Rational Lives**
αμοιρα μη λογικων ζων τα τηδε , μηδ' αυ λογικαι ζωαι
to be implanted in **bodies** apart from an **Intermediary** , and bring-about/perform
εμφυωνται σωμασιν χωρις μεσοτητος και ποιωσι
and undergo/experience those perceptions associated with **irrational lives** ;
και πασχωσι τα των αλογων ,
such as desiring , perceiving , imagining ; for there is need of these for mortals ,
20 ορεγωνται , αισθανωνται φανταζονται : γαρ χρεια τουτων τοις θνητοις ,
even if they are destined to be preserved for a brief time .
και ει μελλοι σωζεσθαι τινα βραχυν χρονον .
Therefore **those** that are **bad/defective** arise-as-a-co-ordinate-consequence of **the primary**
ουν τα κακα παρυφισταται ταις προηγουμεναις
energies of those that exist and for the sake of nothing else than **The Good** , and
ενεργειαις των οντων και δι' ουδε τι αλλο η το αγαθον , και
The All uses **selves'** **parallel-existence** for **Its** needs and **they** are made **good**
το παν χρηται αυτοις παρυποστασιν εις δεον και ταυτα αγαθυνεται
by the power of those that use **them** .
25 τη δυναμει των χρωμενων .
And for this reason there is no **unmixed/pure/absolute bad/defect** (**Republic 352C**) ,
και διο ουδεν ακρατον κακον ,
since **they** have been **Allotted a trace** of **good** . And thus , **that** which is **defective**
αλλ' μετειληξεν ιχνους αγαθου . και ουν το κακον
comes from **The Gods** , inasmuch as **it** is *in a certain way* **good** (**Parmenides 142E**) ,
θεοθεν , ως πη αγαθον ,
and **these** are **incoherent/sporadic-occurrences** from other 'causes' that are partial and more
και ταυτα επεισοδιωδες υπ' αλλων αιτιων μερικων και πλειονων
that arise for those many **selves** .
γεγονος τοις εκεινοις πολλοις αυτοις .
Thus on the one hand , **The Logos** says this much in relation to the first enquiry
ουν μεν ο λογος φησιν τοσαυτα προς την ζητησιν

concerning **defects** , by bringing to **Light** that **The Gods** are not causes of **selves** .
30 περι των κακων , αποφαινων τους θεους αναιτιους αυτων .
On the other hand , this must be said in relation to the second inquiry concerning
P39 δε λεκτεον Προς την δευτερον περι
Their Self-Revelation ; that by **The Gods Remaining Immutable** , **Selves**
των αυτοφανειων , οτι των θεων μενοντων αμεταβλητων αυτων
neither admit nor reject anything , therefore it is **Their Divine Apparitions**
μηδεν προσλαμβανοντων η αποβαλλοντων θεια φασματα
that are projected , that receive **Their generation** in the **place** around us .
προβαλλεται , δεχομενα την γενεσιν εν τω τοπω περι ημας .
For those who are *Seeing* are using their **bodies** , while **The Divine Selves**
5 γαρ των ορωντων χρωμενων σωμασι και των θεων αυτων
Are In-corporeal , *The Visions* that are extended from **Selves**
οντων ασωματων τα θεαματα προτεινομενα απ' αυτων
to those who have on the one hand , something *worthily-akin-alike*
τοις χει μεν τι επαξιοις
to **Those** from whom **Their Apparitions** are extended ,
των απο προτεινοντων ,
and on the other hand , have something *akin* to those who are *Seeing* (Symposium ...) ;
και δε χει τι συγγενες τοις ορωσιν :
for this reason **They** are both *Seen* and **not Seen** by everyone .
διο και οραται και ου οραται πασιν .
For Those who *See Selves* *See Their Radiant-Form* that **Envelops Their (Invisible) Souls** ;
γαρ τοις ορωσιν αυτοις οραται τοις αυγοειδεσι περιβλημασιν των ψυχων :
and surely then **They** are often *Seen* when **the eyes** are *closed* .
10 και γουν πολλακις οραται των ομματων καλυπτομενων .
Thus on the one hand , insofar as **Their-Radiant-Forms** are *Extended* and *Manifested*
ουν μεν ως διαστατα και φανταζομενα
in-another such as in **The (Invisible) Air** , then **They Subsist** *akin* to Those who *See* .
εν αλλω τοιουτω τω αερι υφισταται συγγενη τοις ορωσιν :
But on the other hand , insofar as **They** are *Projected* as **Divine (Invisible) Light** and by **Being**
δε ως προβεβλημενα θειον φως και ως
Efficacious and by **Being Representations** of **The Powers** of **The Gods** through *The Visible*
δραστηρια και ως ενεικονιζομενα τας δυναμεις των θεων δια των εναργων
Symbols of **Selves** , then *They* are *Suspended* from **The Superior Beings** who *Extend Selves* .
15 συμβολων αυτων εξηρηται των κρειττονων προτεινοντων αυτα :
For this reason **Their Ineffable Token-Symbols** are also *Impressed* ,
διο εκεινων τα αρρητα συνθηματα και αποτυπουται ,
by *Being Projected* at one time in one *Form* , but at another time in another .
προβεβλημενα τα μεν αλλην μορphen τα δε αλλην .
The (Chaldean) Oracles (143) also make clear what the theurgist says ;
τα λογια και σαφως τον θεουργον λεγοντα ,
that on the one hand , **All The Divine** are **In-corporeal** , while on the other hand ,
οτι μεν παντα τα θεια εστι ασωματα , δε
bodies are bound to **Selves** for the sake of **ourselves** , **who** are not able to **Participate**
20 σωματα ενδεδεσται αυτοις ενεκεν υμων , μη δυναμενων μετασχειν

In-corporeally of **The In-corporeal** , due to ‘**the corporeal nature** into which you are grafted’.
ασωματως των ασωματων , δια την σωματικην φυσιν εις ην ενεκεντρισθητε .

Thus on the one hand , *These Apparitions* become **visible** and **Invisible**
ουν μεν ταυτα γινεται φαινεται και αφανη
according to **The Will** of **The Gods** , since **Selves** are **Invisible** ,
κατα την βουλησιν των θεων : δε αυτοι εισιν αφανεις ,
while **Remaining** *such as They Are* ; neither acquiring anything from *These Apparitions*
μενοντες οιοιπερ εισιν μητε προσλαμβανοντες τι εκ τουτων των φασματων
nor by undergoing any alteration (**Symposium 210E**) .
μητε αλλοιουμενοι :

just as **The Intelligible Ideas** do not become neither **corporeal** nor **composite**
καθαπερ τα νοερα τα ειδη ουδε γινεται η σωματοειδη η συνθετα
nor take-on-the-shape of **those** made to subsist according to **Selves**
η μεμορφωμενα των υφισταμενων κατ’ αυτα
such as **those** made to subsist , by not being such as **those** .
τοιουτων υφισταμενων , εκ μη οντων τοιουτων εκεινων .

Therefore Every **God** is **Shapeless** , even if **Selves-Are-Revealed** in a way that involves shape ;

P40 ουν πας θεος αμορφωτος , καν αυτοπτηται μορφωτικως :
for the shape is not **in Selves** , but **from Self** , for it is not possible for the one to whom
γαρ η μορφη ου εν αυτα , αλλ’ απ’ αυτου , μη δυναμενου του
Self-Is-Revealed , to **See That** which is **Shapeless** in a way that involves no shape ,
αυτοπτουντος ιδειν τον αμορφωτον αμορφωτως ,
but instead , **the one** **Sees** in a way that involves shape according to **the nature** of **Self** .
αλλ’ ορωντος μορφωτικως κατα την φυσιν αυτου .

Let this much be said in relation to **The Second Enquiry** .

και ειρησθω τοσαυτα προς την δευτεραν ζητησιν .

Whereas in relation to **The Third Enquiry** one must reply , that

5 δε Προς την τριτην απαντητεον , ως
the falsehood is accordingly , **not** in those who are uttering **The Oracles** ,
το ψευδος αρα ουκ εν τοις εστιν χρωσιν ,
but in those who are receiving **The Oracular Pronouncements** ; for on the one hand
αλλ’ εν τοις υποδεχομενοις τας χρησμοδιας , μεν
in every **Oracular Shrine** , the one who utters **Oracles** neither deceives nor is being deceived .
εν απασι τοις μαντειοις του χρωντος ουτε απατωντος ουτε απατωμενου ,

Whereas on the other hand , those who consult **The Oracle** receive the pronouncements
δε των χρωμενων δεχομενων την χρησμοδιαν
in an unfavorable way through the weakness and lack of aptitude of themselves .

αλλοτριως δια την ασθενειαν και ανεπιτηδειοτητα εαυτων ,
Nor does this come about in a way that is contrary to **The Will** of **Those** who give **Oracles** ,

10 ουδε τουτου γινομενου παρα την βουλησιν των χρωντων
for **They** wish that only those who are worthy consultants
εθελουσιν μονων τους οντας αξιους χρωμενους
should have those things of which they are worthy .

τυγχανειν ων εισιν αξιοι :

Thus on the one hand , it does not belong to some who consult **The Oracle**

δε μεν εστι ου προσηκει οις

to *Know The Truth* that is established in a *Pure Way* beside *Selves* ,
 γνωσαι το αληθες ιδρυμενον καθαρω παρ' αυτοις ,
 thus on the other hand , they undergo such things that belong to them .
 δε παθειν οσα προσηκει
 through the falsehood that has come into selves and subsists in selves .
 15 δια του ψευδος ηκοντος εις αυτους και υποσταντος εν αυτοις .
 Thus on the one hand , *They* are neither ignorant of *The Truth*
 ουν ουτε αγνοουσιν την αληθειαν
 nor are *They* hidden (for it is not *Lawful* for *Selves*) ,
 ουν αφανιζουσιν (γαρ ου θεμις αυτοις) ,
 while on the other hand , they consult those from whom *The Truth* remains hidden
 αλλ' χρωνται των την αληθειαν αφανιζοντων
 who are diametrically-opposed to those who *Participate* in *Its Benefit* .
 δια τους μετεχοντας εις ωφελειαν .
 What then is the lack-of-aptitude , through which *The Truth* is received
 τις δε η ανεπιτηδειοτης , δι' ης της αληθειας ενδεχεται
 not as *She* happens to be , but as *She* is not by being distorted by those who receive *Self* ,
 20 μη ως τυγχανειν εστιν αλλ' ως εστιν ουκ παρατρεποντας τους υποδεχομενους αυτην ,
 has been related at greater length in what has been written *On The Oracles* ,
 ειρηται δια πλειονων εν τοις γεγραμμενοις εις τα λογια ,
 and the histories in the prophetic-shrines bear-witness for us ,
 και ιστοριας εν τοις μαντικοις μαρτυρουσης ημιν ,
 when they say that it is either through to the place or through the proper time or through
 οταν λεγωσιν η δια τον τοπον η δια τον καιρον η δια
 the mode of the translation of the oracular-pronouncements or through some other error
 τον τροπον της εκδοσεως των χρησμων η δια τινα αλλην πλημμελειαν
 that the falsehood has a parallel-existence among the *Oracular Shrines* .
 25 το ψευδος παρυφιστασθαι εν τοις χρηστηριοις .

(William O'Neill , Proclus Commentary on The 1st Alcibiades P78 <118> :
 “Nothing can subsist parallel either to *The Simple Beings* or to the *Constant Participants* ;
 for in the one case *Simplicity* , and in the other case *Perpetuity* of *Participation* prevents
 parallel existence . The inferior , then must come into parallel existence with the third class ,
 the intermittent *Participants* , of the unjust with *The Just* , the ugly with *The Beautiful* ,
 the unequal with *The Equal* at this third level .”

For besides this is also possible to result , that the questions were not put correctly ,
 γαρ παρα τουτο και δυνατον συμβανειν , τας ερωτησεις γενομενας ουκ ορθως ,
 not to mention that there are indeed the other *More Authentic Causes* , *The Causes Being*
 μη παρα οτι γε τας αλλας τας κυριωτερας αιτιας , των αιτιων οντων
 from here below , while *The Gods Always Extend The Truth* of *Selves* from *On-High*
 28 κατωθεν , δε των θεων αι προτεινοντων την αληθειαν αυτων ανωθεν
 for those who are capable of *Lighting-upon Self* .
 τοις δυναμενοις τυγχανειν αυτης .
 Therefore on the one hand , these concerns have also been fairly dealt with elsewhere ,
 P41 ουν μεν Ταυτα και ετυξεν μετριας διαιτης εν αλλοις ,
 whereas on the other hand , it has been shown from all these concerns ,
 δε δεδεικται εκ παντων τουτων ,

that there are **These Two Laws Guiding** Theological-Concerns .
5 οτι οντων των δυο νομων των θεολογικων ,
And since **The Second** is **Twofold** , all **The Three Models** are those which follow .
και του δευτερου διπλου , παντες οι τρεις τυποι εισιν ων :
(1) On the one hand , it is **Proper** to assign to **The Gods Solely Good-Productions** ;
ο μεν αξιοι το απονεμειν τοις θεοις μονως αγαθουργον ,
(2) On the other hand , **They** are **Wholly Changeless** ;
ο δε το παντελως αμεταβλητον
(for they are neither changed *by/from* **Themselves** nor *by/from* **another**) ,
(γαρ και υφ' εαυτων και υπ' αλλων) ,
(3) Furthermore , **The Gods Are Truthful** in **All Their Energies/Activities** .
ο δε το αληθευτικον εν απασαις ταις ενεργειας .
These Models are also consistent with those three found in **Book 10** of **The Laws (900D)** ,
10 ταυτα και συμβανει τοις τρισιν εν τω δεκατω των Νομων
as we said , such as , in **Their Goodness** , in **Their Power** and in **Their Knowledge** .
ως ειπομεν , τη αγαθοτητι τη δυναμει τη γνωσει .
Furthermore , by Plato adding in his remarks concerning **The Truth (Republic 382E)**
δε Πλατωνος προσθεντος εν τοις περι της αληθειας
that it is **not only That** which **Is Divine** that is **Wholly** without-falsehood , **but also**
οτι ου μονον το θειον παντη απευδεις , αλλα και
That which is **Daimonic/Spiritual** , then one must grasp from this , the additional **Model** ;
το δαιμονιον , δει λαβειν απο ταυτης της προσθηκης ,
(4) that **That** which is **Truly and Wholly A Daimonic/A-Divine-Spiritual-Power**
οτι το ως αληθως παντη δαιμονιον
(not that according to **habit [addiction-ιμερος]** , which also undergoes various changes
15 (ου το κατα σχεσιν , ο και υπομενει παντοιας μεταβολας
and which **deceives** those with whom it may become **intimate**) ,
και απατα τουτους οις αν γενηται φιλον) ,
since on the one hand , **All** that is **Daimonic** according to **Ousia** ,
δε μεν παν το δαιμονιον κατ' ουσιαν
is **Truthful** by **Being Wholly Rational** ,
εστιν αληθευτικον ον παντως λογικον ,
while on the other hand , **all** that is **irrational** is **un-receptive** of both **Truth** and **falsehood** .
360 δε αλογον ον αδεκτον και αληθειας και ψευδος .
And because of this Plato did not also say that **All** that is **Daimonic** and **Divine** is **Truthful** ,
20 και διο ο Πλατων ουκ και ειπεν παν το δαιμονιον και θειον αληθευτικον ,
but that **All** are **Without-falsehood** ; for **All** are **Unreceptive** of **falsehood** .
αλλ' οτι παν απευδεις : γαρ παν αδεκτον ψευδους :
Thus on the one hand , **The Daimonic Solely** speaks **The Truth** by **Its Nature (Rational)** ,
αλλα μεν το μονως αληθευειν ως πεφυκος ,
while on the other hand , **the daimonic-by-habit** is **un-able** to speak **The Truth** nor **falsehood** .
δε το ως μητ' αληθευον μητε ψευδομενον .
Therefore **daimons** of **this kind** are **deceptive** ; which question or subvert oracular-prophecies
ουν οσον γενος απατικον , ο ιστορειται η υποδυομενον τας χρησμοδιας
or who respond to invocations or who have relations with anyone , *of themselves/spontaneously* ,
η υπακουον ταις κλησεσιν η συγγινομενον τισιν εκ ταυτοματου ,

and are of **those kind** of **daimons** according to their **habit** . Therefore if *some people*
 25 και εστι των δαιμονων κατα σχεσιν : ει τινες
 have been **deceived** by **Daimons** that are **Truly Daimons** , then in that case ,
 απατωνται υπο δαιμονων των οντως δαιμονων , δε
 they are **deceived** by *themselves* and **not** by **Those Daimons/Divine-Holy-Spirits** ,
 απατωνται δι' εαυτους και ου δι' εκεινους ,
 just as we also said in the case of **The Gods** . For this is **The Common Logos** given by Plato
 ωσπερ και ελεγομεν επι των θεων . γαρ τω κοινος λογος ειρηται Πλατωνι
 concerning the-absence-of-falsehood in both **Gods** and **Daimons (Republic 382E)** .
 επι αψευδειας τε θεων και δαιμονων .

From Plato's Cratylus , On Daimons/Holy-Spirits

Socrates: What then shall we consider after this ?

397E Τι ουν αν σκοποιομεν μετα τουτο ;

Hermogenes : Surely then , it is clear that we should consider Daimonas/Spirits .

δη Δηλον οτι δαιμονας .

Soc: O Hermogenes , and what in the world could the name of the daimons truly signify ?

ω Ερμογενες , Και τι ποτε αν το ονομα οι δαιμονες αληθως ως ;

See if thou thinks there is anything in that which I am going to say .

σκεψαι σοι δοξω τι αν ειπειν .

Her: Only speak ! (μονον Λεγε .)

Soc: Therefore does Thou know that which Hesiod says the Daimonas are ?

ουν Οισθα τινας Ησιοδος φησιν τους δαιμονας ειναι ;

Her: I do not know . (Ουκ εννοω .)

Soc: Nor that he says that 'A **Golden Race** of human-beings were the first to be born' ?

Ουδε φησιν οτι χρυσουν γενος των ανθρωπων το πρωτον γενεσθαι ;

Her: This I know indeed . (τουτο Οιδα γε .)

Soc: Now then , he says this about **Self** ;

τοιουν Λεγει περι αυτου :

'Whereas seeing that **This Race** has been **Veiled** by **Destiny** , They are called **Holy Spirits**

αυταρ επειδη τουτο γενος εκαλυψενκατα μοιρ' , οι μεν καλεονται αγνοι δαιμονες

Under The Earth , **Good-Noble Averters** of **harm** , **Guardians** of mortal human-beings' .

398A υποχθονιοι , εσθλοι , αλεξικακοι , φυλακες θνητων ανθρωπων .

Her: Surely then , what then ? (δη Τι ουν ;)

Soc: I think **Self** means that **The Nature** of **The Golden Race** was not **Golden (In-corruptible)** ,

οιμαι αυτον λεγειν Οτι το πεφυκος χρυσουν γενος ουκ εκ χρυσου ,

but **Beautiful** and **Good** . Thus a sound proof for me is that he says that **we** are the **iron** race .

αλλ' τε καλον και αγαθον . δε τεκμηριον μοι εστιν οτι φησιν ημας και ειναι σιδηρουν γενος .

Her: What thou says is **True** . (λεγεις Αληθη .)

Soc: Does Thou not also suppose that if **Anyone** of Those now is **Good** ,

και οiei Ουκουν ει τις των νυν εστιν αγαθος

that Hesiod would say that **That Self** would belong to **That Golden Race** ?

398B αν φαναι εκεινου αυτον ειναι του χρυσου γενους ;

Her: That is indeed likely/reasonable .

γε Εικος .

Soc: But are **The Good** any other than **The Mindful** ?

δ' Οι αγαθοι τι αλλο η φρονιμοι ;

Her: The Mindful . (Φρονιμοι .)

Soc: Now then as it appears to myself , he means this above all about **Those Daimonas** ; that
τοιουν ως δοκει εμοι , λεγει Τουτο μαλλον παντος τους δαιμονας : οτι
since **They** were **Mindful** and **Knowledgeable** ; he named **Selves Daimonas** ; and indeed in our
ησαν **φρονιμοι** και **δασημονες** , ονομασεν αυτους δαιμονας : και γε εν ημετερα
ancient language their name turns out to be **The Self/Same** . Therefore , both this one and all the
τη αρχαια φωνη τη ονομα συμβαινει το αυτο . ουν και ουτος και πολλοι
other poets thus speak **Correctly/Beautifully** , when they say that when a person who is **Good**
οσοι αλλοι ποιηται ως λεγουσιν καλως , επειδαν τις ων αγαθος
comes to the end of their **Life** , they have a **Great Destiny** and **Honor** and become **Daimons**
τελευτηση , εχει μεγαλην μοιραν και τιμην και γιγνεται δαιμων
according to their name of **Mindfulness** . Therefore I set this down , that every human-being ,
κατα την επωνυμιαν της φρονησεως . ουν εγω τιθεμαι ταυτη και παντ' ανδρα ,
who will be **Good** , both those that are **Living** and Those who have **Completed Life** ,
ος αν η αγαθος , και ειναι ζωντα και τελευτησαντα ,
are also **Rightly** called **Daimona/Divine-Holy-Spirits** .”
και ορθως καλεισθαι δαιμονα .



Then swift-footed **Achilles** replied to him by saying ;

145 δ' ωκυς ποδας Αχιλλευσ απαιμειβομενος Τον προσεφη :
“Most glorious son of Atreus , Agamemnon lord of braves , on the one hand , give gifts
κυδιστε Ατρειδη , Αγαμεμνον αναξ ανδρων , μεν παρασχεμεν δωρα
if **Thou** so intends , as it is proper , or keep them , it is up to **Thee** . But now let us remember
αι κ' εθελησθα , ως επιεικες , η τ' εχεμεν , παρα σοι : δε νυν μνησωμεθα
combat most rapidly ; for we must not waste time here nor delay , for a great work is
χαρμης μαλ' αιψα : γαρ χρη ου κλοτοπευειν ενθαδ ουδε διατριβειν , γαρ μεγα εργον εοντας
still undone ; since everyone will again see **Achilles** among the front-fighters
150 ετι αρεκτον : ως τις κε αυτ' ιδηται Αχιληα μετα πρωτοισιν
destroying battalions of Trojans with his bronze spear .
ολεκοντα φαλαγγας Τρωων χαλκειω εγχει .
Let everyone remember in this way as they fight their own opponent .”
τις μεμνημενος ωδε μαχεσθω υμειων ανδρι .

Then **Odysseus of Abundant-Counsels** replied to him by saying ;

δ' Οδυσσευς πολυμητις απαιμειβομενος Τον προσεφη :
“Surely then , although **Thou** are **Good** , **God-like Achilles** , do not urge sons of Achaeans
155 δη περ εων αγαθος θεοεικελ' Αχιλλευ , μη οτρυνε υιας Αχαιων
in this way ; to go fasting against Ilios to battle with Trojans , since din-of-battle will not last
ουτως , νηστιας προτι Ιλιον μαχησομενους Τρωσι , επει φυλοπις ουκ εσται
for a little while , when once ranks of braves meet , then **God** will breathe might into both-
ολιγον χρονον , ευτ' πρωτον φαλαγγες ανδρων ομιλησωσι , δε θεος αν πνευση μενος εν αμφο-
-sides . Therefore command Achaeans to take food and wine by their swift ships ; for there is
160 -τεροισιν . αλλα ανωχθι Αχαιους πασασθαι σιτοι και οινοιο επι θοης νηυσιν : γαρ εστι
strength and boldness in them . For no brave will be able fight against their opponent all day long
μενος και αλκη το . γαρ ου ανηρ δυνησεται μαχεσθαι αντα προπαν ημαρ
until **The Sun** sets while fasting from food ; for even if their spirit is indeed eager for battle ,
ες ηελιον καταδυντα ακμηνος σιτοιο : γαρ περ ει θυμω γε μενοιναα πολεμιζειν ,

yet without noticing their limbs grow heavy , and thirst and hunger comes upon them , so that
 165 αλλα τε λαθρα γυια βαρυνεται , ηδε διψα τε και λιμος κιχανει , τε δε
 their knees grow weary as the day proceeds . But the brave who has had their fill of wine and
 γουνατ' βλαβεται ιοντι . δε ανηρ ος κ' κορεσσαμενος οινοιο και
 food fights all day long against their foe , now his heart within his breast is bold , and his limbs
 εδωδης πολεμιζη πανημεριος ανδρασι δυσμενεεσσι , νυ οι ητορ ενι φρεσιν θαρσαλεον , τι γυια
 do not grow weary , until all withdraw from battle . Come then , on the one hand , dismiss the
 170 ουδε πριν καμνει , πριν παντας ερωησαι πολεμοιο . αγε αλλ' μεν σκεδασον
 troops and command them to prepare their meal ; while on the other hand , let **Agamemnon**
 λαον και ανωχθι οπλεσθαι δειπνον : δε Αγαμεμνων
 lord of braves , bring the gifts into middle of the place of assembly , so that all Achaeans
 αναξ ανδρων οισετω τα δωρα εξ μεσσην αγορην , ινα παντες Αχαιοι
 may look at them with their eyes , and that **Thou** may be warmed in **Thine** heart . Then
 175 ιδωσι οφθαλμοισιν , δε συ ιανθης σησιν φρεσι . δε
 let him stand up among Argives and swear to **Thee** an oath , that he has never gone up into
 αναστας εν Αργειοισιν ομνυετω τοι ορκον , μη ποτε επιβημεναι
 her bed nor mixed fluids , which is the custom , of a king , over men or women .
 της ευνης ηδε μιγηναι , η εστιν θεμις , αναξ , η τ' ανδρων η τε γυναικων :
 And then let **Spirit Self** in **Thine** breast be **Gracious** . And thus let him make amends to **Thee**
 και δε εστω θυμος αυτω ενι σοι φρεσιν ιλαος . αυταρ επειτα αρεσασθω σε
 in his tent with a rich feast , in order that **Thou** may have nothing lacking of **Justice** .
 180 ενι κλισιης πειρη δαιτι , ινα εχησθα μη τι επιδευες δικης .
Son of Atreus , **Thou** will thus also be more **Just** to others hereafter . For on the one hand , it is
 Ατρειδη , συ δ' και εσσεαι δικαιότερος επ' αλλω επειτα . γαρ μεν
 in no way wrong for a **King** to make amends to a brave , when he was first to grow angry .”
 ου τι νεμεσσητον βασιληα απαρεσασθαι ανδρ' , οτε τις προτερος χαλεπηνη .

Then in turn , **Agamemnon** *lord of braves* replied :

δ' αυτε Αγαμεμνων αναξ ανδρων προσεειπεν :

“**Son of Laertes** , I am glad to hear **Thine Logos** , for **Thou** has recounted the whole affair
 185 Λαερτιαδη χαιρω ακουσας σευ τον μυθον : γαρ δικεο παντα
 in **Due Measure** and **Order**. Thus I intend to swear an **Oath** to all this , since my heart tells me ,
 εν μοιρη και κατελεξας . δ' εγων εθελω ομοσαι ταυτα , δε θυμος κελεται με ,
 nor will I swear-falsely before **Its Spirit** . Whereas meanwhile , let **Achilles** remain here , even if
 ουδ' επιορκησω προς δαιμονος . αυταρ τηος Αχιλλευς μιμνετω αυτοθι περ
 he is eager for **Ares** , then all others remain together , until the gifts are brought from my tent
 190 επειγομενος Αρης : δ παντες αλλοι μιμνετε αολλεες , οφρα κε δωρα ελθησι εκ κλισιης
 and we swear a solemn oath . Therefore I thus give charge and command to **Thy Self** ;
 και ταμωμεν πιστα ορκια . δ' εγων τοδ' επιτελλομαι ηδε κελευω σοι αυτω
 to choose the best young men from All-Achaeans to bring the gifts from my ship ,
 κριναμενος αριστηας κουρητας Παναχαιων ενεικεμεν δωρα παρα εμης νηος ,
 as many as we promised yesterday to give to **Achilles** , and bring the women .
 195 οσσ' υπεστημεν χθιζον δωσειν Αχιλιδι , τε αγεμεν γυναικας .
 Then let **Talthybios** swiftly prepare for me a boar among wide Achaean camp ,
 δε Ταλθυβιος ωκα ετοιμασατω μοι καπρον κατα ευρυν Αχαιων στρατον ,
 to sacrifice to **Zeus** and to **The Sun** .”
 ταμειν τ' Διι τε Ηελιω .

Then swift-footed **Achilles** replied to him by saying ;
 δ' ωκυς ποδας Αχιλλεὺς ἀπαμειβομένος Τὸν προσεφη :
 “Most glorious son of Atreus , **Agamemnon** lord of braves , it would be even better if
 κυδιστε Ατρεΐδῃ , Ἀγαμέμνον ἀναξ ἀνδρῶν , μάλλον οφελlete περ
 thou attended to these matters at some other time , when a pause in battle arises
 200 πενεσθαι ταῦτα ἄλλοτε , ὅποτε τις παύσῳλῃ πολέμοιο γηνεται
 and when the force in my breast is not so great . Since on the one hand , **Zeus** granted him glory ,
 καὶ μετὰ μένος ἐνὶ ἐμοῖσι στήθεσσιν ἦσιν οὐ τοσόν . δ' μὲν Ζεὺς ἔδωκεν οἱ κύδος ,
 they whom **Hector Son** of Priam slew in combat are now lying mangled, while on the other hand,
 οἱ οὖς Ἑκτώρ Πριάμιδῃς ἑδάμασσαν νῦν κεαται δεδαιγμένοι , δ'
 Thou are urging us to eat ! Surely then **I** would even now command sons of Achaeans to fight
 205 ὁτρυνέτον ὑμεῖς ἐς βρώτων : ἡ τ' ἐγὼ γέ νυν ἀνωγοίμῃ υἱας Ἀχαιῶν πολεμίζειν
 on the one hand , fasting and unfed , and at the setting of **The Sun** on the other hand , prepare
 μὲν νηστίας ἀκμήνους , ἀμὰ καταδύντι ἥλιω δ' τεύξασθαι
 a great meal , when we have repaid this outrage . Until then , no way indeed will drink nor food
 μέγα δόρπον , ἐπὴν τισαίμεθα λωβὴν . πρὶν δ' οὐ πῶς γέ αν οὐ ποσις οὐδὲ βρωσις
 pass down my throat , since dear companion is dead , who lies in my tent turned toward
 210 ἱεὶ κατὰ ἐμοὶ λαίμον , φίλον ἐταίρου τέθνηωτος , ὅς κεῖται ἐνὶ μοὶ κλισίῃ τετραμμένος ἀνά
 the door mangled by sharp bronze , while round about his companions weep ; so that nothing
 προθύρον δεδαιγμένος ὀξεὶ χαλκῷ , δ' ἀμφὶ ἐταῖροι μύρονται : τὸ οὐ τι
 of this concerns my mind , other than slaying and blood and grievous groans of braves .”
 ταῦτα μεμῆλεν μετὰ φρεσὶ , ἀλλὰ φόνος τε καὶ αἷμα καὶ ἀργαλεὸς στονός ἀνδρῶν .

Then **Odysseus of Abundant Counsels** replied to him by saying ;
 215 δ' Ὀδυσσεὺς πολυμήτις ἀπαμειβομένος Τὸν προσεφη :
 “O **Achilles** , Son of Peleus , *far mightiest* of Achaeans , **Thou** are *Superior* than *myself* and
 ὦ Ἀχιλλεῦ , υἱὲ Πηλῆος μέγα φέρτατ' Ἀχαιῶν , κρείστων εἰς ἐμέθεν καὶ
Thou are *Mightier* not by a little with **Thine** spear, whereas **I** indeed far surpass **Thee** in **Design** ,
 φέρτερος οὐκ ὀλίγον περ ἔγχει , δὲ ἐγὼ γέ κε πολλὸν προβαλοίμην σείο νοήματι ,
 since I am of a prior generation and know more ; so let **Thine** heart endure my **Logos** .
 220 ἐπεὶ πρότερος γενομένη καὶ οἶδα πλείονα : τοὶ κραδίῃ τῷ ἐπιτήλῳ ἐμοῖσιν μῦθοισιν .
 For human-beings are quickly filled-full of battle-din , in which on the one hand , bronze
 τε ἀνθρωποῖσιν πέλεται αἷσα κορός φυλοπιδός , ἥς τε μὲν χαλκός
 strews the most straw on the ground , while on the other hand , it reaps the least harvest ,
 ἔχενεν πλείστην καλαμὴν χθονὶ , δ' ὀλιγίστος ἀμῆτος ,
 when **Zeus** who is *the dispenser of battle* prepares to incline **His Golden-Scales** for humans .
 225 ἐπὴν Ζεὺς ὅς τ' ἀμῆτος πολέμοιο τέτυκται κλινῆσι τάλαντα ἀνθρώπων .
 But in no way will Achaeans mourn for a corpse on an empty stomach , for very many are also
 δ' οὐ πῶς ἐστὶ Ἀχαιοὺς πενήθσαι νεκρὸν γαστέρι , γὰρ λίην πολλοὶ καὶ
 continually falling all day long . Therefore , when can one regain-breathe from toil ?
 ἐπητρίμοι πιπτουσὶν πάντα ἡμάτα . ποτε κεν τις ἀναπνεύσειε πόνοιο ;
 Thus we must bury the one who is slain , possessing pitiless heart , shedding tears on that day ;
 ἀλλὰ χρὴ καταθαπτέιν τὸν μὲν ὅς κε θάνῃσι , ἔχοντας νηλεὰ θυμὸν , δακρυσαντάς ἐπ' ἡμάτι :
 while all those who may survive the horrors of war , must be reminded of food and drink , so that
 230 δ' ὅσσοι ἀν' λιπώνται περὶ στυγεροῖο πολέμοιο , μεμνησθαι ἐδητύος καὶ ποσιος , ὅφρ'
 they be more able to keep wearing bronze on their skin and not grow weary and always continue
 μάλλον ἐτι ἐσσανμένοι χαλκὸν χροὶ ἀτειρεὰ αἰεὶ νώλεμες

to fight our enemies braves . Nor shall any of the troops hold back awaiting another summons ;
μαχόμεθα δυσμενεσσι ανδρασι . μηδε τις λαων ισχαναασθω ποτιδεγμενος αλλην οτρυντυν :
for the following is the summons . It will be bad for whoever may be left beside Argive ships !
235 γαρ ηδε οτρυντυς : εσσεται κακον ος κε λιπηται επ' Αργειων νηυσιν :
But setting out in mass let us raise **Keen Ares** against horse-taming Trojans !"
αλλ' ορμηθεντες αθροοι εγειρομεν οξυν Αρηα εφ' ιπποδαμοισιν Τρωσιν .

So spoke **Odysseus** , and took **Sons** of glorious Nestor , and **Meges** son of Phyleus and
Η , και οπασσατο υιας κυδαλιμοιο Νεστορος , τε Μεγητα Φυλειδην τε
Thoas and **Meriones** and **Lycomedes** son of Creon and **Melanippon** ; then they set out to go
Θοαντα τε Μηριονην και Λυκομηδεα Κρειοντιαδην και Μελανιππον : δ βαν ιμεν
to tent of Agamemnon son of Atreus . Then as soon as **The Logos** was spoken , at the same time
240 ες κλισιην Αγαμεμνονος Ατρειδαο . επειθ' αυτικ' μυθος εην δε αμα
The Deed was fulfilled . On the one hand , they brought seven tripods from the tent , which
εργον τετελεστο : μεν φερων επτα τριποδας εκ κλισιης , ους
were promised to him , and on the other hand , twenty fiery cauldrons , and twelve horses ;
υπεστη οι , δε εικοσι αιθωνας λεβητας , δ' δωδεκα ιππους :
then they quickly led out seven women skilled in blameless handiwork , whereas the eighth was
245 δ' αιψα αγων εκ επτ' γυναικας ιδυιας αμυμονα εργα , αταρ ογδοατην
fair-cheeked **Briseis** . Then **Odysseus** weighed out all ten talents of gold and led the way ,
καλλιπαρηον Βρισηιδα . δε Οδυσσευς στησας παντα δεκα ταλαντα χρυσου ηρχ' ,
while at the same time the other Achaean youths brought the gifts . These then , they set
δ' αμα αλλοι Αχαιων κουρητες φερων δωρα . τα μεν θεσαν
in the middle of the place of assembly , and then Agamemnon rose up , while **Talthybios**
εν μεσση αγορη , και δ' Αγαμεμνων ιστατο : δε Ταλθυβιος
whose voice was **God-like** , stood beside the shepherd of troops while holding a boar
250 αν αυδην θεω εναλιγκιος παριστατο ποιμενι λαων εχων καπρον
in his hands . Then **Son** of Atreus drew out with his hands his knife , which always hung beside
εν χειρσι . δε Ατρειδης ερυσσαμενος χειρεσσι μαχαιραν , η αιεν αωρτο παρ
sheath of his great sword , to cut firstling hairs from the boar , then lifting up his hands
κουλεον οι μεγα ξιδεος , αρξαμενος τριχας απο καπρου , δ' ανασχων χειρας
he prayed to **Zeus** ; then accordingly all Argives sat where they were in silence , as was **Due** ,
255 ευχετο Δι : αρα παντες Αργειοι ηατο τοι αυτοφιν επ' σιγη κατα μοιραν ,
while listening to their **King** . Then he spoke in prayer while looking up to broad **Heaven** ;
ακουοντες βασιλhos . αρα ειπεν ευξαμενος δ' ιδων εις ευρυν ουρανον :
" **Zeus** now witness **First** , **Highest** and **Best** of **Gods** , then **Earth** and **Sun** and **Furies** , which
Ζευς νυν ιστω πρωτα , υπατος και αριστος θεων , τε Γη και Ηελιος και Ερινυες , αι
receive-requital under **The Earth** , from humans who have sworn falsely , that on the one hand ,
260 τινυνται υπο θ' γαιαν , ανθρωπους οτις κ' ομοσση επιορκον , μεν
I never laid hand on maiden **Briseis** , neither by experiencing **her** bed nor in any other way ,
εγω μη επενεικα χειρ' κουρη Βρισηιδι , ουτ' προφασιν κεχρημενος ευνης ουτε τευ αλλου .
since **she** remained untouched in my tents . On the other hand , if anything in this **Oath** if false ,
αλλ εμεν απροτιμαστος ενι εμησιν κλισιησιν . δε ει τι τωνδ' επιορκον ,
then may **The Gods** give me very many sorrows ,
θεοι δοιεν εμοι μαλ' πολλα αλγεα ,
as many as are given to those who transgress **Their Oaths** ."
265 οσσα διδουσιν οτις αλιτηται σφ' ομοσσας .

He spoke , and cut throat of boar with pitiless bronze . Then **Talthybios** whirled and flung
 Η , και ταμε στομαχον καπρου απο νηλει χαλκω . μεν Ταλθυβιος επιδινησας ριψ’
 it into the great abyss of the gray sea , to be food for fish .
 τον ες μεγα λαιτμα πολης αλος , βοσιν ιχθυσιν :
 Then **Achilles** rose up and spoke among war-loving Argives ;
 270 αυταρ Αχιλλευς ανστας μετηυδα φιλοπτολεμοισι Αργειοισι :
 “**Father Zeus** , great indeed is blind-impulse **Thou** gives to braves . For surely then
 πατερ Ζευ , μεγαλας η ατας διδοισθα ανδρεσσι : δη
Son of Atreus would never have thoroughly roused heart in my breast , nor would have had
 Ατρειδης αν ουκ ποτε διαμπερες ωρινε θυμον ενι εμοισιν στηθεσσι , ουδε κε
maiden led away shamelessly against my will . Therefore **Zeus** probably intended that **Death**
 κουρην ηγεν αμηχανος αε–εμευ –κοντος : αλλα Ζευς ποθι ηθελ’ θανατον
 come to many Achaeans . But for now go to supper , in order that we may join with **Ares** .”
 275 γενεσθαι πολεσσι Αχαιοισιν . δ’ νυν ερχεσθ’ επι δειπνον , ινα ξυναγωμεν Αρηα .
 So he spoke , thus assembly broke-up quickly . Then they scattered , each to his own ship ,
 Ως αρ εφωνησεν , δ’ αγορην λυσεν αιψηρην . αρ οι μεν εσκιδναντο εκαστος επι εην νηα ,
 then great-hearted Myrmidons took charge of gifts , then went carrying them to ship
 δε μεγαλητορες Μυρμιδονες αμφεπενοντο δωρα , δ’ βαν φεροντες επι νηα
 of **Divine Achilles** . And they placed them in tents , while the women sat down ,
 280 θειοιο Αχιλλης . και θεσαν τα μεν εν κλισιησι , δε γυναικας καθισαν ,
 then noble attendants drove horses to their herd . But **Briseis** accordingly then thereafter ,
 δ’ αγαυοι θεραποντες ελασεν ιππους εις αγελην . δ’ Βρισηις αρ’ επειτ’ ,
like Golden Aphrodite , as **she** saw **Patroclus** mangled by sharp bronze , threw **herself**
 ικελη χρυση Αφροδιτη , ως ιδε Πατροκλον δεδαιγμενον οξει χαλκω , χυμενη
 upon **Self** while shrieking shrilly , then tore **her** breast and tender neck and beautiful face
 285 αμφ’ αυτω εκωκυε λιγ’ , δ’ αμυσσε τ’ στηθεα ηδ’ απαλην δειρην ιδε καλα προσωπα
 with **her** hands . Accordingly then while wailing the woman spoke like **The Goddesses** ;
 χερσι . αρα δ’ κλαιουσα γυνη ειπε εικυια θεησι :
 “**Patroclus** , most kind to my wretched heart , on the one hand , I left **Thee** alive when I went
 Πατροκλε πλειστον κεχαρισμενε μοι δειλη θυμω , μεν εγω ελειπον σε ζων ιουσα
 from this tent , now on the other hand , I find **Thee** , *Leader of troops* , dead as I return again ;
 290 κλισιηθεν , νυν δε κιχανομαι σε , ορχαμε λαων , τεθνηωτα ανιουσ’ αψ :
 since there is always misery after misery for me to receive . The brave to whom my father and
 ως αιει κακον εκ κακου μοι δεχεται . ανδρα ω πατηρ και
 queenly mother gave me , and my three beloved brothers , whom my own mother bore , all
 ποτνια μητηρ εδοσαν με , τε τρεις κηδεις κασιγνητους , τους μοι μια μητηρ γεινατο , παντες
 these , have met their day of doom . Then when swift **Achilles** slew my brave , while sacking city
 295 οι επεσπον ημαρ ολεθριον . δε σ’ οκυς Αχιλλευς εκτεινεν εμον ανδρ , περσεν πολιν
 of **Divine Mynes** , **Thou** would not even let me weep , but said that I would be made
 θειοιο Μυνητος , ουδε μεν ουδε εασκες μ’ κλαιειν , αλλα εφασκες μ’ θησειν
 wedded wife of **Divine Achilles** , and that he would take me in his ships to **Phthia** ,
 κουριδιηναλοχον θειοιο Αχιλλης , τ’ αξειν ενι νηυσιν ες Φθιην ,
 then give me a wedding feast among Myrmidons .
 δε δαι–γαμον –σεν μετα Μυρμιδονεσσι .
 Thus I incessantly weep at **Thine** death , for **Thou** were always kind .”
 300 τω αμοτον κλαιω σ’ τεθνηωτα , αιει μειλιχον .

So **Briseis** spoke weeping , while women wept besides ; for **Patroclus** in the first place ,
Ως εφατο κλαιουσ' , δε γυναικες στεναχοντο επι , Πατροκλον προφασιν ,
but secondly each one wept for the sorrows of their own **Selves** .

δ' εκαστη κηδε σφων αυτων .

Then Elder Achaeans gathered about **Self** begging him to eat ; but he refused moaning ;
δ' γεροντες Αχαιων ηγερεθοντο αμφι αυτον λισσομενοι δειπνησαι : δ' ο ηρνειτο στεναχιζων :
“I beg Thee , if any of my dear companions will indeed be persuaded !

305 λισσομαι , ει τις εμοι φιλων εταιρων γε επιπειθεθ' ,
Do not implore me to fill dear heart with food or drink , since dread grief has come upon me !
μη κελευετε με ασασθαι φιλον ητορ πριν σιτοιο μηδε ποτητος , επει αινον αχος ικανει μ' :
Since I will remain and endure as I am until **The Sun** sets .”

δ' μενεω και τλησομαι εμης ες ηελιον δυντα .

On the one hand , so saying the other kings dispersed , but on the other hand , two **Sons** of Atreus
μεν Ως ειπων αλλους βασιλιδας απεσκεδασεν , δ' δοιω Ατρειδα
and **Divine Odysseus** , and **Nestor** and **Idomeneus** and The Elder Knight **Phoenix** remained ,
310 και διος Οδυσσευς , τε Νεστωρ τε Ιδομενευς θ' γερων ιπηλατα Φοινιξ μενετην ,
to comfort him in his oppressive grief ; but his heart would not be comforted in any way ,
τερποντες πυκινως ακαχημενον , θυμω ουδε τερπετο τι ,
until he plunged into blood-red mouth of battle . But remembering he sighed heavily and said ;
πριν δυμεναι αιματοεντος στομα πολεμου . δ' μνησαμενος ανενεικατο αδινως τε φωνησεν :

“Surely then most-miserable , dearest of companions , **Thine Self** once used to set for me a
315 η ρα' δυσαμμορε , φιλαθ' εταιρων συ αυτος ποτε νυ εθηκας μοι και
savory meal in our tent , swiftly and nimbly , when Achaeans were eager to bring
λαρον δειπνον ενι παρα κλισιη αιψα και οτραλεως , οποτε Αχαιοι σπερχοιατ' φερειν
much-tearful **Ares** against horse-taming Trojans . But now on the one hand , Thou lies mangled ,
πολυδακρυν Αρηα εφ' ιπποδαμοισι Τρωσιν . δε νυν μεν συ κεισαι δεδαιγμενος ,
thus on the other hand , my heart will forsake food and drink , although they are at hand ,
320 αυταρ εμον κηρ ακμηνον εδητυος και ποσιος , εοντων ενδον ,
for **I** long for **Thee** . On the one hand **I** could suffer nothing more worse , not even if **I** would hear
γαρ ποθη ση : μεν παθοιμι ου τι αλλο κακωτερον ουδ' κεν ει πυθοιμην
of death of **my** father , who may now be shedding soft tears in Phthia for need of a son like **me** ,
αποφθιμενοιο του πατρος , ος που νυν ειβει τερην δακρουν κατα Φθιηφι χηται υιος τοιουδ' :
325 while instead , **he** fights with Trojans in a land of alien people for the sake of **horrid Helen** ;
δ' ο πολεμιζω Τρωσιν ενι αλλοδαπω δημω εινεκα ριγεδανης Ελενης :
nor if dear son **God-like Neoptolemos** were reared for me in Scyros , if indeed he may still live .
ηε φιλος υιος θεοειδης Νεοπτολεμος τρεφεται μοι ενι Σκυρω ει γε ος που ετι ζωει .
For on the one hand , until now heart in **my** breast had hoped that **I** alone would perish far from
γαρ μεν πριν θυμος ενι μοι στηθεσσιν εολπει εμε οιον φθισεσθαι απ'
horse-pasturing Argos by **Self** in Trojan-land , while on the other hand , Thou return to Phthia ,
330 ιπποβοτοιο Αργεος αυτου ενι Τροιη , τε δε σε νεεσθαι Φθιηνδε ,
that Thou may take my son in swift black ship from Scyros and show him all my possessions ,
ως τον αν μοι παιδαενι θοη μελαινη νηι Σκυροθεν και δειξειας οι εκαστα εμην κτησιν ,
my slaves and my great high-roofed home . For **I** imagine Peleus is already either dead and
δμωας τε και μεγα υπερεφες δωμα . γαρ οιομαι Πηληα γ' ηδη η τεθναμεν κατα
gone , or else perhaps , he still barely lives to be oppressed with hateful old age and while
παμπαν , η που ετι τυτθον ζωντ' ακαχησθαι στυγερω γηραι και τε

always expecting a woeful message of me , to learn that **I** am dead .”
αιει ποτιδεγμενον λυγρην αγγελιην εμην , πυθεται οτ αποφθιμενοιο .

So **he** spoke weeping , then the elders wept besides , each one remembering
Ως εφατο κλαιων , δε γεροντες στεναχοντο επι , εκαστος μνησαμενοι
those that they had left in their great-halls . But as they mourned
340 τα ελειπεν ενι μεγαροισιν . δ’ αρα μυρομενους
The Son of Kronos saw them and indeed **Felt-Compassion** ,
Κρονιων ιδων τους γε ελεησε ,
then immediately spoke **Winged Logos** to **Athena** ;
δ’ αιψα προσηυδα περοεντα επεα Αθηναιην :
“**My Child** , surely then **Thou** utterly forsakes **Thine** brave ! Is there no longer any care
εμον Τεκνον , δη παμπαν αποιχεαι εοιο ανδρος . η νυ ουκετι παγχυ μεμβλετ’
in **Thine Mind** for **Achilles** ? Who sits there indeed in front of horned-sterned ships mourning
345 τοι φρεσι μετα Αχιλλευς ; ο ησται κεινος γε προπαροιθε ορθοκραιραων νεων οδυρομενος
dear companion . Others have surely gone to their meal , while he fasts and will have no food .
φιλον εταρον : αλλοι δε δη οιχονται μετα οι δειπνον , δ’ ο ακμηνος και απαστος .
Go then drip **Nectar** and welcome **Ambrosia** in his breast , that hunger may not approach him .”
ιθι αλλ σταξον νεκταρ τε και ερατεινην αμβροσιν ενι οι στηθεσσ’ , ινα λιμος μη ικηται μιν .
So saying , **Zeus** urged **Athena** who was already eager ; then **She Swooped** down from **Heaven**
Ως ειπων ορνυτο Αθηνην παρος μεμαυιαν : δ’ η αρπη κατεπαλτο εκ ουρανου
through **The Ether like a Halcyon** with out-spread-wings and shrill-cry . While at-once
350 δι’ αιθερος εικυια αρπη τανυπτερυγι λιγυφωνω . αυταρ αυτικα
Achaeans were arming for battle throughout camp . Then **She Dripped Nectar** and welcome
Αχαιοι θωρησσοντο κατα στρατον : δ’ η σταξ’ νεκταρ και ερατεινην
Ambrosia in breast of **Achilles** , that melancholy hunger should not come upon his limbs ;
αμβροσιν ενι στηθεσσι Αχιλῃ , ινα ατερπης λιμος μη ικοιτο μιν γουναθ’ :
Then **Self** was gone to **Very-Compact Home** of **Her Very-Mighty Father** , while
355 δε αυτη ωχετο προς πυκινον δω ερισθενεος πατρος , δ’
far away , Argives poured out of swift ships . Then , as when snowflakes flutter down thick
απανευθε τοι εχεοντο θοαων νεων . δ’ ως οτε νιφαδες εκποτεονται ταρ-
and fast from **Zeus** , **cold** , under **North-Wind Blast** born-in-**Clear-Sky** , so also at that time
-φειαι Διος , ψυχραι , υπο Βορεαο ριπης αιθρηγενεος , ως τοτε
bright gleaming helmets were brought forth thick and fast from ships and bossed shields , and
360 λαμπρον γανοωσαι κορυθες εκφορεοντο ταρφειαι νηων και ομφαλοεσσαι ασπιδες τε
strong-plaited breast-plates and ashen spears . So that their gleam went up to **Heaven** , while
κραταιγυαλοι θωρηκες και μειλινα δουρα . δ’ αιγλη ικε ουραναν , δε
The Earth was laughing all about under flashing bronze ; then a din arose from under feet
χθων γελασσε πασα περι υπο στεροπης χαλκου : δε κτυπος ορνυτο υπο ποσσιν
of braves . Then in their midst **Divine Achilles** armed for battle . Then an unbearable grief sank
ανδρων : δε εν μεσοισι διος Αχιλλευς κορυσσετο . δε ατλητον αχος δυν’
into his heart , so that he was gnashing his teeth , and his eyes **blazed** as if they were **afame**
365 εν οι ητορ , δε μεν πελε καναχη του οδοντων , και οι οσσε λαμπεσθην ως ει τω σελας
with **Fire** . Thus **fiercely-raging** at Trojans he put on **The Gifts** that **The God Hephaistos**
τε πυρος : δ’ αρα μενεαινων Τρωσιν οι δυσετο τα δωρα θεου Ηφαιστος
had toiled to make . First of all , he set beautiful greaves about his legs ; fitted with silver
καμε τευχων . πρωτα μεν εθηκε καλας κνημιδας περι κνημησιν , αραρυιας αργυρεοισιν

ankle-buckles ; second of all , he put on breast-plate about his chest . Then he cast about
 370 επισφυριοις : δευτερον αυ εδυνεν θωρηκα περι στηθεσιν . δ' αρ' βαλετο αμφι
 his shoulders silver-studded sword of bronze , then he grasped his great and sturdy shield ,
 ωμοισιν αργυροηλον ξιφος χαλκεον : αυταρ επειτα ειλετο τε μεγα τε στιβαρον σακος ,
 then **The Light** from self arose far-away , **like The Moon** . Then just as when **The Light**
 δ' σελας του γενετ' απανευθε ηυτε μηνης . δ' ως οτ' σελας
 of a **blazing Fire** appears to sailors from across the sea , at that time it **burns** high above on
 375 καιομενοιο πυρος φανηη ναυτησι εκ ποντοιο , τοτε καιεται υψοθ' εν
 lonely mountain post ; while storm-winds carry them against their will over fish-abounding sea
 οιοπολω ορεσφι σταθμω : δ' αελλαι γερουσιν τους ουκ εθελοντας επ' ιχθυοεντα ποντον
 far from their friends ; so also did **The Light** go up into **The Ether** from that beautiful and
 απανευθε φιλων : ως σελας ικανε αιθερ απ' καλου
 elaborately-worked shield of **Achilles** . Then he lifted up helmet with horse-hair crest and set it
 380 δαιδαλεου σακεος Αχιλλης : δε αιρας τρυφαλειαν περι ιππουρις τρυφαλεια θετο
 on his mighty head ; so that it **shined like a Star** , while plumes of gold waved about it , which
 βριαρην κρατι : δ' η απελαμπεν ως αστηρ δ' εθιραι χρυσεαι περισσειοντο , ας
Hephaistos had set thick about its crest . Then **Divine Achilles** tested **Self** in his armor , to see if
 Ηφαιστος ιει θαμειας αμφι λοφον . δ' διος Αχιλλευσ πειρηθη αυτου εν εο εντεσι , ει
 it fitted him and if his glorious limbs moved freely . Then his armor became **Like Wings** , so that
 385 εφαρμοσσει οι και αγλαα γυια εντρεχοι . δ' τω γιγνεν' ευτε περα , δε
Shepherd of troops soared . Then he drew spear of his father from its sheath , heavy , huge and
 ποιμενα λαων αιειρε . δ' αρα εσπασατ εγχος πατρωιον συριγγος , βριθι μεγα
 strong ; that no other Achaean could wield , but **Achilles** alone was skilled to wield it ,
 στιβαρον : το μεν ου αλλος Αχαιων δυνατ' παλλειν , αλλα Αχιλλευσ οιος επιστατο πηλαι μιν ,
 Pelion ash that **Cheiron** had given to his dear father from Pelion Summit , for slaying **Heroes** .
 Πελιαδα μελιν την Χειρων πορε φιλω πατρι εκ Πηλιου κορυφης , εμμεναι φονον ηρωεσσιν .
 Then **Automedon** and **Alkimos** set about yoking his horses ; thus they set about them
 δ' Αυτομεδων τε και Αλκιμος αμφιεποντες ζευγνυον ιππους : δε εσαν αμφι
 fair broad straps , then put bridles into their jaws , then pulled-tight their reins behind
 καλα λεπαδν' , δε εβαλον χαλινους εν γαμφηλης , δ' τειναν κατα ηνια οπισσω
 well framed chariot . Then while taking bright whip that fitted well in his hand , **Automedon**
 395 ποτε κολλητον διφρον . δε λαβων φαινην μαστιγα αραρυιαν ο χειρι Αυτομεδων
 leapt upon horses ; then **Achilles** stepped behind him armed for battle , **shining-brightly**
 ανορουσεν εφ' ιπποιν , δε Αχιλλευσ βη οπιθεν κορυσσαμενος , παμφαινων
 in his armor just like **Brilliant Hyperion** , then called-out terribly to horses of his father ;
 τευχεσι ως τ' ηλεκτωρ Υπεριων , δ' εκεκλετο σμερδαλεον ιπποισιν εοιο πατρος :
 “**Xanthos/Tan** and **Balios/Appaloosa** , far-famed children of **Podargos/Swift-Foot** , surely then
 400 Ξανθε τε και Βαλιε , τηλεκλυτα τεκνα Ποδαργης , δη
 take thought of returning charioteer in another way ; safe , into company of Danans , when
 φραζεσθε αψ ηνιοχηα αλλως σαωσεμεν ες ομιλον Δαναων , επει
 we are done with battle ; do not leave him there , dead , like **Patroclus** !”
 χ' εωμεν πολεμοιο , μηδ' λιπετ' αυτοθι τεθνηωτα ως Πατροκλον .
 But then under yoke **Xanthos** of nimble feet spoke to him , while suddenly
 δ' αρ' υπο ζυγοφι Ξανθος αιολος ποδας προσεφη Τον , δ' αφαρ
 he bowed his head , so that all his flowing-mane fell beneath cross-bar beside his yoke
 405 ημυσε καρηατι , δε πασα χαιτη εξεριπουσα ζευγλης παρα ζυγον

reaching the ground ; just then **The Goddess White-armed Hera** gave him speech ;
ικανεν ουδας : δ' θεα λευκωλενος Ηρη εθηκε αυδηεντα :

“Even now indeed we will very much save **Thee , Mighty Achilles** ;
και νυν γε λιην σωσομεν σ' , οβριμ' Αχιλλευ :
but **Thine** day of doom is near , nor will we be the cause of it , but **The Great God** and also
410 αλλα τοι ημαρ ολεθριον εγγυθεν : ουδε ημεις αιτιοι τοι , αλλα μεγας θεος τε και
Mighty Destiny . For not by our slowness nor laziness did Trojans seize armor from
κραταιη Μοιρα . γαρ ουδε ημετερη τε βραδυτητι τε νωχελη Τρωες ελοντο τευχε απ'
shoulders of **Patroclos** ; but **The Best of Gods , He** whom **Fair-haired Leto** bore ,
ωμοιιν Πατροκλου : αλλα ωριστος θεων , ον ηυκομος Λητω τεκε ,
slew him among front-fighters and gave glory to **Hector** . Whereas **Ourselves** could run
εκταν' ενι προμαχοισι και εδωκε κυδος Εκτορι . δε νωι κεν θεοιμεν
as swift as **The West Wind Blast** , which are said to be the lightest of all ;
415 αμα και Ζεφυροιο πνοιη , ην φασ' εμμεναι ελαφροτατην περ :
but **Thine Self** is **Destined** to be vanquished by force of **God** and brave .”
αλλα σοι αυτω εστι μορσιμον δαμηναι τε ιφι θεω και ανερι .

Having thus spoken , **The Furies** checked his voice .
Ως αρα φωνησαντος Ερινυες εσχεθον αυδην .

Then sorely vexed in spirit , **swift-footed Achilles** spoke to him :
δε μεγ' οχθησας ωκυς ποδας Αχιλλευς προσεφη τον :

“**Xanthos** , why prophesy my death ? Nor why must Thou !
420 Ξανθε τι μαντευαι μοι θανατον ; ουδε τι χρη σε .
Self even now knows this well , that it is my **Destiny** to perish here , far from dear father
αυτος και νυ οίδα το ευ ο μοι μορος ολεσθαι ενθαδ' , νοσφι φιλου πατρος
and **Mother** ; but even so I will not cease until I have driven Trojans to their fill of war !”
και μητρος : αλλα και εμπης ου ληξω πριν ελασαι Τρωας αδην πολεμοιο .
So he spoke , and with battle-cry drove his single-hoofed horses among foremost .
Η ρα , και ιαχων εχε μονυχας ιππους εν πρωτοις .

Chapter 20 - T

Thus on the one hand , Achaeans armed themselves beside beaked ships around Thee ,
Ως μεν Αχαιοι θωρησσοντο οι παρα κορωνισι νηυσι αμφι σε ,
Son of Peleus , insatiate of battle ; while on the other hand , Trojans in turn opposed them
υιε Πηλεος , ακορητον μαχης , δ' Τρωες αυθ ετερωθεν
upon rising plain . Then **Zeus Ordered Law** to summon **The Gods** to the place of assembly .
επι θρωσμοω πεδιοιο : δε Ζευς κελευσε Θεμιστα καλεσσαι θεους αγορηνδε
Then **She** sped **Everywhere** ; from **The Summit of Olympos of many-folds** to summon them
5 δ' αρα η νεεσθαι παντη απ' κρατος Ουλυμποιο πολυτυχον κελευσε
to come to **The House of Zeus** . Therefore not any **River** failed to attend , apart from **Oceanos** ,
φοιτησασα προς δωμα Διος . ουν ουτε τις ποταμων απην , νοσφ' Ωκεανοιο ,
nor any **Nymph** , who dwell in **Fair Groves** and **Mouths of Rivers** and **Grassy Meadows** .
ουτ' αρα νυμφων , αι νεμονται καλα αλσεα και πηγας ποταμων και ποιηεντα πισεα .
Then having come to **The House of Zeus Cloud-gatherer** , **They** sat within the polished
10 δ' ελθοντες ες δωμα Διος νεφεληγερεταο ενιζανον ξεστης
Vestibule , which **Hephaistos** had built with **Knowing Mind** for **Father Zeus** .
αιθουσησιν , ας Ηφαιστος ποιησεν ιδυιησι πραπιδεσσιν πατρι Δι .
Thus on the one hand , **They** gathered within **The House of Zeus** ; nor did **Earth-Shaker**
Ως μεν οι αγηγερατ' ενδον Διος : ουδ' Ενοσιγθων
fail to heed the call of **The Goddess** , but came out from **The Sea** along with **Selves** ;
νηκουστησε θεας , αλλ' ηλθε εξ αλος μετ' αυτους ,
then accordingly sat in **Their** midst , then inquired about **The Will of Zeus** ;
15 δ' αρα ιξε εν μεσσοισι , δ' εξειρετο βουλην Διος :
“Why **Lord of Bright-Lightning** , has **Thou** in turn summoned **The Gods** to assemble ?
τιπτ' αργικεραυνε αυτ' καλεσσας θεους αγορηνδε ;
Are **Thou Reflecting** on something concerning Trojans and Achaeans ?
η μερμηριζεις τι περι Τρων και Αχαιων ;
For now is their war and combat kindled near .”
γαρ νυν των πολεμος τε μαχη δεδηε αγχιστα .

Then **Zeus Cloud-gatherer** replied to him by saying ;
δ' Ζευς νεφεληγερετα απαμειβομενος Τον προσεφη :
“**Thou Knows** , **Earth-Shaker** , **The Will** in **My Breast** , for the sake of which **Thou** were
20 εγνως , Εννοσιγαιε , βουλην εν εμην στηθεσι , ενεκα ων συν-
assembled ; **My Care** for them , even if they die . But surely then on the one hand , **I** will remain
–αγειρα : μοι μελουσι περ ολλυμενοι . αλλ' η τοι μεν εγω μενεω
sitting in a fold of **Olympos** , **Observing** from whence to **Delight My Mind** ; while on the other
ημενος πτυχι Ουλυμποιο , οροων ενθ' τερψομαι φρενα : δη δε
hand , **Thou Others** go till **Thou** may come among Trojans and Achaeans , then assist one side
οι αλλοι ερχεσθ' οφρ' αν ικησθε μετα Τρωας και Αχαιους , δ' αρηγεθ' αμφο-
or the other , in any way **Each Mind Is** . For if **Achilles** fights alone against Trojans , no one will
25 –τεροισι , οπη εκαστου νοος εστιν . γαρ ει Αχιλλευς μαχειται οιος επι Τρωεσσι , ουδε
hold **swift-footed Son** of Peleus for long . For even in the past they would tremble upon looking
εξουσι ποδωκεα Πηλειωνα μινυνη . τι και δε και προσθεν υποτρομεεσκον ορωντες
at him ; but surely then and **now** , when his heart is dreadfully angry for his companion ,
μιν : δ' δη και νυν οτε θυμον αινως χωεται εταιρου ,

I also fear that he may utterly destroy their wall , being beyond what is Ordained .”
30 και δειδω μη εξαλαπαξη τειχος υπερ μορον .

So spoke **The Son** of **Kronos** , thus inciting incessant war .
Ως εφατο Κρονιδης , δ’ εγειρε αλιαστον πολεμον .
Then **The Gods** set out to go into battle , possessing heart split in two ; on the one hand ,
δ’ θεοι βαν ιμεναι πολεμονδε , εχοντες θυμον διχα , μεν
Hera and **Spear-Shaker Athena** and **Earth-Mover Poseidon** and **Ready-Helper Hermes**
Ηρη και Παλλας Αθηνη ηδε γαιιοχος Ποσειδαων ηδ’ εριουνης Ερμειας
who **Surpasses All** in **Sagacity of Mind** , assembled among ships ; and together with **Them**
35 ος κεκασται επι πευκαλιμησι φρεσι , αγωνα μετ’ νεων : δ’ αμα τοισι
went **Hephaistos** exulting in **His Might** , limping , while his slender legs rushed nimbly below .
κιε Ηφαιστος βλεμεαινων σθενει , χωλευων , δε αραιαι κνημαι ρωοντο υπο .
Whereas on the other hand , **Ares Flashing-Helm** went to Trojan side , and with **Self** went
αυταρ δε Αρης κορυθαιολος ες Τρωας αμ’ αυτω
The Brilliant One of-Unshorn-Hair and **Artemis Arrow-Shooter** and **Leto** and **Xanthus**
Φοιβος ακερσεκομης ηδ’ Αρτεμις ιοχεαιρα τε Λητω τε Ξανθος
and **Aphrodite Lover-of-Laughter** .

40 τ’ Αφροδιτη φιλομμειδης .
Thus on the one hand , as long as **The Gods** were far from mortal braves , for so long Achaeans
ρ’ μεν Ηος θεοι εσαν απανευθε θνητων ανδρων , της μεν Αχαιοι
triumphed greatly , because **Achilles** had come forth , since he had long kept away from grievous
κυδανον μεγ’ , ουνεκ’ Αχιλλευς εξεφανη , δε δηρον επεπαυτ’ αλεγεινης
combat ; thus on the other hand , alarming , dread trembling came into limbs of every Trojan ,
μαχης : δε δειδιοτας , αινος τρομος υπηλυθε γυια εκαστον Τρωας ,
upon seeing **swift-footed Son** of **Peleus Shining** in his **Armor** , **Equal to mortal-slaying Ares** .
45 οθ’ ορωντο ποδωκεα Πηλειωνα λαμπομενον τευχεσι , ισον βροτολοιγω Αρηι .

Whereas when **The Olympians** had come among the company of braves ,
αυταρ επει Ολυμπιοι ηλυθον μεθ’ ομιλον ανδρων ,
then **mighty Strife** rouser of armies arose , while **Athena** at one time , standing beside
δ’ κρατερη Ερις λαοσσοος ωρτο , δ’ Αθηνη οτε μεν στας’ παρα
trench dug outside wall , and at another time , upon re-sounding rugged-shore-line , **Shouting**
ταφρον ορυκτην εκτος τειχος , αλλοτ’ επ’ εριδουπων ακταων αυε
Her Loud Battle-Cry . While from the other side **Ares shouted sharply** like **black tempest** ,
50 μακρον αυτει : δ’ ετερωθεν Αρης αυε οξυ ισος ερεμνη λαιλαπι ,
calling upon Trojans from topmost citadel , while at another time while observing beside
κελευων Τρωεσσι κατ’ ακροτατης πολιος , αλλοτε θεων παρ
Simois by way of Kallicolone . So did **The Blessed Gods** urge on both sides
Σιμοεντι επι Καλλικολωνη . Ως μακαρες θεοι στρυνοντες τους αμφοτερους
to clash together , so that **grievous strife** broke-out among **Selves** .

55 συμβαλον , δ’ βαρειαν εριδα ρηγυντο εν αυτοις :
Then **The Father** of **Gods** and braves **thundered terribly** from **On-High** ;
δε πατηρ τε θεων τε ανδρων βροντησε δεινον υψοθεν :
while from **Below** , **Poseidon** made **The Vast Earth** and steep mountain peaks to shake .
αυταρ νερθε Ποσειδαων απειρεσιν γαιαν τ’ αιπεινα ορεων καρηνα ετιναξε .
Thus **All** the foundations and peaks of many-fountained **Ida** , and Trojan city and Achaean ships
60 δ’ παντες ποδες και κορυφαι πολυπιδακος Ιδης , τε Τρων πολις και Αχαιων νηες

were shaken . Then **Hades/Invisible Lord** of *those below* was seized with fear in *Nether-region* ,
εσσειοντο . δ' Αιδωνευς αναξ ενερων εδδεισεν υπενερθεν ,
so that **He** leapt from **His** throne and cried-out fearing , that **The Earth** above **Him** be split open
δ' αλτο εκ θρονου και ιαχε δεισας , μη γαιαν υπερθε οι αναρρηξειε
by **Earth-shaker Poseidon** , and thus **His** *fearful* , *dank Domain* be **Revealed** to **mortals** and
ενοσιχθων Ποσειδαων , δε σμερδαλε ευρωεντα οικια φανειη θνητοισι και
Immortals ; that even **All The Gods** loath . So great then was the din that arose when **The Gods**
65 αθανatoiσι , τα τε περ θεοι στυγεουσι : τοσσος αρα κτυπος ωρτο θεων
clashed-together in strife . For surely then on the one hand , **Brilliant Apollo** , holding winged
ξυνιοντων εριδι . γαρ ητοι μεν Φοιβος Απολλων , εχων πτεροεντα
arrows , stood against **Lord Poseidon** , while **The Goddess Athena Grey-Eyes** stood against
ια , ιστατ' εναντα ανακτος Ποσειδαωνος , δε θεα Αθηνη γλαυκωπις αντα
The War-God ; then **Hera** stood against **Artemis The Huntress Archer** of **Golden Arrows** and
70 Ενυαλιοιο : δ' Ηρη αντεστη Αρτεμις ιοχεαιρα χρυσηλακατος
echoing chase ; **Sister** of **He-who-hits-The-Mark-from-afar** ; then **Hermes Strong-Ready-Ally**
κελαδεινη , κασιγνητη εκατοιο : δ' Ερμης σωκος εριουνιος
stood against **Leto** , while **The Great Deep-eddy River** , which **Gods** call **Golden-Yellow** ,
αντεστη Λητοι , δ' μεγας βαθυδινης ποταμος , ον θεοι καλεουσι Ξανθον ,
but braves call **Winding-strong** thus stood against **Hephaistos** .
δε ανδρες Σκαμανδρον αρ' αντα Ηφαιστοιο .
Thus on the one hand , **The Gods** went to stand against **Gods** .
75 Ως μεν οι θεοι ισαν αντα θεων :
While on the other hand , **Achilles exceedingly longed** to plunge against company of **Hector**
αυταρ Αχιλλευς μαλιστα λιλαιετο δυναι αντα ομιλον Εκτορος
son of Priam , for it was *especially with his* blood that his heart urged him to glut **Ares**
Πριαμιδεω : γαρ ρα μαλιστα του αιματος θυμος ανωγει ε ασαι Αρηα
The Bull-hide-shield-bearing Warrior . But **Apollo Rouser of armies** straightaway sent
ταλαυρινον πολεμιστην . δ' Απολλων ωρσεν λαοσσοος ιθυσ
Aeneas to face **Son** of Peleus , while **He** put **Noble Force** in him ; but **He** likened **His** voice
80 Αινειαν αντια Πηλειωνος , δε ενηκε ηυμενος οι , δε εισατο φωνην
to **Lycaon** son of Priam . In his likeness **Apollo Son** of **Zeus** spoke to him :
Λυκαονι Πριαμοιο : μιν εισαμενος Απολλων υιος Διος προσεφη τω :
“**Aeneas** , Counselor of Trojans , where are Thine boasts , which Thou maintained to Trojan
Αινεια , βουληφορε Τρωων , που τοι απειλαι , ας υπισχεο Τρωων
Kings over wine , that Thou would fight face to face against **Achilles** son of Peleus ?”
85 βασιλευσιν οينوποταζων , πολεμιζειν εναντιβιον Αχιλhos Πηλειδεω ;

Then in turn **Aeneas** relied to **Him** by saying ;

δ' αυτ' Αινειας απαμειβομενος Τον προσειπε :

“**Son** of Priam , why does Thou urge me thus to stand to fight against *high-hearted* **Son** of Peleus
Πριαμιδη , τι κελευεις με ταυτα αντια μαχεσθαι υπερθυμοιο Πηλειωνος
against my wishes ? For now is not the first time that I will stand to face *swift-footed*
ουκ εθελοντα , γαρ νυν ου πρωτα μεν στησομαι αντ' ποδωκεος
Achilles ; since he already routed me at another time with his spear from **Ida** , when
90 Αχιλhos , αλλ' ηδη φοβησεν με και αλλοτε δουρι εξ Ιδης , οτε
he came against our cattle , then sacked Lyrnessos and Pedasos ; whereas **Zeus** saved me ,
επηλυθεν ημετερησι βουσιν , δε περσε Λυρνησσον και Πηδασον : αυταρ Ζευς ειρυσαθ' εμε ,

He who awakened my force and made my knees nimble . For I would have been slain at hands
 ος επωρσε μοι μενος τε γουνα λαιψηρα . κ' η εδαμην υπο χερσιν
 of **Achilles** and **Athena** , **She** who went before **him** to set a **Beacon** while urging him to slay
 95 Αχιλλης και Αθηνης , η ιουσα προσθεν οι τιθει φαιος ηδ' εκελευεν εναρρειν
 Leleges and Trojans with bronze spear . Therefore it is not possible for a brave to stand against
 Λελεγας και Τρωας χαλκειω εγχει . τω εστ' ουκ ανδρα εναντιον
Achilles in combat ; for **One** of **The Gods** , who keep-away ruin , is indeed always at his side .
 Αχιλλης μαχεσθαι : γαρ εις θεων , ος αμυνει λαιγον , γε αιει παρα .
 Furthermore his spear flies straight indeed , not ceasing until it has pierced-through human flesh .
 και δ' αλλως του βελος πετετ' ιθυ γ' , ουδ' αποληγει πριν διελθεμεν ανδρομεοιο χροος .
 However if **God** extends an **Equal** outcome of war , then **Achilles** will not vanquish me
 100 περ ει θεος τεινειεν ισον τελος πολεμου , δε κε ου νικησει
 quite easily , not even if he were to boast that he is wholly made of bronze .”
 μαλα ρεα , ουδ' ει ευχεται ειναι παγχαλκεος .

Then in turn **Lord Apollo Son** of **Zeus** answered him ;
 δ' αυτε αναξ Απολλων υιος Διος προσειπεν Τον :
 “Come along then **Hero** , and Thou pray to **The Everlasting Gods** ; and since it is said that
 αγε αλλ' ηρως , και συ ευχεο αιειγενετησιν θεοις : και δε φασι
 Thou were born of **Aphrodite** , **Maiden** of **Zeus** , while that one is from a **Lower God** .
 105 σε εκγεγαμεν Αφροδιτης κουρης Διος , δε κεινος εστιν εκ χειρειονος θεου :
 For **The One** is of **Zeus** , while **The Other** is from **Proteus The Ancient One** of **The Sea** .
 γαρ η μεν εσθ' Διος , η δ' εξ γεροντος αλαιοιο .
 Therefore , carry **Thine** untiring bronze straight against him ,
 αλλ' φερε ατειρεα χαλκον ιθυς ,
 nor let him turn **Thee** back at all with baneful words and threats .”
 μηδε απο- σε -τρεπετω παμπαν λευγαλειος επεεσσιν και αρειη .

So saying **Apollo Breathed** great might into the shepherd of troops , then **Aeneas** stepped
 110 Ως ειπων εμπνευσε μεγα μενος ποιμενι λαων , δε βη
 through front-fighters armored in fiery-looking bronze . Nor did **White-armed Hera**
 δια προμαχων κεκορυθμενος αιθοπι χαλκω . ουδ' λευκωλενον Ηρην
 fail to notice **Son** of Anchises as he went out to face **Son** of Peleus among swarm of braves ;
 ελαθ' παις Αγκισαιο ιων αντια Πηλειωνος ανα ουλαμον ανδρων :
 but **She** gathered-together **The Gods** and while standing among **Them** spoke this **Logos** ;
 δ' η αμυδις θεους στησασα μετα ειπε μυθον :
 “Surely then , **Thou** must **Reflect** in Thine Mind , **Poseidon** and **Athena** , how these deeds
 115 δη σφωι φραζεσθον , εν υμετερησιν φρεσιν , Ποσειδαον και Αθηνη , οπως ταδε εργα
 are to be . **Aeneas** has come here armored in fiery-looking bronze to face **Son** of Peleus , since
 εσται . Αινειας εβη οδ' κεκοροθμενος αιθοπι χαλκω αντια Πηλειωνος , δε
Brilliant Apollo has sent him . Come then , let us all turn him back from here ; or else
 Φοιβος Απολλων ανηκε . αγεθ' αλλ' , ημεις περ αποτρωπωμεν μιν οπισσω αυτοθεν : η
 then let **One** of **Us** also **Stand** by the side of **Achilles** , and give him great strength , nor let his
 120 επειτα τις ημειων και παρσταιη Αχιληι , δε δοιη μεγα κρατος , μηδε
 heart lack anything , so that he may know that **They** who **Love** him are **The Best** of **Immortals** ,
 θυμω δευεσθω τι , ινα ειδη ο φιλεουσιν μιν αριστοι αθανατων ,
 while **Those** in turn are **Empty-as-Wind** who before now have-kept-away war and battle-strife
 δ' οι αυτ' ανεμωλιοι οι παρος περ αμυνουσιν πολεμον και δηιοτητα

from Trojans . Whereas **We** have all come down from **Olympos** to join in this battle , in order
 125 Τρωσιν . δ' κατηλ- παντες -θομεν Ουλυμποιο αντιστωντες τηςδε μαχης , ινα
 that today, **Achilles** may not suffer any harm among Trojans ; but later, he will undergo whatever
 σημερον μη παθισι τι μετα Τρωεσσι : αυτε υστερον πεισεται τα ασσα
Destiny has spun for him with **Her** thread at his birth , when his **Mother** bore him . But if
 Αισα επενησε οι λινω γιγνομενω , οτε μητηρ τεκε μιν . δε ει
Achilles does not learn this from **A Divine Voice** , then he will be alarmed when **A Certain God**
 130 Αχιλεως ου πευσεται ταυτα εκ θεων ομφης , επειθ' δεισεν , οτε τις θεος
 comes to face him in battle ; since **Gods** are-hard-to-bear when **They Visibly** come to **Light** ."
 ελθη εναντιβιον εν πολεμω : δε θεοι χαλεποι εναργεις φαινεσθαι .

Then thereafter **Earth-Shaker Poseidon** replied to **Her** ;

δ' επειτα ενοσιχθων Ποσειδαων ημειβετ Την :
 "Hera , do not grow angry beyond **Intellect** ; nor is there a **Reason** why **Thou** should !
 Ηρη , μη χαλεπαινε παρεκ νοον : ουδε τι σε χρη .
I will not indeed intend to make **Gods** clash with **The Other Selves** in strife , since **We** are
 135 εγω αν ουκ γ' εθελοιμι ξυν-θεους -ελασσαι τους αλλους ημεας εριδι , επει ειμεν
 indeed **far Better** . Therefore on the one hand , let **Us** then go away from trampled plain to
 η πολυ φερτεροι : αλλ' μεν ημεις επειτα κιοντες εκ πατου ες
 an observation-post and sit , while we let war be the concern for braves . Whereas
 σκοπιην καθεζωμεσθα , δ' μελ- πολεμος -ησει ανδρεσσι .
 on the other hand , if **Ares** or **Brilliant Apollo** may begin the battle , or restrain **Achilles** and
 δε ει Αρης η Φοιβος Απολλων κ' αρχωσι μαχης , η ισχωσι Αχιλη και
 do not allow him to fight , then battle-din and strife will arise at-once on that very spot from **Us** .
 140 και ουκ ειωσι μαχεσθαι , επειτα φυλοπιδος και νεικος ορειται αυτικ' παρ αυτοθι αμμι :
 Then **I** suspect that **They** will very quickly separate **Themselves** and go back to **Olympos**
 δ' οιω δια- μαλα οκα -κρινθεντας ιμεν αψ Ουμπονδε
 among **The Assembly** of **The Other Gods** , vanquished forcibly at **Our Hands** ."
 μεθ' ομηγυριν αλλων θεων , δαμεντας αναγκαιηφι υπο ημετερης χειρσιν .

Accordingly then so saying **The Dark-Haired-One Led The Way** to the high , wide-spread wall
 145 αρα Ως φωνησας κυανοχαιτης ηγησατο ες υψηλον , αμφιχυτον τειχος
 of **Divine Heracles** , that which Trojans and **Spear-Shaker Athena** built for him , in order that
 θειοιο Ηρακληος , το ρα Τρωες και Παλλας Αθηνη ποιουν οι , οφρα
 he-could-flee-there-upon to avoid the sea-monster , when it drove him from seashore to plain .
 υπεκπροφυγων αλειαιτο το κητος , οποτε σευαιτο απ' ηιονος πεδιονδε .
 There-upon **Poseidon** and **The Other Gods** then sat down , then **Their** shoulders were covered
 150 ενθα Ποσειδαων και αλλοι θεοι αρ' εζετο κατ' , δ' αρ' ωμοισιν εσαντο
 with an impenetrable cloud . Whereas **They** sat on the opposite side ; upon the brows of Fair-hill
 αμφι αρρηκτον νεφελην : δ' καθιζον ετερωσε επ' οφρυσι Καλλικολωνης
 around **Thee** , **Brilliant Archer** , and **Ares sacker of cities** . Thus on the one hand , **They** sat
 αμφι σε , Φοιβε ηιε , και Αρηα πτολιπορθον . Ως μεν οι καθηατο
 on either side thus devising plans , whereas on the other hand , both sides were reluctant to start
 εκατερθε ρ' μητιωντες βουλας : δε αμφοτεροι οκνεον αρχεμεναι
 grievous war , although **Zeus Who Sits On-High** had urged them . Thus the whole plain
 155 δυσηλεγος πολεμοιο , δ' Ζευς ημενος υψι κελευσε . δ' απαν πεδιον
 was filled with braves and horses , and blazed in bronze ; while **The Earth** quaked as their feet
 επλησθη ανδρων ηδ' ιπων , και λαμπετο χαλκω : δε γαια καρκαιρε ποδεσσιν

rushed together . Then the two best braves by far , came together in between both armies
 ορνυμενων αμυδης . δ' δυο αριστοι ανερες εξοχ' συνιτην εν μεσον αμφοτερων
 eager to fight , *Aeneas* son of Anchises and *Divine Achilles* . Then *Aeneas* stepped out first
 160 μεμαωτε μαχεσθαι , Αινειας Αγκισιαδης τ και διος Αχιλλευς . δε Αινειας εβεβηκει πρωτος
 with his stout helmet nodding menacingly ; while holding before his chest his rushing shield ,
 βριαρη κορυθι απειλησας νευσταζων απειλησας : αταρ εχε προσθεν στερνοιο θυριν ασπιδα ,
 while shaking his bronze spear . While from the other side *Son* of Peleus rushed against him
 δε τινασσε χαλκεον εγχος . δ' ετερωθεν Πηλειδης ωρτο εναντιον
 like a ravenous lion , which braves are eager to slay , when a whole tribe gathers together ;
 165 ως σιντης λεων , ον ανδρες μεμαασιν αποκταμεναι , πας δημος αγρομενοι ,
 then on the one hand , at first he pays them no heed and goes his way , but on the other hand ,
 δε μεν πρωτον ο ατιζων ερχεται , αλλ'
 when some vigorous youth , swift as *Ares* has struck him with spear , then he gathers himself
 οτε τις αιζων αρηιθοων βαλη δουρι , τε εαλη
 with gaping mouth , and foam appears about his teeth , while bold spirit in his heart groans ,
 χανων , τ' αφρος γινγεται περι οδοντας , δε αλκιμον ητορ εν οι κραδιη στενει ,
 then he lashes ribs and flanks on both sides with his tail , and rouses his *Self* to fight ,
 170 δε μαστιεται πλευρας τε και ισχια αμφοτερωθεν ουρη , δ' εποτρυνει εαυτον μαχεσασθαι ,
 then glaring-fiercely lunges forth in his *fury* , no matter if he slay some brave , or if *Self* be slain
 δε γλαυκιοων φερεται ιθυς μενει , ην πεφνη τινα ανδρων , η αυτος φθιεται
 among foremost crowd . So also was *Achilles* driven by his *Fury* and his *Virile Spirit* to go forth
 εν πρωτω ομιλω : ως Αχιλη οτρυνε μενος και αγηνωρ θυμος ελθεμεναι
 to face *Great-hearted Aeneas* . But surely then when they were near as they advanced
 175 αντιον μεγαλητορος Αινειαιο . δ' δη οτε οι ησαν σχεδον ιοντες
 against each-other , *swift-footed Divine Achilles* spoke first to him ;
 επ' αλληλοισιν , ποδαρκης διος Αχιλλευς προσειπε προτερος τον :

“*Aeneas* , why has Thou come out to stand so far from Thine company ? Is it that Thine Spirit
 Αινεια , τι συ επελθων εστης τοσσον πολλον ομιλου ; η σε θυμος
 indeed commands Thee to fight with me in the hope that Thou will be Lord of horse-taming
 180 γε ανωγει σε μαχεσασθαι εμοι ελπομενον αναξειν ιπποδαμοισι
 Trojans by the honor of Priam ? Whereas if Thou should to slay me , Priam will indeed not place
 Τρωεσσιν της τιμης Πριαμου ; αταρ ει κεν εξεναριξης εμ' , Πριαμος γε ου θησει
 this gift of honor in Thine hands for this ; for he has sons , and he is firm and not mindless .
 γερας εν τοι χειρι τουνεκα : γαρ οι εισιν παιδες , δ ο εμπεδος ουδ' αεσιφρων .
 Or have Trojans now measured-out a piece of land for Thee , outstanding above all others , a fair
 185 η Τρωες νυ ταμον τεμενος τοι εξοχον αλλων , καλον
 orchard and plough-land , to watch-over , if Thou should slay me ? But I expect Thou will do
 φυταλης και αρουρης , οφρα νεμηαι , αι κεν κτεινης εμε ; δε εολπα σ' ρεξειν
 this in a hard way . For on the one hand , I say , I just recently indeed sent Thee in panic-flight
 το χαλεπως . μεν φημι ηδη αλλοτε γε φοβ-σε -ησαι
 with my spear ! Or does Thou not remember when Thou were alone and I quickly drove Thee
 δουρι . η περ σε ου μεμνη οτε εοντα μουνον καρπαλιμως σευα
 from Thine cattle with swift feet down from *Idaeon* hills ? Thus on that day Thou did not once
 190 απο βοων ταχεεσσι ποδεσσι κατ' Ιδαιων ορεων ; δ' τοτε ου τι
 turn-around while fleeing . Then from there Thou fled to Lyrnessus , where I sacked it
 μετατροπαλιζεο φευγων . δ' ενθεν υπεκφυγες ες Λυρνησσον , αυταρ εγω περσα την

by assailing it with the aid of **Athena** and **Father Zeus** , then I took the women captive
μεθορμηθεις συν Αθηνη και πατρι Δι , δε ληι- γυναικας -αδας
by taking away their day of freedom ; while Thou was rescued by **Zeus** and **The Other Gods** .
195 ηγον απουρας ημαρ ελευθερον : αταρ σε ερρυσατο Ζευς και αλλοι θεοι .

But I think **They** will not rescue Thee now , as Thou conceives in Thine heart ;
αλλ' οιομαι ου ερυσσθαι νυν , ως βαλλεαι ενι θυμω :
therefore I indeed urge Thee to go and retreat into the multitude , do not stand against me ,
αλλα εγω γ' κελευω σ' ιεναι αναχωρησαντα ες πληθυν , μηδ' ιστασ' αντιος εμειο ,
before Thou suffers any injury ; since even a mindless-child knows when this is done ."
πριν παθειν τι κακον : δε τε νηπιος εγνω ρεχθεν .

Then in turn **Aeneas** replied to him and said ;

δ' αυτ' Αινειας απαμειβετο Τον τε φωνησεν :

"**Son** of Peleus , surely then Thou does not expect to scare me with insults as if I were a child ,
200 Πηλειδη , δη μη ελπεο δειδιξεσθαι μ' επεεσι ως γε νηπυτιον ,
since **Self** also knows well how to utter both insults and **Decent Logos** . We know then the
επει αυτος και οιδα σαφα μυθησασθαι ημεν κερτομιας ηδ' αισιμα . ιδμεν 'δ
lineage of each other , we know then our ancestors , by having heard **The Logos** told of ancient
γενεην αλληλων , ιδμεν δε τοκηας , ακουοντες επεα προκλυτ'
times by mortal human-beings ; but Thou has not ever seen my parents by sight , nor I Thine .
205 θνητων ανθρωπων : δ' αρ' συ ουτ' πω ιδες εμους οψει ουτ' αρ' εγω σους .

On the one hand , it is said that Thou are offspring of incomparable Peleus , and that Thine
μεν φασι σε ειναι εκγονον αμυμονος Πηληος , δ'
Mother is **Fair-haired Thetis** of **The Sea** . Whereas on the other hand , I claim that I am son
μητρος καλλιπλοκαμου Θετιδος εκ αλοσυνδνης : αυταρ εγων ευχομαι υιος
born of *great-hearted* Anchises , while my **Mother** is **Aphrodite** . Surely now of These Parents
εκγεγαμεν μεγαλητορος Αγχισαιο , δε μοι μητηρ εστ' Αφροδιτη : δη νυν των

One Pair or The Other will mourn dear son ; for I say , surely not thus , with childish insults ,
210 ετεροι κλαουσονται φιλον παιδα : γαρ φημ' γε ου ωδε νηπυτιοισιν επεεσσι ,
will we part from one another to retreat from combat . But if Thou wishes ,
διακρινθεντε απονεεσθαι εξ μαπης . δ' ει εθελεις ,

also hear this , so that Thou may know well **Our** lineage ; and that many braves know it .
και δαημεναι ταυτα , οφρ' ειδης ευ ημετερην γενεην , δε πολλοι ανδρες ισασι μιν :
Accordingly then , **Zeus Cloud-gather** , first begot **Dardanos** , and he founded Dardania , since
215 αρ Ζευς νεφεληγερετα πρωτον τεκετο Δαρδανον , δε κτισσε Δαρδανιην , επει
sacred Ilios was not yet built on the plain , to be a city of articulate human-beings , but they
ιρη Ιλιος ου πω πεπολιστο εν πεδιω , πολις μεροπων ανθρωπων , αλλ'
were accustomed to live on hills of many-fountained **Ida** . Then in turn Dardanos begot a son ,
εθ' ωκεον υπωρειας πολυπιδακος Ιδης . αυ Δαρδανος τεκεθ' υιον
king **Erichthonios** , who surely then became richest of mortal human-beings . His three thousand
220 βασιληα Εριχθονιον , ος δη γενετο αφνειοτατος θνητων ανθρωπων : του τρισχιλαιοι
stallions grazed in marsh-meadows with mares , who rejoiced in their tender colts . And one day
ιπποι βουκολεοντο ελος κατ' θηλειαι , αγαλλομεναι αταλησι πωλοισιν . και
as they grazed , **The North Wind** fell in love with these mares , and so **He** appeared like
βοσκομενων Βορεης ηρασσατο των , δ' εισαμενος
a dark-maned stallion to mount them . Thus they conceived and brought-forth twelve fillies .
κυανοχαιτη ιππω παρελεξατο : δ' αι υποκυσαμεναι ετεκον δυοκαιδεκα πωλους .

Then on the one hand when these fillies bounded upon **Life-Giving Wheat-Fields** , they would
 225 δ' μεν οτε αι σκιρτων επι ζειδωρον αρουραν , θε-
 run upon the tops of ripened wheat without breaking them ; but then on the other hand , when
 -ον επ' ακρον ανθερικων καρπον ουδε κατεκλων : δη αλλ' οτε
 they bounded upon broad back of **The Sea** , they would run upon the tops of salty grey waves .
 σκιρτων επ' ευρεα νωτα θαλασσης , θεεσκον επι ακρον αλος πολιοιο ρηγμινος .
 Then **Erichthonios** begot **Troos** to be Lord of Trojans ; then in turn three blameless sons
 230 δ' Εριχθονιος τεκετο Τρωα ανακτα Τρωεσσιν : δ' αυ τρεις αμυμονες παιδες
 were born to Troos ; **Ilos** and **Assarakos** and also **God-like Ganymedes** , who was thus born
 εξεγενοντο Τρωος , Ιλος τ' Ασσαρακος τε και αντιθεος Γανυμηδης , ος δη γενετο
Fairest of mortal human-beings ; and **Zeus Snatched Him Up On High** to be **Cupbearer** to **Gods**
 καλλιστος θνητων ανθρωπων : και Διι ανηρει- τον -ψαντο οινοχοευσιν θεοι
 because of his **Beauty** , so that **He** might **Be** among **Immortals** . Then **Ilos** in turn begot a son
 235 εινεκα οιο καλλεος , ιν' μετειη αθανatoiσι . δ' Ιλος αυ τεκεθ' υιον
 blameless **Laomedon** ; then Laomedon begot **Tithonos** and **Priam** and **Lamos** and **Klutios** and
 αμυμονα Λαομεδοντα : δ' αρα Λαομεδων τεκετο Τιθωνον τε Πριαμοντε Λαμπον τε Κλυτιον θ'
Hicetaon the offshoot of **Ares** . Then **Assarakos** begot **Capys** and he **Anchises** ; then Anchises
 Ικεταονα τ' οζον Αρης . δε Ασσαρκος τεκε παιδα Καπυν δ' αρ' ο Αγκισην : αυταρ Αγκισης
 begot **me** but **Priam noble Hector** . This is the lineage and blood from which I claim to be .
 240 τεχ' εμ' δε Πριαμος διον Εκτορα . ταυτης γενεης τε και αιματος τοι ευχομαι ειναι .
 Whereas it is **Zeus** who increases or diminishes **Excellence** for braves , just as **He** may **Will** , for
 δ' Ζευς τε οφελλει τε μινυθει αρετην ανδρεσσιν , οπως κεν εθελησιν : γαρ
He The Mightiest of **All** . But come let us no longer talk this way like children , while standing
 ο καρτιστος απαντων . αλλ' αγε μηκετι λεγωμεθα ταυτα ως νηπυτιοι , εσταοτ'
 in the middle of battle strife . For there many rebukes for both of us to utter ; more than a ship
 245 εν μεσση υσμινη δηιοτητος . γαρ εστι πολλα ονειδεα αμφοτεροισιν μυθησασθαι , μαλ' νηυς
 of one hundred benches could not bear the load . Since mortal tongues flexible , and have
 εκατοζυγος αν ουδ' αροιτο αχθος . δε βροτων γλωσσ' εστι στρεπτη , δ'
 many various **Logos** within , since **The Province** of **Logos** ' is **Great** on this side **and That** .
 πολεις παντοισι μυθοι ενι , δε νομος επων πολυς ενθα και ενθα .
 And whatever **Logos** is spoken , such is also heard . But why indeed must we exchange
 250 κ' οπποιον επος ειπησθα , τοι κ' επακουσαις . αλλα τι η αναγκη νωιν εναντιον
 many **True** and untrue abuses and insults with each other , as if we were wrangling women ,
 πολλ' ετα και ουκι εριδας και νεικεα αλληλοισιν , ως τε νεικειν γυναικας ,
 who having grown angry in heart-devouring strife go out into the middle of the road and
 αι χολωσαμεναι περι θυμοβοριο εριδος ιουσai ες μεσην αγυιαν τε
 wrangle against each other ; since wrath thus urges them to speak these . Therefore insults will
 255 νεικευσ' αλληλησι : δε χολος δε κελευει τε και τα . δ' επεεσσιν
 not turn me away from my eagerness for **Valor** , before we have fought with bronze face to face .
 ου απο- μ' -τρεψεις μεμαωτα αλκης πριν μαχεσασθαι χαλκω εναντιον :
 Come along then , let us sooner taste each other with bronze-tipped spears !"
 αγε αλλ' θασσον γευσομεθ αλληλων χαλκηρεσιν εγχειησιν .

So spoke **Aeneas** , and drove his mighty spear into dread and terrible shield of **Achilles** ,
 Η ρα , και ηλασεν οβριμον εγχος εν δεινω σμερδαλεω σακει ,
 then loud rang shield about spear point . Then on the one hand , **Son** of Peleus held shield
 260 δ' μεγα μυκε σακος αμφι δουρος ακοκη . δε μεν Πηλειδης εσχετο σακος

with stout hand in front of him , seized with dread ; for on the other hand , mindless-child
 παχειη χειρι απο εο ταρβησας : γαρ νηπιος
 thought that far-shadowing spear of great-hearted **Aeneas** would easily pierce through ;
 φατο δολιχοσκιον εγχος μεγαλητορος Αινειαιο ρεα διελευσεσθαι ,
 not realizing in his mind and in his heart that **The Glorious Gifts** of **The Gods** for mortal braves
 265 ουδ' ενοησε κατα φρενα και κατα θυμον ως ερικυδεα δωρα θεων θνητοισι ανδρασι
 are indeed not easy to overpower nor vanquish . At that time mighty spear of *battle-minded*
 εστι γε ου ρηιδι δαμημεναι ουδ υποεικειν . τοτ' οβριμον εγχος δαιφρονος
Aeneas did not break through shield , for **Golden Gifts** of **The God** restrained it . But drove it
 Αινειαιο ουδε ρηξε σακος : γαρ χρυσος δωρα θεοιο ερυκακε : αλλα ελασσε μεν
 through two , for three folds were still left , since **The Lamé-footed God** had forged five folds ,
 270 δια δυω , δ' αρ' τρεις αι πτυχας ησαν ετι , επει κυλλοποδιων ηλασε πεντε πτυχας ,
 the two of bronze , then two inside of tin , then the one of gold , in which ashen spear was held .
 τας δυο χαλκειας , δ' δυο ενδοθι κασσιτεροιο , δε την μιαν χρυσην , τη ρ μειλινον εγχος εσχετο .
 Then in turn **Achilles** was second to hurl far-shadowing **spear** , and struck shield of **Aeneas** that
 αυτ' Αχιλλευς Δευτερος προiei δολιχοσκιον εγχος , και βαλεν ασπιδα Αινειαιο κατ'
 was well-balanced on every side , going-clean-through the first rim , where bronze ran thinnest ,
 275 εισην παντος' , υπο πρωτην αντυγ' , η χαλκος θεε λεπτοτατος ,
 and where bull hide was thinnest ; so that the Pelian ash **spear** sped straight through , so that
 δ' επην βοος ρινος λεπτοτατη : δε η Πηλιας μελιη ηξεν διαπρο , δ'
 his shield rang beneath **self** . And **Aeneas** crouched while holding his shield in front of him
 ασπις λακε υπ' αυτης . δ' Αινειας εαλη και ανεσχε ασπιδ' απο εθεν
 seized with fear ; so that the spear passed over his back and stuck in the ground , although
 δεισας : δ' αρ' εγχειη ιεμενη υπερ νωτου εστη ενι γαιη , δ'
 it forced its way through both circles of his sheltering shield . Then he stood up having escaped
 280 ελε δια αμφοτερους κυκλους αμφιβροτης ασπιδος : δ' ο εστη αλευαμενος
 his long spear , and then measureless grief was shed over his eyes , by being seized with fear
 μακρον δορυ , δ' μυριον αχος χυτο καδ' οι οφθαλμοισι , ταρβησας
 since his spear landed so close . Then **Achilles** drew his sharp sword and leapt-forth with fury ,
 ο οι βελος παγη αγχι . αυταρ Αχιλλευς ερυσσαμενος οζυ ξιφος επορουσεν εμμεμαως ,
 crying a terrible cry ; while **Aeneas** grasped in his hand a large stone , a great deed , one which
 285 ιαχων σμερδαλεα : δε Αινειας λαβε ο χειρι χερμαδιον , μεγα εργον , ο
 two braves could indeed not lift , such as mortals now are ; and yet easily did he wield it alone .
 δυο ανδρε γ' ου φεροιεν , οιοι βροτοι εισ' νυν : και δε ρεα ο παλλε οιος .
 On the one hand , there and then would **Aeneas** have struck him with the stone as he attacked
 μεν ενθα κεν Αινειας βαλε πετρω επεσσυμενον
 either on helmet or shield , that had kept woeful destruction from him , while on the other hand ,
 η κορυθ' ηε σακος , το ηρκεσε λυγρον ολεθρον οι , δε
Son of Peleus would have taken life of **Aeneas** with his sword from close at hand , if **Poseidon**
 290 Πηλειδης κε απηυρα θυμον τον αορι σχεδον , ει Ποσειδαων
Earth-Shaker had not been quick to **Intellect** ; and at-once spoke **Logos** among **Immortal Gods** ;
 ενοσιχθων αρ' μη οζυ νοησε : δ' αυτικα ειπεν μυθον μετα αθανατοισι θεοις :

“Ο My ! There is anguish for **Myself** for *great-hearted Aeneas* , who will soon go down to
 ω ποποι , η αχος μοι μεγαλητορος Αινειαιο , ος ταχα κατεισι
 The Domain of **Hades** , vanquished by **Son** of Peleus , since *the mindless-infant* was persuaded
 295 `Αιδοσθε δαμεις Πηλειωνι , νηπιος πειθομενος

by **The Logos** of **Apollo Who Hits-The-Mark-from-afar** ! Nor will **He** in any way keep-away
 μυθοισιν Απολλωνος εκατοιο , ουδε χραισ- τι -μησει
 woeful destruction from him . Why then should one who is not at fault , now suffer woes ,
 λυγρον ολεθρον οι . τι αλλα η ουτος αναιτιος νυν πασχει αλγεα ,
 without-cause because of sorrows belonging to another , since he always offers favorable gifts
 μαψ ενεκα αχεων αλλοτριων , δ' αιει διδωσι κεχαρισμενα δωρα
 to **The Gods** , who hold **Broad Heaven** ? Come along then , let **Us All** lead him out of death ,
 300 τοι θεοισι , εχουσιν ευρυν ουρανον ; αγεθ' αλλ' ημεις περ αγαγωμεν μιν υπεκ θανατου ,
 so that **The Son** of **Kronos** not be angry in any way , if **Achilles** slays him ; for it is **Destined**
 και Κρονιδης μη κεχολωσεται πως , αι κεν Αχιλλευς κατακτεινη τονδε : δε εστ' μοριμον
 for him to escape , so that the race of **Dardanos** not perish without seed and disappear ,
 οι αλεασθαι , οφρα γενεη Δαρδανου μη οληται ασπερμος και αφαντος ,
He whom **The Son** of **Kronos Loved Above All** the children , born to him from mortal women .
 305 ον Κρονιδης φιλατο περι παντων παιδων , εξεγενοντο οι εθεν τε θνηταων γυναικων .
 For **The Son** of **Kronos** already hates the race of **Priam** ; so that surely then mighty **Aeneas**
 γαρ Κρονιων ηδη ηχθηρε γενεην Πριαμου : δε δη βιη Αινειαιο
 will now be **Lord** of Trojans and the sons of his sons , who will be born in days to come ."
 νυν αναξει Τρωεσσιν παιδες παιδων , τοι κεν γενωνται μετοπισθε .

Then thereafter **Cow-eyed Queenly Hera** replied to **Him** ;
 δ' επειτα Βοωπις ποτνια Ηρη ημειβετ' Τον :
 "**Earth-Shaker** , **Intellect** with **Thy Self** in **Thine Mind** concerning **Aeneas** , whether **Thou** will
 310 Εννοσιγαι , νοησον μετα συ αυτος σησι φρεσι Αινειαν , η κεν
 save him , or will allow him to be vanquished by **Achilles** son of **Peleus** , although he is **Good** .
 ερυσσσαι μιν , η κεν εασης δαμημεναι Αχιληι Πηλειδη , εοντα εσθλον .
 For surely then **Ourselves** ; **Spear-Shaker Athena** and **I** , have sworn many oaths among all
 γαρ η τοι νωι , Παλλας Αθηνη και εγω , ωμοσσαμεν πολεας ορκους μετ' πασι
The Immortals , that we must never keep-away the day of doom from Trojans , not even when
 315 αθανatoiσιν , μεν μη ποτ' αλεξησειν ημαρ κακον επι Τρωεσσιν , μηδ' αν οποτ'
 all Troy experiences fiercely burning fire , that **Ares-like** sons of Achaeans will kindle ."
 πασα Τροιη δαηται μαλερω καιομενη πυρι , δ' αρηιοι υιες Αχαιων καιωσι .

Then in turn when **Earth-Shaker Poseidon** indeed heard this , **He** set out to go along battle-lines
 Αυταρ επει ενοσιχθων Ποσειδαων γ' ακουσε το , ρ' βη ιμεν αν τε μαχην
 and amid the turmoil of spears , then **He** went to where were **Aeneas** and glorious **Achilles** .
 320 και ανα κλονον εγχειαων , δ' ιξε οθ' ηεν Αινειας ηδ' ο κλυτος Αχιλλευς .
 Then on the one hand , **He** at-once shed a mist over eyes of **Achilles** son of **Peleus** , while
 επειτα μεν τω αυτικα χεεν αχλυν κατ' οφθαλμων Αχιληι Πηλειδη , δε
He drew out the ash fine-bronze-spear from the shield of **great-hearted Aeneas** , and placed it
 εξερυσεν ο μελιν ευχαλκον ασπιδος μεγαλητορος Αινειαιο ; και εθηκεν μεν
 before the feet of **Achilles** , while on the other hand , **He** lifted **Aeneas** high above **The Earth** ;
 325 προπαροιθε την ποδων Αχιλhos , δ' αιειρας Αινειαν υψος' απο χθονος .
 then **He** hurled **Aeneas** over many ranks of **Heroes** , and over many horses ; soaring under
 δε εσσευεν Αινειας ορουρας πολλας στιχας ηρωων , και απο δε πολλας ιππων υπεραλτο
The Hand of **God** , until he came to the furthest edge of the very-furious battle , and where
 χειρος θεου , δ' ιξε επ' εσχατιην πολυαικος πολεμοιο , τε ενθα
 Kaucones were arming for battle . Then **Earth-Shaker Poseidon** came very near to him ,
 330 Καυκωνες θωρησσαντο μετα πολεμον . δε ενοσιχθων Ποσειδαων ηλθε μαλ εγγυθεν τω ,

And **He** spoke addressing him with **Winged Logos** ;
και φωνησας προσηυδα μιν πτεροεντα επεα :
“**Aeneas** , which one of **The Gods** urges **Thee** in this reckless way to fight against
Αινεια , τις θεων κελευει σ’ ωδε ατεοντα μαχεσθαι αντια
high-hearted Son of Peleus , who is both **Superior** to **Thee** and **Dearer** to **The Immortals** ?
335 υπερθυμοιο Πηλειωνος , ος αμα κρεισσων σευ και φιλτερος αθανατοισιν ;
Draw back then , whenever **Thou** meets with **Self** , that **Thou** not reach **The Domain** of **Hades**
αναχωρησαι αλλ’ , οτε κεν συμβλησεται αυτω , και μη εισαφικηαι δομον `Αιδος
beyond **Thine Destiny** . But when **Achilles** knows his **Death** and **Destiny** , then surely take
υπερ μοιραν . αυταρ επει Αχιλεως επιστη κ’ θανατον και ποτμον , επειτα δη θαρ-
courage to fight among front-fighters , for there is no other Achaeans who will slay **Thee** .”
-σησας μαχεσθαι μετα πρωτοισι , γαρ μεν ου τις αλλος Αχαιων εξεναριζει σ’ .

So saying **He** left him there , after **He** had explained everything clearly .
340 Ως ειπων λιπεν αυτοθ’ , επει διεπ- παντα -εφραδε .
Then thereafter **He** quickly scattered the wondrous mist from the eyes of **Achilles** ; so that then
δ’ επειτα αιψα σκεδασ’ θεσπεσιην αχλυν απ’ οφθαλμων Αχιληος : δ’ επειτα
he stared with his eyes wide-open , and then sorely-vexed spoke to his **Great-hearted Spirit** ;
ο εξιδεν οφθαλμοισιν μεγ’ , αρα δ’ οχθησας ειπε ον μεγαλητορα θυμον :

“O my ! Surely this is a great marvel that my eyes see ; for my spear lies here on **The Earth** ,
345 ο ποποι , η τοδ’ μεγα θαυμα οφθαλμοισιν ορωμαι : μεν εγχος κειται τοδε επι χθονος ,
yet the wraith is nowhere to be seen ! The one at whom I hurled my spear eager to slay him !
φωτα ουδε τι λευσσω , τω εφεηκα μενεαινων κατακταμεναι .
Surely then , **Aeneas** is also **Dear** to **The Immortal Gods** , although I said that his claims were
η ρα Αινειας ηεν και φιλος αθανατοισι θεοισιν , αυταρ εφην μιν ευχετασθαι
simply made in vain . Let him be gone ! For he will no longer have the heart to test me ,
αυτως μαψ : ερρετω : οι ου ετι εσσεται θυμος πειρηθηναι εμευ ,
he who is also now glad to have escaped from death . Come along then , I will call upon
350 ος και νυν ασμενος φυγεν εκ θανατοιο . αλλ’ αγε δη κελευσας
war-loving Danans and go to face the other Trojans to test them .”
φιλοπτολεμοισι Δαναοισι ελθων αντιος των αλλων Τρωων πειρησομαι .

He spoke , and leapt along the battle-lines , while calling upon each **Beacon** ;
Η , και αλτο επι στιχας , δε κελευε εκαστω φωτι :
“Noble Achaeans , no longer stand far from Trojans , but come along now , let each brave be
355 διοι Αχαιοι , μηκετι εστατε εκας Τρωων , αλλ’ αγ’ νυν , ανηρ
eager to go out to fight against a brave ! For even if I am mighty , it is hard for me to deal with
μεματω ιτω μαχεσθαι αντ’ ανδρος . δε και περ εοντι ιφθιμω εστι αργαλεον μοι εφεπειν
so many humans and fight them all ; not even **Ares** nor **Athena** , who are **Immortal Gods** ,
τοσσουσδ ανθρωπους και μαχεσθαι πασι : ουδε κ’ Αρης ουδε κ’ Αθηνη , ος περ αμβροτος θεος ,
could deal and toil in the jaws of such a battle . Thus on the one hand , as far as I can , I will not
360 εφεποι και πονεοιτο στομα τοσσησδ’ υσμινης . αλλ’ μεν οσσον εγω δυναμαι μ’ ου
give way with hands , feet or might , not even a little ! But on the other hand , I say I will go
μεθησεμεν τε χερσιν τε ποσιν καισθενει ουδ’ ετι ηβαιον , αλλα φημι ειμι
right through their lines , nor do I think that any Trojan who comes near any spear will be glad .”
μαλα διαμπερες στιχος , ουδε οιω τιν’ Τρωων ος ελθη σχεδον τις εγχος χαιρησειν .

So spoke **Achilles** urging them on ; while radiant **Hector** urged Trojans with a shout ,
 365 Ως φατ' εποτρυνων : δε φαιδιμος Εκτωρ κεκληθ' Τρωεσσι ομοκλησας ,
 then declared that he would go out to face **Achilles** ;
 δε φατο ιμμεναι αντ' Αχιλλης :
 “High-hearted Trojans , do not fear **Son** of Peleus . Even I would also contend with **Immortals**
 υπερθυμοι Τρωες , μη δειδιτε Πηλειαωνα . και εγων κεν και μαχοιμην αθανατοισι
 with **Logos** , but it is most-difficult with spear , since **They** are indeed far mightier . Nor will
 επεεσσι : δ' αργαλεον εγχει , επει εισιν η πολυ φερτεροι . ουδ'
Achilles bring to completion all his **Logos** , since he will fulfill one part , but cut the other
 370 Αχιλλευς επιθησει τελος παντεσσι μυθοις , αλλα τελει το μεν , κολουσει το δε
 while-half-done . Therefore , I will go out to face him , even if his hands are like fire ,
 μεσσηγυ . δ' εγω ειμι αντιος του , και ει χειρας εοικεν πυρι ,
 Yes ! Even if his hands are like fire , and his force like blazing iron .”
 ει χειρας εοικε πυρι , δ' μενος αιθωνι σιδηρω .

So spoke **Hector** urging them on ; then Trojans faced their foe while raising their spears ,
 Ως φατ' εποτρυνων , δ' Τρωες αντιοι οι αιιραν εγχε
 then the force of both sides mixed together , while **Her Battle-Cry** went up .
 δ μενος των μιχθη αμυδις , δ' αυτη ωρτο .
 Accordingly then at that time **Brilliant Apollo** stood by **Hector** and said ;
 375 αρ' τοτ' Φοιβος Απολλων παραστας Εκτορα και ειπε :
 “**Hector** , no longer at all fight as **Champion** against **Achilles** , but remain among the mass and
 Εκτορ , μηκετι παμπαν προμαχιζε Αχιλληι , αλλα δεδεξο κατα πληθυν τε και
 amid battle-din , that he neither hit with spear nor strike **Thee** with sword in close combat .”
 εκ φλοισβοιο , πως μη ηε βαλη ηε τυψη σ' αορι σχεδον .

So **Spoke Apollo** , then seized with fear , **Hector** sank back again among the mass of braves ,
 380 Ως εφαθ , δ' ταρβησας Εκτωρ εδυσετο αυτις ουλαμον ανδρων
 when he heard **The Voice** of **God** as he spoke . Whereas **Achilles** leapt among Trojans while
 οτ' ακουσε οπα θεου φωνησαντος . δ' Αχιλλευς θορε Εν Τρωεσσι δ'
 shouting a terrible cry , **His Heart Armed** with **Boldness** ! First slaying **Iphition** , good son of
 ιαχων σμερδαλλα , φρεσιν ειμενος αλκην , πρωτον ελεν Ιφιτιωνα , εσθλον
 Otrunteus leader of many troops , whom a **Naiad Nymph** bore to Otrunteus sacker of cities ,
 Οτρυντηι ηγητορα πολεων λαων , ον νηις νυμφη τεκε Οτρυντηι ποτιλιπορθω
 beneath snowy Tmolos , in fertile land of Hyde . Him did **Noble Achilles** strike with his spear
 385 υπο νιφοεντι Τμωλω , εν πιονι δημω Υδης : τον δ' διος Αχιλλευς βαλ' εγχει
 as he charged straight at him , right in the middle of his head ; so that it was wholly split in two ,
 μεμαωτα ιθυς κακ μεσσην κεφαλην : δ' η πασα κεασθη ανδιχα ,
 then fell with a loud-thud , while **Noble Achilles** exulted over him ;
 δε πεσων δουπησεν , δ' διος Αχιλλευς επευξατο ο :
 “Here thou lays , **Son** of Otrunteus , most-terrible of all braves ; here is your death,
 390 κεισαι , Οτρυντειδη , εκπαγλοτατ παντων ανδρων : ενθαδε τοι θανατος ,
 whereas thine birth by Gygaean **Lake** is , where domain of thine ancestors is ,
 δε τοι γενεη επι Γυγαιη λιμνη εστ' , οθι τεμενος τοι πατρωιον εστιν ,
 by fish-teeming Hyllus and whirling Hermos .”
 επ' ιχθυοεντι `Υλλω και δινηεντι `Ερμω .
 So **Achilles** spoke exulting , while darkness enfolded the eyes of **Iphition** .
 Ως εφατ' ευχομενος , δε σκοτος καλυψε οσσε τον .

Him on the one hand , Achaean horses tore apart with their wheels , first in battle , whereas on
 395 τον μεν Αχαιων ιπποι δατεοντο επισσωτριος , πρωτη εν υσμινη :
 the other hand , after Self , Achilles struck Demoleon , son of Antenor good defender of battle ,
 δ' επ' αυτω ο νυξε Δημολεοντα , υιον Αντηνορος , εσθλον αλεξητηρα μαχης ,
 in the temple , through his helmet with bronze cheek plates . Nor was spear halted by his bronze
 κατα κροταφον , δια κυνης χαλκοπαρηου . ουδ'αρα εσχεθεν χαλκειη
 helmet , since its point sped through self splitting his skull ; so that all his brain was bespattered
 400 κορυς , αλλα αιχμη ιεμενη δι' αυτης ρηξ' οστεον , δε απας εγκεφαλος πεπαλακτο
 within ; thus he vanquished him in his fury . Then he struck Hippodamas on his back with spear
 ενδον : δε δαμασσε μιν μεμαωτα . δ' ουτασε Ιποδαμαντα μεταφρενον δουρι
 as he leapt from his horses , as he fled before him . Whereas as he breathed out his spirit he also
 επειτα αιξαντα καθ'ιππων , φευγοντα προσθεν εθεν . αυταρ αισθε ο θυμον και
 bellowed , as when a bull that is being dragged bellows when young men drag him about
 ηρυγεν , ως οτε ταυρος ελκομενος ηρυγεν κουρων ελκοντων αμφι
 the alter of Lord of Helicon ; since The Earth-Shaker also delights in these . Accordingly then ,
 405 Ελι- ανακτα -κωνιον : δε Ενοσιχθων τε γανυται τοις : αρα
 so indeed bellowed Hippodamas , as his gallant spirit left his bones . Thereafter Achilles went at
 ως γ' ερυγοντα τον αγηνωρ θυμος λιπ' οστεα . αυταρ ο βη μετα
 God-like Poludoros son of Priam with his spear . But his father did not at all allow him to fight ,
 αντιθεον Πολυδωρον Πριαμιδην συν δουρι . δ' τον πατηρ ου τι ειασκε μαχεσθαι ,
 since among his children , he was the youngest child , and he was dearest to him , but he excelled
 410 ουνεκα μετα οι παισι εσκε νεωτατος γονοιο , και εσκε φιλτατος οι , δε ενικα
 all with his feet . Surely then at that time , in his childish mindlessness , while showing off his
 παντας ποδεσσι . δη τοτε νηπιησι αναφαινων
 excellent foot-speed , he went rushing through the front fighters , until he lost his dear life .
 αρετην ποδων θυνε δια προμαχων , εος ωλεσε φιλον θυμον .
 For as he darted past , swift-footed Noble Achilles struck him dead-center on the back with his
 παραισσοντος ποδαρκης διος Αχιλλευς βαλε τον μεσσον νωτα α-
 spear , where his golden belt buckles were fastened and the breast-plates come together ; so that
 415 -κοντι , οθι χρυσειοι ζωστηρος οχηες συνεχον και θωρηξ ηντετο διπλοος : δε
 the spear point went clean through beside his navel , then he fell to his knees with a loud cry ,
 εγχεος αιχμη διεσχε αντικρυ παρ' ομφαλον , δ' εριπ' γνυξ οιμωξας ,
 then a dark cloud enfolded him , and as he slumped forth , he clasped his intestines in his hands .
 δε κυανη νεφελη αμφεκαλυψε μιν , δ' λιασθεις προτι ελαβ' οι εντερα χερσι .
 But as Hector perceived his brother Poludoros slumping to The Earth , clasping his intestines
 420 δ' ως Εκτωρ ενοησε κασιγνητον Πολυδωρον λιαζομενον ποτι γαιη , εχοντα εντερα
 in his hands , there and then a mist poured down over his eyes ; nor could he still endure
 χερσιν , ρα αχλυσ κεχυτ' καρ οι οφθαλμων : ουδ' αρ' ετ' ετλη δηον
 to remain apart , so that he went out to face Achilles brandishing his sharp spear , like a flame .
 στρωφασθ' εκας , αλλ' ηλθ' αντιος Αχιλλευς κραδαων οξυ δορυ , εικελος φλογι :
 Whereas as soon as Achilles saw him , so also did he spring-forth , and declared this Logos :
 αυταρ ως Αχιλλευς ειδ' , ως ανεπαλτο , και ευχομενος ηυδα επος :

“Close is the brave who has most indeed touched my heart , he who slew my valued companion ;
 425 εγγυς ανηρ ος μαλιστ' γε εσεμασσατο εμον θυμον , ος επεφνε μοι τετιμενον εταιρον :
 not for long then , will we still shrink from each other along the battle lines .”
 ουδ' δην αρ' ετι πτωσσοιμεν αλληλους ανα πτολεμοιο γεφυρας .

He spoke , and while looking under his brows he addressed *Noble Hector* ;
H , και ιδων υποδρα προσεφωνεεν διον Εκτορα :
“Come closer , that thou may sooner come into the limits of destruction .”
ιθ’ ασσον , ως κεν θασσον ικηαι πειραθ’ ολεθρου .

Then without any fear *Hector flashing-helm* replied to him ;
430 δ’ ου ταρβησας Εκτωρ κορυθαιολος προσεφη Τον :
“*Son* of Peleus , surely then thou does not expect to frighten me with threats as if I were
Πηλειδη , γε δη μη ελπεο δειδιξεσθαι μ’ επεεσσι ως
a mindless child , since *Self* also knows well how to utter either insults and *Decent Logos* .
νηπυτιον , επει αυτος και οιδα σαφα μυθησασθαι ημεν κερτομιας ηδ’ αισιμα .
I know then , that Thou are Good , and that I am far lesser than Thee !
οιδα δ’ οτι συ μεν εσθλον , δ’ εγω πολυ χειρων σεθεν .
But surely then on the one hand , these matters lie on the knees of *The Gods* ,
435 αλλ’ η τοι μεν ταυτα κειται εν γουνασι θεων ,
whether I who am the lesser , will nevertheless take life from Thee by striking Thee
αι χειροτερος κε περ ελωμαι θυμον απο σε βαλων εων
with my spear ; since my missile has indeed also been keen before now .”
δουρι , επει εμον βελος η και οξυ παροιθεν .

So he spoke , while brandishing and hurling his spear , and *Athena* indeed turned it back again
440 Η ρα , αμπεπαλων και προει δορυ , και Αθηνη γ’ το ετραπε παλιν
from glorious *Achilles* with *Her Breath* , by *Blowing* very lightly ; so that it came back to
κυδαλιμοιο Αχιλλης πνοιη , ψυξασα μαλ’ ηκα : δ’ το ικεθ’ απ
Noble Hector , then fell before the feet of *Self* . Then *Achilles* leapt on him furiously shouting
διον Εκτορα , δε πεσεν προπαροιθε ποδων αυτου . αυταρ Αχιλλευς επορουσε μενεαινων ιαχων
a terrible cry eager to slay him , but *Apollo* snatched up *Hector* quite easily as *God* can , then
σμερδαλλεα εμμεμαως κατακταμεναι , δ Απολλων εξηρπαξεν τον μαλ ρεια ως θεος τε , δ’ αρ’
enshrouded him with thick mist . Then on the one hand , *thrice* did *swift-footed Noble Achilles*
445 εκαλυψε πολλη ηερι . επειτ’ μεν τρις ποδαρκης διος Αχιλλευς
rush at him with bronze spear , and *thrice* struck the thick mist . But on the other hand , when
επορουσε χαλκειω εγχει , δ’ τρις τυψε βαθειαν ηερα . αλλ’ δη οτε
he rushed the *fourth* time like a *Divine-Spirit* , then with a terrible cry he spoke *Winged Logos* ;
επεσσυτο το τεταρτον ισος δαιμονι , δ’ δεινα ομοκλησας προσηυδα πτεροεντα επεα :

“Now again , dog , thou has escaped from death , which death indeed came near to thee !
450 νυν αυ , κυον , εφυγες εξ θανατον , η κακον τε ηλθε αγχι τοι :
Now again has *Brilliant Apollo* drawn thee , to whom thou must surely pray when thou goes
νυν αυτε Φοιβος Απολλων ερυσατο σ’ , ω μελλεις ευχεσθαι ιων
among thudding spears ! I will surely indeed put an end to thee when we meet later-on ,
ες δουπον ακοντων . θυν γε εξανω σ’ και αντιβολησας υστερον ,
if any of *The Gods* is also my *Helper* . Now again I set-upon the others , whoever I may hit .”
ει τις που θεων εστι και γε εμοι επιταρροθος . νυν αυ επιεισομαι τους αλλους , ον κε κιχειω .

So saying he struck *Dryops* on middle of his neck with his spear , then he fell down in front
455 Ως ειπων ουτα Δρυοπ’ κατ’ μεσσον αυχενα ακοντι : δε ηριπε προπαροιθε
of his feet . Then he left the one , while he restrained *noble* and *tall Demuxon* son of Philetor ,
ποδων . δε ο εασε το μεν , δε ηρυκακε τε ηυν τε μεγαν , Δημουχον Φιλητοριδην ,

by striking him below the knee with his spear ; thereafter he struck him with his great sword
 βαλων καγ γονυ δουρι : επειτα ουταζων το μεν μεγαλω ξιφει
 taking away his life . Thereafter he set-upon **Laogonon** and **Dardanon** , sons of Bias , then
 460 εξαινυτο θυμον . αυταρ ο εφορμηθεις Λαογονον και Δαρδανον , υιε Βιαντος ,
 threw them both from their horses to the ground , striking the one with his spear , then struck
 ωσε αμφω εξ ιππων χαμαζε , βαλων τον μεν δουρι , τυψας
 the other with his sword in close combat . Then **Troa** son of Alastor — came to clasp his knees ,
 τον δε αορι σχεδον . δ' Τρωα Αλαστοριδην — ηλυθε αντιος ο μεν γουνων ,
 hoping that he would be spared , by taking him captive and not slay him , letting him depart alive
 ει ευ πως πεφιδοιτο λαβων και μηδε κατακτεινειεν αφειη ζων
 by taking pity on one of like age , mindless child ! Not realizing that he was already not to be
 465 ελεησας ομηλικιην , νηπιος , ουδε το ο ηδη ου εμελλεν
 persuaded ; for this brave was not in any way soft of heart nor gentle of mind , but very fierce
 πεισεσθαι : γαρ ανηρ ην ου τι γλυκυθυμος ουδ' αγανοφρων , αλλα μαλ' εμμεμαως
 — the one hastened to clasp his knees with his hands to beg him , while the other struck him in
 — ο μεν ιεμενος ηπτετο γουνων χειρεσι λισσεσθ , ο δε ουτα καθ'
 the **liver** with his sword ; so that his **liver** slipped out , while dark blood from **self** filled his lap ;
 470 ηπαρ φασγανω : δε οι ηπαρ ολισθεν εκ , αταρ μελαν αιμα κατ' αυτου ενεπλησεν κολπον :
 then darkness enfolded his eyes as his life failed . Then **He** stood next to **Moulion** with his spear ,
 δε σκοτος καλυψε τον οσσε θυμου δευομενον : δε ο παραστας Μουλιον κατ' ους δουρι ,
 then he struck him at once so that the bronze point went through one ear and out the other .
 δε ουτα ειθαρ χαλκειη αιχμη ηλθ' δι' ουατος ετεροιο .
 Then he struck **Execlon** son of Agenor on the middle of his head with his hilted sword , then all
 475 δ' ο ηλασε Εχεκλον υιον Αγηνορος κακ μεσσην κεφαλην κωπηεντι ξιφει , δ' παν
 his sword grew warm with his blood ; then purple death and mighty fate took hold of his eyes .
 ξιφος υπεθερμανθη αιματι : δε πορφυρεος θανατος και κραταιη μοιρα ελλαβε τον κατ' οσσε .
 Then he indeed pierced **Deucalion** through his dear arm with his bronze spear point ; there where
 δ' τον γε επειρεν Δευκαλιωνα δια φιλης χειρος τη χαλκειη αιχμη : επειθ' ινα
 the sinews of the elbow join , so that he awaited him with his arm weighed down , while looking
 480 τε τενοντες αγκωνος ξυνεχουσι , δε ο μενε μιν χειρα βαρυνθεις , ορων
 at approaching death ; then **Achilles** struck him on his neck with his sword , hurling his head
 προσθ' θανατον : δε ο θεινας αυχενα φασγανω βαλε καρη
 far-away and along with self his helmet ; while bone-marrow spurted-out from his spine , thus
 τηλ' αυτη πηληκι : αυτε μυελος εκπαλθ' σφονδυλιων , δ'
 he laid stretched on the ground . Then he set out to go after blameless **Rigmon** son of Peires ,
 485 ο κειτο τανυσθεις επι χθονι . αυταρ ο βη ρ' ιεναι μετ' αμυμονα Ριγμον , υιον Πειρεω ,
 who had come from deep-soiled Thrace ; him he struck in the waist with his spear , so that the
 ος ειληλουθει εκ εριβωλακος Θρηκης : τον βαλε μεσσον ακοντι , δ
 bronze was fixed in his belly ; then he fell out of his chariot . Then **Achilles** pierced **Areithous** ,
 χαλκος παγη εν νηδυι , δ' ηριπε εξ οχεων . δ' ο νυξ Αρηιθοον
 his attendant , with his sharp spear in the back as he was turning away their horses ,
 θεραποντα οξει δουρι μεταφρενον στρεψαντα αψ ιππους ,
 thus hurling him from the chariot ; so that their horses were panic-stricken .
 δ' ωσε απο αρματος : δε οι ιπποι κυκηθησαν .

Then , just as a **God-kindled Fire** rages through deep , parched mountain valleys ,
 490 δ' Ως θεσπιδας πυρ αναμαιμαει βαθε αζαλεοιο ουρεος αγκεα ,

so that the deep forest burns , and just as **The Wind** whirls as **It** drives **The Flame** *everywhere* ,
 δε βαθεια υλη καιεται , τε ανεμος ειλυφαζει κλονεων φλογα παντη ,
 so also indeed raged **Achilles** *everywhere* with his spear like a **Divine-Spirit** , while pursuing
 495 ως γε θυνε ο παντη συν εγχει ισος δαιμονι , εφεπων
 his prey ; so that **The Earth** ran black with blood . Then , just as when someone yokes strong
 κτεινομενους : δ' γαια ρεε μελαινα αιματι . δ' ως οτε τις ζευξη αρσενας
 broad-browed bulls to thresh white barley in a well-built threshing-floor , so that the grain is
 ευρυμετωπους βοας τριβεμεναι λευκον κρι εν ευκτιμενη αλωη , τε
 quickly threshed-out under the feet of the loud-bellowing bulls , so also did the single-hoofed
 ριμφα λεπτ' υπο ποσσ' εριμυκων βοων , ως μωνυχες
 horses of *great-hearted Achilles* trample upon the dead and their shields alike ; so that
 ιπποι μεγαθυμου Αχιλλης στειβον υπ' νεκυας τε και ασπιδας ομου : δ'
 the axle was all bespattered below with blood , so also were the rims around the chariot
 500 αξων απας πεπαλακτο νερθεν αιματι και αι αντυγες περι διφρον
 with the drops which were thrown from the hooves of the horses and from the wheels .
 αρ' ραθαμιγγες ας εβαλλον αφ' οπλεων ιππειων τ' απ' αι επισσωτρων :
 While **The Son of Peleus** pressed on to win glory ,
 δε Πηλειδης ιετο αρεσθαι κυδος ,
 so that his invincible hands were bespattered with gore .
 δε ααπτους χειρας παλασσετο λυθρω .

20 March 2020

Chapter 21 - Φ

But surely then when they had come to the ford of *fair flowing* , *whirling River* of **Xanthos** ,
Αλλ' ὃη ὅτε ἰξὼν πορὸν εὐρρείος δινηεντος ποταμοιο , Ξανθου ,
which **Immortal Zeus** begot , there and then **Achilles** split them into two groups pursuing one
ὄν ἀθανατος Ζεὺς τέκετο , ἐνθα μὲν δια- τοὺς -τμηξας διώκε
over the plain toward the city , where indeed the day before Achaeans were fleeing in terror ,
πεδιονδε πρὸς πόλιν , ἡ περ τῷ ἡματι προτέρῳ Ἀχαιοὶ φοβέοντο αὐτίζομενοι ,
when glorious **Hector** was raging ; there indeed they poured themselves in panic-flight , since
5 ὅτε φαιδιμος Ἐκτώρ μαινέτο : τῇ ῥ' γέ προχέοντο οἱ πεφυζότες , δ'
Hera spread before them a thick mist to hinder them , so that half were forced into the *deep-*
Ἡρῇ πιτνα προσθε βάθειαν ἡέρα ἐρυκεμὲν : δὲ ἡμισεες εἰλευντο ἐς βαθρῶ-
flowing River of silver-whirls; thus falling in with a great din, while the sheer *flowing shallows*,
-ρροὸν ποταμὸν ἀργυροδινὴν , δ' ἐπεσον ἐν μεγάλῳ παταγῷ , δ' αἶπα ῥεεθρὰ βραχε
and the banks all about resounded loudly ; while they swam this way and that crying loudly ,
10 δ' ὄχθαι ἀμφὶ περὶ ἰαχὼν μεγάλ' : δ' οἱ ἐννεὸν ἐνθα καὶ ἐνθα ἀλαλήτῳ ,
while whirling about in *the eddies* . Then just as when a flight of locusts flees to a **River** before
ἐλίσσόμενοι περὶ δινάς . δ' ὥς ὅθ' ἡερεθόνται ἀκρίδες φευγεμέναι ποταμὸνδε ὑπὸ
the rush of **Fire** , while the *restless Fire blazes* as it suddenly arises , so that they cower down
ῥιπῆς πυρός : δὲ τὸ ἀκαμάτων πῦρ φλέγει ἐξαιφνης ὀρμένον , δέ ται πτωσσουσι καθ'
by the **Water** ; so also was the sounding *flow* of *deep-eddying Xanthus* filled with horses and
15 ὕδωρ : ὥς κελάδων ῥοὸς βαθυδινηεντος Ξανθου πλητὸ τε ἱππῶν καὶ
braves mixed in confusion under **Achilles** . Then on the one hand , **The One Begotten-by-Zeus**
ἀνδρῶν ἐπιμῖξ ὑπ' Ἀχιλλῆος . Αὐτὰρ μὲν ὁ διογενὴς
left the spear of **Self** on the bank leaning against the tamarisk trees , while on the other hand ,
λίπεν δόρυ αὐτοῦ ἐπ' ὄχθῃ κεκλιμένον μυρικήσιν , δ'
he leapt in like a **Divine-Spirit** , holding only his sword ; while devising harmful deeds in mind ,
ἐσθόρε ἴσος δαίμονι , ἔχων οἶον φασγάνον , δὲ μῆδετο κακὰ ἔργα φρεσὶ ,
while he struck turning this way and that ; so that there rose up a hideous groaning from them
20 δ' τυπτε ἐπιστροφάδην : δὲ ὀρνυτ' αἰκίης στονός τῶν
as they were struck with his sword , so that the **Water** grew *red* with *blood* . Then just as other
θεινομένων ἀορί , δ' ὕδωρ ἐρυθαινέτο αἵματι . δ' ὥς ἄλλοι
fish flee and fill the recesses of a fair harbor in their terror under a huge-mawed dolphin , for
ἰχθυεὺς φευγόντες πιμπλάσι μυχούς ευορμού λιμένος δειδιότες ὑπὸ μεγακήτεος δελφίνος , γὰρ
he greedily devours any which he catches , so also cowered Trojans in the *flow* of the dread
25 τε μάλα κατεσθίει κέ ὄν λαβήσιν : ὥς πτωσσὸν Τρῶες κατὰ ῥεεθρὰ δεινοιο
River beneath **Its** steep banks . Then when his hands grew weary of slaying , he chose out
ποταμοιο ὑπὸ κρημνούς . δ' ἐπεὶ ὁ χεῖρας κάμει ἐναιρῶν , λέξατο
Twelve living youths from the **River** as *blood* price for the deceased **Patroclus** son of Menoitios .
δωδεκά ζῶους κούρους ἐκ ποταμοιο , ποινήν θανόντος Πατροκλῆος Μενoitιαδαο .
These he led out like astonished fawns , with hands bound behind them with well-cut straps ,
30 τοὺς ἐξήγε θυράζε ἤντε τεθηπότας νεβρούς , δ' χεῖρας δῆσε ὀπίσσω εὐτμητοῖσιν ἱμασί ,
those that **Selves** wore about their pliant tunics , and gave them to his comrades to take to their
τοὺς αὐτοὶ φορεέσκον ἐπὶ στρεπτοῖσι χιτῶσι , δ' ἔδωκε ἐταίροισιν καταγείν ἐπὶ
hollow ships . Then he sprang back again eager to slay . There and then he encountered **Lycaon** ,
κοίλας νῆας . αὐτὰρ ὁ ἐπορούσε ἀψ' ἐμνεαίνων δαίζεσθαι . Ἐνθ' συνήντετο , Λυκάονι ,

son of Dardanian Priam fleeing from the **River** , he whom **Self** had once captured and led
 35 υι Δαρδανιδαο Πριαμοιο φευγοντι εκ ποταμου , τον ρα' αυτος ποτ' λαβων ηγε
 against his will from the orchard of his father , by encountering him at night ; while he
 ουκ εθελοντα εκ αλωης πατρος , προμολων εννυχιος : δ' ο
 was cutting young wild-fig saplings with sharp bronze , to make chariot rails ; but then an
 ταμνε νεους ερινεον ορπηκας οξει χαλκω , ιν' ειεν αρματος αντυγες : δ' αρ'
 unexpected misfortune came for him , **Divine Achilles** . And on the one hand , at that time
 40 ανωιστον κακον ηλυθε τω διος Αχιλλευς . και μεν τοτε
 he sold him by taking him on his ships to well-built Lemnos , where son of **Jason** had paid
 επερασσε μιν αγων νηυσιν ευκτιμενην Αημνον , αταρ υιος Ιησονος εδωκε
 the price ; whereas on the other hand , a guest-friend , **Eetion** of Imbrios , had ransomed him
 ωνον : δε ξεινος Ηετιων Ιμβριος ελυσατο μιν
 from there , and paid a great price , then he sent him to *heavenly* Arisben ; from there he secretly-
 κειθεν , δ' εδωκεν πολλα , δ' πεμψεν ες διαν Αρισβην : ενθεν υπεκ-
 fled and came to his paternal home . Thus for **Eleven Days** his heart felt joy among his friends
 45 -προφυγων ικετο πατρωιον δωμα . δ' ενδεκα ηματα θυμον ετερπετο οισι φιλοισιν
 after arriving from Lemnos ; but on **The Twelfth Day** , **God** cast him once more into the hands
 ελθων εκ Αημνοιο : δε δυωδεκατη θεον εμβαλεν μιν αυτις χερσιν
 of **Achilles** , who was about to send him to the *Domain of Hades* and who was not willing to go .
 Αχιλληος , ος εμελλε πεμψεν μιν εις Αιδαο και ουκ εθελοντα νεεσθαι .
 But therefore as *swift-footed* **Divine Achilles** caught-sight of him , naked , without helmet and
 50 δ' ουν ως ποδαρκης διος Αχιλλευς ενοησε τον γυμνον , ατερ κορυθος τε και
 shield , not even a spear , since he had thus flung all these to the ground ; for he was distressed
 ασπιδος , ουδ εχεν εγχος , αλλα ρ' βαλε παντα τα μεν απο χαμαι : γαρ τειρε
 by sweating as he fled from the **River** , so that weariness overcame his knees under him ;
 ιδρως φευγοντ' εκ ποταμου , δ' καματος εδαμνα γουνατ' υπο :
 accordingly then , being vexed , **Achilles** spoke to his own *great hearted Spirit* ;
 αρα δ' οχθησας ειπε προς ον μεγαλητορα θυμον :

“O my ! Surely then , this is a great marvel that my eyes see ! For perhaps even great-hearted
 55 ω ποποι , η τοδ' μεγα θαυμα οφθαλμοισιν ορωμαι : η δη μαλα μεγαλητορες
 Trojans , which I have slain , will perhaps rise up again from beneath the murky darkness ,
 Τρωες , ους επεφεν , περ αναστησονται αυτις υπο ηεροεντος ζοφου ,
 such as this one has surely then returned and escaped from his pitiless day of doom ,
 οιον οδ' δη ηλθε και φυγων υπο νηλεες ημαρ ,
 having been sold into most-holy Lemnos ; nor has the deep gray **Sea** held him , which restrains
 πεπερημενος ες ηγαθην Αημνον : ουδε αλος πολιης ποντος εσχε μιν , ο ερυκει
 many against their will . But come surely then he shall also taste of the point of our spear ,
 60 πολεας αεοντας . αλλ' αγε δη και γευσεται ακωκης ημετεροιο δουρος ,
 so that I may see and learn in my mind whether he will also return in the same way from there ,
 οφρα ιδωμαι ηδε δαιω ενι φρεσιν η αρ' και ελεισεται ομως κειθεν ,
 or whether he will be restrained by **The life-giving Earth** , who restrains even the strong .”
 η μιν ερυξει φυσιζοος γη , η τε ερυκει περ κατα κρατερον .

So he pondered as he waited ; while the other came close to him , dazed , eager to clasp
 Ως ωρμαινε μενων : δε ο ηλθε σχεδον οι τεθηπως , μεμαως αψασθαι
 his knees , while his heart was wishing to escape from unfortunate death and black fate .
 65 γουνων , δ' θυμω ηθελε εκφυγειν περι κακον θανατον τε και μελαιναν κηρα .

Surely then **The One** , **Divine Achilles** lifted his long spear eager to strike ,
 η τοι ο μεν διος Αχιλλεύς ανεσχετο μακρον δορυ μεμαως ουταμεναι ,
 while **The Other** ran under it and clasped his knees bowing ; so that his spear passed over
 ο δ' υπεδραμε και λαβε γουνων κυψας : δ' αρ' εγχει υπερ
 his back but stuck in the **Earth** , while eager to have its fill of human flesh .
 70 νωτου εστη ενι γαιη , ιεμενη αμεναι ανδρομεοιο χροος .
 Then in turn **Lycaon** begged **The Other** with one hand clasping his knees ,
 αυταρ ελλισσετο τη ετερη ο μεν ελων γουνων ,
 while he held the sharp-edged spear with the other hand and would not let go ;
 δ' εχεν ακαχμενον εγχος τη ετερη ουδε μεθει :
 and he spoke addressing him with **Winged Logos** ' ;
 και φωνησας προσηυδα μιν περοεντα επεα :
 "I implore Thee , **revered Achilles nurtured by Zeus** , that thou have regard for me and
 75 γουνουμαι σ' , αιδοιοιο Αχιλευ , διοτρεφες , δε συ αιδεο μ' και
 have pity for me ; I beg Thee as a suppliant , for I ate of the grain of **Demeter** beside Thee
 ελεησον μ' : ειμ' αντι τοι ικεταο , γαρ πασαμην ακτην Δημητερος παρ σοι
 on the first day when Thou took me captive in that well-made orchard , and led me far
 πρωτω ηματι οτε τω μ' ειλες εν ευκτιμενη αλωη , και αγων με ανευθεν
 away from father and friends into most-holy Lemnos ; where I fetched the price to Thee
 περασσας τε πατρος τε φιλων ες ηγαθην Λημνον , δε ηλφον τοι
 of one hundred oxen ! But now I was released by paying three-times as much ; and this is
 80 εκατομβοιον . δε νυν λυμην πορων τρις τοσσα : ηδε εστιν
 my **Twelfth Dawn** , since I came to Ilios after suffering much ! Now deadly fate has again
 μοι δυωδεκατη ηως , δε ειληλουθα ες Ιλιον οτ' παθων πολλα : νυν ολοη μοιρ' αυ
 put me in Thine hands ! I must surely be hateful to **Father Zeus** ; **He** who has given me to Thee
 εθηκε με εν της χειρσιν : μελλω που απεχθεσθαι πατρι Δι , ος δωκε με σοι
 again ; so that mother bore me to a brief span of life , **Laothoe** , daughter of ancient **Alta** ;
 85 αυτις : δε μητηρ γεινατο με μινυνθαδιον Λαοθοη , θυγατηρ γεροντος Αλταο ;
Alta who is Lord of the war-loving Leleges , who hold steep Pedasos by **Satnioeis stream** .
 Αλτα ος ανασσει φιλοπολεμοισιν Λελεγεσσι , εχων αιπηεσσαν Πηδασον επι Σατνιοεντι .
 Then Priam married his daughter , and many others besides , then we two were born of her ,
 δ' Πριαμος εχε του θυγατερα , και πολλας αλλας δε : δε δυω γενομεσθα της ,
 so that Thou will butcher us both . For Thou vanquished **godlike Poludoros** among front fighters ,
 δ' συ δειροτομησεις αμφω . η τοι τον δαμασσας αντιθεον Πολυδωρον μετα πρωτοισι πρυλεεσσι ,
 when Thou struck him with Thine sharp spear , but surely now misfortune will be here for me ;
 90 επει βαλες οξει δουρι : δε δη νυν κακον εσσεται ενθαδ' εμοι :
 for I think that I shall not escape Thine hands , since I have been driven by a **Divine Power** .
 γαρ οιω ου φευξεσθαι σας χειρας , επει ρ' γε επελασσε δαιμων .
 Then I tell Thee something else , but Thou lay it in Thine heart ; do not slay me , since I am not
 δε ερεω τοι αλλο , δ' συ βαλλεο ενι σησι φρεσι : μη κτειν με , επει ειμι ουχ
 of the same womb as **Hector** , he who slew Thine **kind** and **mighty Companion** ."
 95 ομογαστριος Εκτορος , ος επεφνεν τοι τε ενηεα τε κρατερον εταιρον .
 Accordingly then , so spoke the **glorious Son** of Priam with **Logos** of supplication to **Achilles** ,
 αρα Ως προσηυδα φαιδιμος υιος Πριαμοιο επεεσσιν λισσομενος μιν ,
 but ungentle was the voice he heard ;
 δ' αμειλικτον οπ' ακουσε :

“Mindless infant , do not propose ransom to me , nor make speeches ; for on the one hand ,
 νηπιε , μη πιφασκεο αποινα μοι μηδ’ αγορευε : γαρ μεν
 up till the day that **Patroclos** met his fate , up till then , was it in any way more dear in my mind
 100 πριν ημαρ Πατροκλον επισπειν αισιμον , τοφρα ηεν τι φιλτερον εν μοι φρεσι
 to spare Trojans , and I took many alive and sold ; but now on the other hand , there is not one
 πεφιδεσθαι Τρωων , και ελον πολλους ζωους ηδε περασσα : και νυν δ’ , εσθ’ ουκ τις
 among all Trojans , who will escape death ; whom **God** will indeed deliver into my hands
 παντων Τρωων , ος φυγη θανατον , ον θεος κε γε βαλησι εν εμης χερσι
 in front of Ilios , especially in turn in the case of the sons of Priam . Therefore friend , thou
 105 προπαροιθεν Ιλιου , γε αυ περι παιδων Πριαμοιο . αλλα , φιλος , συ
 will also die ; why then lament in this way ? **Patroclos** also died , though he was far better
 και θανε : τι η ολοφυρειαι ουτως ; Πατροκλος και καθανε , περ ο πολλον αμεινων
 than thee . Nor does thou see how I am fair and tall ? Since I am sprung from **good** father , while
 σεο . ουχ και οραας οιον εγω τε καλος τε μεγας ; δ’ ειμ’ αγαθοιο πατρος , δε
A Divine Mother bore me ; but mark thee , both death and resistless Destiny hang over myself .
 110 θεα μητηρ γεινατο με : αλλ’ τοι και θανατος και κραταιη μοιρα επι εμοι .
 There will either come a **Dawn** or **Evening** or **Mid Day** , when my life will be taken by some
 η εσσεται ηως η δειλη η μεσον ημαρ , οποτε εμειο θυμον εληται εκ τις
 son of **Ares** , who will indeed either strike me with a spear , or with an arrow from a string .”
 Αρη , ο γε η βαλων δουρι η απο οιστω νευρηφιν .

So spoke **Achilles** , while the knees and dear heart of **self** were loosened . Then on the one hand ,
 Ως φατο , δ’ του γουνατα και φιλον ητορ αυτου λυτο : ρ’ μεν
 he let go of the spear , then he collapsed with both arms outstretched . While on the other hand ,
 115 αφεηκεν εγχος , δ’ εζετο αμφοτερας χειρε παρασσας . δε
Achilles drew his sharp sword and struck him on the collarbone beside his neck , so that all his
 Αχιλεως ερυσσαμενος οξυ ξιφος τυψε κατα κληιδα παρ’ αυχενα , δε παν οι
 two edged sword sank in ; then he lay stretched face-down on **The Earth** , while dark blood
 αμφηκες ξιφος δυ εισω : δ’ αρα ο κειτο ταθεις πρηνης επι γαιη , δ’ μελαν αιμα
 flowed out , and drenched **The Earth** . Then **Achilles** seized him by the foot , and flung
 120 ρεε εκ , δε δευε γαιαν . δ’ Αχιλεως λαβων τον ποδος , ηκε
 him into the **River** to be carried away , and exulting over him he spoke **Winged Logos** ;
 ποταμονδε φερεσθαι , και επευχομενος οι αγορευεν πτεροεντ’ επεα :

“Now lie there among the fish , which will lick the blood from thine wound without a care ;
 νυν κεισο Ενταυθοι μετ’ ιχθυσιν , οι απολιχμησησονται αιμ’ σ’ ωτειλην ακηδες :
 nor will thine mother place thee on a bed and lament ; since **whirling Scamander**
 ουδε σε μητηρ ενθεμενη λεχεεσσι γοησεται , αλλα δινηεις Σκαμανδρος
 will **bear** thee into the broad bosom of **The Sea** . Where fish will leap among the waves darting-
 125 οισει εισω ευρεα κολπον αλος . τις ιχθυς θρωσκων κατα κυμα υπ-
 under **Its** rippling black surface , who will eat the white fat of **Lycaon** . Ruin take thee !
 -αιξει φριχ’ μελαινην , ος κε φαγησι αργετα δημον Λυκαθονος . φθειρεσθ ,
 Till we come to holy city of Ilios , thou in panic-flight , while I am ravaging from behind .
 κεν κιχειομεν εις ιρης αστυ Ιλιου , υμεις μεν φευγοντες , δ’ εγω κεραιζων οπιθεν .
 Not even the **fair flowing River of silver eddies** will protect thyself , to whom surely then
 130 ουδ’ περ ευρροος ποταμος αργυροδινης αρκεσει υμιν , ω δη
 thou have long sacrificed many bulls , and have cast live single-hoofed horses into **His** eddies .
 δηθα ιερευετε πολεας ταυρους , δ’ καθιετε ζωους μωνυχας ιππους εν δινησι .

But thou wilt also perish by the same ruinous fate , until the time when all shall pay the price
 135 αλλα και ολεεσθε ως κακον μορον , εις ο παντες κετισετε
 for the slaying of **Patroclos** and for the destruction of Achaeans ,
 φονον Πατροκλοιο και λοιγον Αχαιων ,
 whom thou slew by the swift ships in my absence .”
 ους επεφνετε επι θοησιν νηυσι εμειο νοσφιν .

So then spoke **Achilles** , while **The River** grew more **angry** in **His** heart , while pondering in
 Ως αρ’ εφη , δε ποταμος μαλλον χολωσατο κηροθι , δ’ ορμηνεν ανα
His heart how to stop **Divine Achilles** from slaying , and keep away destruction from Trojans .
 140 θυμον οπως παυσειε διον Αχιλληα φονοιο , δε αλαλκοι λοιγον Τρωεεσι .
 Meanwhile **Son** of Peleus was eager to slay , brandishing his far-shadowing spear , leapt upon
 τοφρα υιος Πηλεος μενεαινων κατακταμεναι εχων δολιχοσκιον εγχος επαλτο
Star-child , son of Pelegon/**Sea** , who was thus born to *wide-flowing Axios* and **Periboia** , eldest
 Αστεροπαιω υιε Πηλεγονος : τον δ’ γεινατο ευρυρεεθρος Αξιος και Περιβοια , πρεσβυτατη
 of daughters of **Akessamenos** ; for thus the *deep-eddying River* mingled with **her** . Upon him
 θυγατρων Ακεσσαμενοιο : γαρ ρα βαθυδινης ποταμος μιγη τη . τω
 then , leapt **Achilles** , while **Star-child** came out of **The River** and stood to face him
 145 ρ’ επορουσεν Αχιλλευς , δ’ ο εκ ποταμοιο εστη αντιος
 brandishing two spears . Then **Might** was set in his heart by **Xanthus** , since **He** was angry
 εχων δυο δουρε : δε μενος θηκε εν οι φρεσι Ξανθος , επει κεχολωτο
 for the vigorous youths slain in battle , whom **Achilles** was slaughtering along **His Flow**
 αιζηων δαικταμενων , τους Αχιλλευς εδαιζε κατα ροον
 without any pity . But surely then when they came near as they advanced against each other ,
 ουδ’ ελεαιρεν . δ’ δη οτε οι ησαν σχεδον ιοντες επ’ αλληλοισιν ,
swift-footed , **Divine Achilles** was first to speak to **Star-child** ;
 ποδαρκης διος Αχιλλευς προτερος προσειπε τον :

“Who and from where among braves are thou , who dares come to face me ?
 150 τις ποθεν εις ανδρων , ο ετλης ελθειν αντιος μευ ;
 And since those are unfortunate whose children face my might .”
 τε δε δυστηνων παιδες αντιωσι εμω μενει .

Then in turn *the glorious Son* of Pelegon/**Sea** spoke to him ;
 δ’ αυ φαιδιμος υιος Πηλεγονος προσεφωνε Τον :
 “Great-hearted **Son** of Peleus , surely then why inquire about lineage ? I came from
 μεγαθυμε Πηλειδη , η τι ερεεινεις γενεην ; ειμ’ εκ
deep-soiled Paionia , which is far away , leading long-speared Paionian braves , but this is now
 155 εριβολου Παιονιης , εουσης τηλοθ’ , αγων δολιχεγχεας Παιονας ανδρας : δε ηδε νυν
 my **Eleventh** dawn , since I came to Ilios . Whereas my lineage is from *wide flowing Axios* ;
 μοι ενδεκατη ηως , οτε ειληλουθα Ιλιον . αυταρ εμοι γενεη εξ ευρυ ρεοντες Αξιου ,
Axios , whose *water flows* fairest over **The Earth** , who begot spear-famed Pelegon/**Sea** ,
 Αξιου , ος υδωρ ιησιν καλλιστον επι γαιαν , ος τεκε εγχει κλυτον Πηλεγονα :
 then they say he gave life to me . Now in turn let us fight , *glorious Achilles* !”
 160 δ’ φασι τον γεινασθαι εμε : νυν αυτε μαχωμεθα , φαιδιμ’ Αχιλλευ .

So he spoke in a threatening way , while **Divine Achilles** raised-up his spear of Pelian ash ;
 Ως φατ’ απειλησας , δ’ διος Αχιλλευς ανεσχετο ο Πηλιαδα μελινη :

but **The Hero Star-child** hurled both his spears at once , since he was ambidextrous .
 δ' ηρωως Αστεροπαιος αμφις ο δουρασιν αμαρτη , επει ηεν περιδεξιος .
 And thus on the one hand , he struck his shield with one spear , nor did it break through shield ,
 165 και ρ' μεν βαλεν σακος ετερω δουρι , ουδε ρηξε διαπρο σακος :
 for the **Golden Gift** of **God** held it , while on the other hand , he struck with grazing blow
 γαρ χρυσος δωρα θεοιο ερυκακε : δ' βαλε επιγραβδην
 his right fore arm with the other , so that black blood gushed out ; but his spear passed over **Self**
 μιν δεξιτερης πηχυν χειρος τω ετερω , δ' κελαινεφες αιμα συτο : δ' η υπερ αυτου
 sticking in **The Earth** , longing to glut itself with flesh . Second in turn , **Achilles** hurled his
 ενεστηρικτο γαιη , λιλαιομενη ασαι χροος . δευτερος αυτ' Αχιλεως εφηκε
 straight flying ash-spear at **Star-child** eager to slay him ; and then he missed him , but
 170 ιθυπτωνα μελιν Αστεροπαιω μενειαινων κατακταμεναι : και ρ' αφαμαρτεν του μεν , δ'
 he struck the high bank , and fixed half the length of the ash-spear in the bank .
 ο βαλεν υψηλην οχθην , δ αρ εθηκε μεσσοπαγες μειλινον εγχος κατ' οχθης .
 Then **Son** of Peleus drew his sharp sword from beside his thigh while leaping furiously on him ,
 δ' Πηλειδης ερυσσαμενος οξυ αορ παρα μηρου αλτ' μεμαως επι οι ,
 but **Star-child** was not able to pull out with stout hand ashen-spear of **Achilles** from high bank .
 175 δ' ο αρα ου δυνατ' ερυσσαι εκ παχειη χειρι μελιν Αχιλhos κρημνοιο .
 Thrice on the one hand , he made it quiver in his eagerness to pull it out , but on the other hand ,
 τρις μεν πελεμιξεν μενειαινων ερυσσασθαι , δε
thrice he gave up the effort ; but the *fourth* time his heart intended to bend and break ashen spear
 τρις μεθηκε βιης : δε το τεταρτον θυμω ηθελε επιγναμψας αξαι μειλινον δορυ
 of **Grandson** of Aeacus , but before that , **Achilles** came close and took-away his life with sword .
 Αιακιδαο , αλλα πριν Αχιλεως σχεδον απηυρα εθυμον αορι .
 For he struck him in the belly beside the navel , so that all his intestines gushed out
 180 γαρ τυψε μιν γαστερα παρ' ομφαλον , δ' αρα πασαι χολαδες χυντο εκ
 on the ground , while darkness enfolded his eyes as he lay gasping .
 χαμαι , δε σκοτος καλυπεν τον οσσε ασθμαιοντ' :
 Then **Achilles** leapt on his chest and stripped his armor and exulted spoke this **Logos** :
 δ' αρ' Αχιλεως ορουσας ενι στηθεσιν τ εξεναριξε τευχea και ευχομενος ηυδα επος :

“Lie there in this way ! It is hard to contend with the children of **The Mighty Son** of **Kronos**
 185 κεισ' ουτως : χαλεπον εριζεμεναι τοι παισιν ερισθενος Κρονιωνος
 even for one begotten of a **River** . On the one hand , **thou** says that **thine** lineage is from the
 περ εκγεγαωτι ποταμοιο . μεν φησθα συ γενος εμμεναι
 wide-flowing **River** , whereas on the other hand , **I** claim to be of the lineage of **Great Zeus** .
 ευρυ ρεοντος ποταμου , αυταρ εγω ευχομαι ειναι γενεην μεγαλου Διος .
 The man who begot me is **Lord** of many Myrmidons , Peleus son of Aeacus ; and Aeacus
 ανηρ τικτη μ' ανασσων πολλοισιν Μυρμιδονεσσι , Πηλεως Αιακιδης : δ' αρ' ο Αιακος
 was begotten of **Zeus** . Therefore just as **Zeus** is **Superior** to *the seaward-flowing Rivers* ,
 195 ηεν εκ Διος . τω μεν Ζευς κρεισσων αλιμυρηεντων ποταμων ,
 so also is the offspring of **Zeus superior** to the offspring of a **River** . For indeed beside thee
 αυτε γενεη Διος κρεισσων τετυκται ποταμοιο . γαρ γε παρα σοι
 is also a **Great River** , if **It** can help thee at all ; but it is not possible to fight with **Zeus**
 και μεγας ποταμος , ει δυναται χραισμειν τι : αλλ' εστι ουκ μαχεσθαι Δι
The Son of **Kronos** ; **Lord Axeloios** does not match-up to **Him** , not even **The Great Might**
 195 Κρονιωνι , κρειων Αχελωιος ουδε ισοφαριζει τω , ουδε μεγα σθενος

of *Deep-flowing Ocean* , from whom indeed *All Rivers* and *Every Sea* and *All Springs*
 βαθυρρειταιο Ωκεανοιο , εξ ου περ παντες ποταμοι και πασα θαλασσα και πασαι κρηναι
 and *deep Wells flow* ; since even *He* fears *The Lightning* and *Dread Thunder* of *Great Zeus* ,
 και μακρα φρειατα ναουσιν : αλλα και ος δειδοικε κεραυνον τε δεινην βροντην μεγαλοιο Διος ,
 when *It Crashes* from *Heaven* .”
 οτ’ σμαραγηση απ’ ουρανοθεν .

So spoke *Achilles* , and drew out his bronze spear from the bank , but he left *Star-child* there ,
 200 Η ρα , και ερυσσατο εκ χαλκεον εγχος κρημνοιο , δε λειπεν τον κατ’ αυτοθι ,
 lying in the sand ; since he had taken away his dear heart , then the dark *Water* soaked him .
 κειμενον εν ψαμαθοισι , επει απηυρα φιλον ητορ , δε μελαν υδωρ διαινε μιν .
 Then on the one hand , eels and fish took charge of him ; feeding and tearing kidney fat ,
 αρ’ μεν εγγελυες τε και ιχθυες αμφεπενοντο τον , ερεπτομεναι κειροντες επινεφριδιον δημον :
 while on the other hand , *Achilles* then set out to go after Paeonian lords of chariots , who were
 205 αυταρ ο ρ’ βη ιεναι μετα Παιονας ιποκορυστας , οι ρ’
 still terrified beside *whirling River* , by seeing their *Chief* vanquished by force in mighty combat
 ετι πεφοβηατο παρ δινηεντα ποταμον , ως ειδον τον αριστον δαμεντα ιφι ενι κρατερη υσμινη
 at the hands and sword of *Son* of Peleus . There and then he slew Thersiloxon and Mydon and
 υπο χερσ’ και αορι Πηλειδαο . ενθ ελε Θερσιλοχον τε Μυδωνα τε
 Astupulon and Mneson and Thrasion and Ainion and Ophelesten ; and now even more Paeonians
 Αστυπυλον τε Μνησον τε Θρασιον τε και Αινιον ηδ’ Οφελεστην : και νυ’ κ’ ετι πλεονας Παιονας
 would swift *Achilles* have slain , if the *Deep-whirling River* had not grown angry and said ,
 210 ωηυς Αχιλλευς κτανε , ει βαθυδινης ποταμος μη χωσαμενος προσεφη ,
 in the likeness of a *brave* , by sending out a voice from *The Deep Whirl* ;
 εισαμενος ανερι , δ’ εκφθεγξατο βαθεης δινης :

“O *Achilles* , on the one hand , *Thou* are mighty among braves , while on the other hand ,
 ω Αχιλευ , μεν κραεεις περι ανδρων , δ’
Thou does malice among them ; for *The Divine Selves* always protect *Thee* .
 215 ρεζεεις αισυλα περι : γαρ τοι θεοι αυτοι αιει αμυνουσιν .
 If *The Son* of *Kronos* has granted *Thee* to destroy all Trojans , at least drive them from
 ει παις Κρονου εδωκε τοι ολεσσαι παντας Τρωας , γε ελασας εξ
My Self and do *Thine* grim work on the plain ; for surely then *My lovely flows* are full of corpses ,
 εμεθεν ρεζε μερεμερα κατα πεδιον : γαρ δη μοι ερατεινα ρεεθρα πληθει νεκυων ,
 nor can *I* in any way pour *My flow* into the bright *Sea* by being choked with corpses , since
 220 ουδε δυναμαι τι πη προχεειν ροον εις διαν αλα στεινομενος νεκυεσσι , δε
Thou slays unceasingly . But come then and leave off ; let wonder seize *Me* , *Leader* of troops !”
 συ κτεινεις αιδηλως . αλλ’ αγε δη και εασον , αγη εχει μ’ , ορχαμε λαων .

Then *swift-footed Achilles* replied to *Him* by saying ;
 δ’ ωκυς ποδας Αχιλλευς απαμειβομενος Τον προσεφη :
 “This shall be , *Zeus-nurtured Scamander* , as *Thou* requests .
 ταυτα εσται , διοτρεφες Σκαμανδρε , ως συ κελευεις .
 But I will not leave slaying arrogant Trojans , until I have penned them in their city
 225 δ’ ου ληξω εναριζων υπερφιαλους Τρωας , πριν ελσαι κατα αστυ
 and tested *Hector* face to face , to see if he will overpower me , or I him .”
 και πειρηθηναι Εκτορι αντιβιην , η κε δαμασσεται με , η εγω κεν τον .

So saying **Achilles** attacked Trojans like a **Divine-Spirit** .
 Ως ειπων επεσσυτο Τρωεσσιν ισος δαιμονι :
 And at that time **Deep-whirling River** spoke to **Apollo** ;
 και τοτ' βαθυδινης ποταμος προσεφη Απολλωνα :
 “O My ! **Silver-bow** , **Offspring** of **Zeus** , **Thou** has indeed not kept **The Will**
 ω ποποι , αργυροτοξε , τεκος Διος , συ γε ου ειρυσαιο βουλας
 of **The Son** of **Kronos** , **He** who very earnestly charged **Thee** to stand beside Trojans
 230 Κρονιωνος , ο μαλα πολλ' επετελλε τοι παρεσταμεναι Τρωσι
 and protect them , until when late setting evening comes , and shades **Deep-soiled Land** .”
 και αμυνειν , εις ο κεν οψε δυων δειελος ελθη , δ' σκιαση εριβωλον αρουραν .

So **He** spoke , while on the one hand , *spear-famed* **Achilles** sprang from bank into the middle
 Η , και μεν δουρικλυτος Αχιλλευς απαιξας κρημνου εν- μεσσω
 of **His turbulence** ; while on the other hand , **The River surged** with *raging swell* , then
 -θορε : δ' ο επεσσυτο οιδματι θυων , δ'
turbulently stirred All **His Streams** , then **He swept-up** many corpses , which then lay thick
 235 κυκωμονος ορινε παντα ρεεθρα , δε ωσε πολλους νεκρους , οι ρα εασαν αλις
 upon **Self** , whom **Achilles** had slain; these **He cast out doors** to **dry land**, bellowing like a bull ;
 κατ' αυτον , ους Αχιλλευς κταν' : τους εκβαλλε θυραζε , χερσονδε , μεμυκως ηυτε ταυρος :
 while **He Saved** the living by **His Fair streams** , by hiding in **His deep** and *wide whirls* .
 δε σαω ζουους κατα καλα ρεεθρα , κρυπτων εν βαθειησιν μεγαλησι δινησι .
 Then **His turbulent swell stood up terribly** about **Achilles** , then **His flow forced him** to fall back
 240 δ' κυκωμενον κυμα ιστατο δεινον αμφ' Αχιλληα , δ' ροος ωθει πιπτων
 as **It beat** on **his** shield ; so that **his** feet could not stand fast . Then **he** grasped a shapely and tall
 εν σακει : ποδεσσιν ειχε ουδε στηριξασθαι . δε ο ελε ευυεα μεγαλην
elm in his hands , but **it** was uprooted and tore away all the bank , so that **it** shut-up tight
 πετελην χερσιν : δ' η ριζεων εριπουσα διωσεν εκ απαντα κρημνον , δε επεσχε πυκνιοισι
His beautiful flow with **its branches** , so that by being all up-rooted in **Self it** damned-up
 245 καλα ρεεθρα οζοισιν , δε πασ' εριπουσ' εισω αυτον γεφυρωσεν
His flow . Accordingly then , **Achilles** leapt from **His whirl** darting out to fly with swift feet
 μιν : αρ' δ' ο αναρουσας δινης ηιξεν εκ πετεσθαι κραιπνοισι ποσι
 over **plain** , seized with fear . Nor did **The Great God** relent , but **He surged upon Self** with a
 πεδιοιο , δεισας . ουδε τ' μεγας θεος εληγε , δ' ωρτο επ' αυτω
dark-crested-swell , so that **He** might stop **Divine Achilles** from **his** labor , and to keep away ruin
 250 ακροκελαινιοων , ινα παυσειε διον Αχιλληα μιν πονοιο , δε αλαλκοι λοιγον
 from Trojans . Then **Son** of Peleus darted away as far as a spear cast , swooping like the black
 Τρωεσσι . δ' Πηλειδης απορουσεν οσον τ' επι δουρος ερωη , οιματ' εχων του μελανος
 eagle ; the hunter , which is both mightiest and swiftest of the winged ; thus **he** flew like it ,
 αιετου , θηρητηρος , ος θ' καρτιστος τε και ωκιστος πετεηνων : τω ηιξεν εικως ,
 while bronze rang terribly on his chest , as he swooped to escape from beneath **His flood** ,
 255 δε χαλκος κοναβιζεν σμερδαλεον επι στηθεσσι , δε λιασθεις φευγ' υπαιθα τοιο ,
 while **The River** followed behind *flowing* with a mighty roar . Then just as when a gardener
 δ' ο επετο οπισθε ρεων μεγαλω ορυμαγδω . δ' ως οτ' ανηρ
 guides the flow of water from a dusky spring , by guiding it to his plants with a hoe in hand ,
 οχετηγος ροον υδατι απο μελανυδρο κρηνης ηγεμονευη αμ' φυτα εχων μακελλαν χερσι ,
 being held by channels as it flows ; and on the one hand , all of the pebbles disturbed beneath
 260 εχματα εξ αμαρης βαλλων , τε μεν απασαι του ψηφιδες οχλευνται υπο

are swept along ; while it also swiftly flows-down murmuring in a sloping place ,
 προρεοντος : δε το τ' ωκυ κατειβομενον κελαρυζει ενι προαλει χωρω ,
 so that it even outruns the one who guides it . So also did **His Flowing Swell** continually reach
 δε τε και φθανει τον αγοντα : ως ροοιο κυμα αιει κιχησατο
Achilles even if he was nimble ; since **Gods** are mightier than braves . So that as often as
 Αχιλῆα και εοντα λαιψηρον : δε θεοι τε φερτεροι ανδρων . δ' οσσακι
swift-footed , **Divine Achilles** strove to stand against **Him** and know if **All The Immortals** ,
 265 ποδαρκης διος Αχιλλευσ ορμησειε στηναι εναντιβιον και γνωμεναι ει απαντες αθανατοι ,
 who hold **broad Heaven** , were driving him in rout , each time the **Great Swell** of the **Zeus-sent**
 τοι εχουσι ευρυν ουρανον , φοβ- μιν -εουσι , τοσσακι μεγα κυμα διυπετεος
River would beat on his shoulders from above ; so that he would leap on high with his feet
 ποταμοιο πλαζ' ωμους καθυπερθεν : δ' ο επηδα υψοσε ποσσιν
 distressed at heart , while **The River** was overpowering his knees with **His** violent under tow ,
 270 ανιαζων θυμω , δ' ποταμος εδαμνα γουνατ' υπο λαβρος υπαιθα ρεων ,
 by snatching-away the ground from under his feet .
 δ' υπερ- κονιην -επτε ποδουιν .

Then **Son** of Peleus uttered a bitter cry while looking up to **broad Heaven** :

δ' Πηλειδης ωμωξεν ιδων εις ευρυν ουρανον :

“**Father Zeus** , how is it that not any of **The Gods** takes pity to save me from **The River** ?
 πατερ Ζευ , ως ου τις θεων υπεστη ελεεινον σαωσαι με εκ ποταμοιο :
 Then thereafter I will even suffer anything ! But not any other of **The Heavenly Gods** is
 275 δε επειτα και παθοιμι τι .δ ου τις αλλος Ουρανιωνων
 so much to blame , except **Dear Mother** , who **beguiled** me with **false logos** ; by saying that
 τοσον αιτιος , αλλα φιλη μητηρ , εθελγεν με ψευεσσιν : εφατο
 I would indeed perish by the swift missiles of **Apollo** beneath the wall of mail-clad Trojans .
 μ' η ολεεσθαι λαιψηροις βελεεσσιν Απολλωνος υπο τειχει θωρηκταων Τρωων .
 It would have been Better if **Hector** had slain me , who is indeed **The Best Bred** here ;
 οφελ' ως Εκτωρ κτειναι μ' , ος γ' αριστος ετραφ' ενθαδε :
 thus one good brave would have slain , while a good brave would be slain . But now ,
 280 τω μεν αγαθον κ' επεφν , δε αγαθον κεν εξεναριξε : δε νυν
 pitiful **Death** has been fated for me ; to be taken and confined in a **Great River** ,
 λευγαλεω θανατω ειμαρτο με αλωναι ερχθεντ' εν μεγαλω ποταμω ,
 like a swineherd boy , whom a winter torrent sweeps away as he tries to cross it .”
 ως συφορβον παιδα , ον χειμωνι εναυλος αποερση ρα' τ' περωντα .

So he spoke , then **Poseidon** and **Athena** very quickly came near and stood by him ,
 Ως φατο , δε Ποσειδαων και Αθηνη μαλ' ωκα ιοντε εγγυς στητην τω ,
 then **They** took the form like that of braves , then taking his hand in their hand assured him
 285 δ' δεμας εικτην ανδρεσσιν , δε λαβοντες χειρι χειρα επιστωσαντ'
 with **Logos** . Then between **Them** , **Earth-Shaker Poseidon** began **The Logos** .
 επεεσσι . δε τοισι ενοσιχθων Ποσειδαων ηρχε μυθων :

“**Son** of Peleus , neither fear so much nor be alarmed at all ; for mark **Thee** , **We Two** are such
 Πηλειδη , μητ' τρεε αρ τι λην μητε ταρβει τι : γαρ τοι νωι ειμεν τοιω
Helpers from **The Gods** , exhorted by **Zeus** , **I** and **Spear-Shaker Athena** .
 290 επιταρροθω θεων , επαινησαντος Ζηνος , εγω και Παλλας Αθηνη :

Since it is not **Destined** for **Thee** to be vanquished by **The River** , for on the one hand ,
ως εστιν ου αισιμον τοι γε δαμημενσι ποταμω , αλλ' μεν

He will soon cease this , and on the other hand , **Thine Self** will know it !

ταχα λωφησει οδε , δε συ αυτος εισειαι :

Furthermore , **We** will give **Thee Pithy Counsel** , if **Thou** will listen !

αυταρ υπο- τοι πυκινως -θησομεθ' , αι κε πιθηαι :

Let not **Thine** hands cease from dread war until , **Thou** has penned Trojan army within famed
295 πριν μη χειρας παυειν ομοιου πολεμοιο πριν , ελσαι Τρωικον λαον κατα κλυτα
walls of Ilios ; whoever may escape . But when **Thou** has taken life away from **Hector**

τειχεα Ιλιοφι , ος κε φυγησι . δ' συ απ- θυμον - ουρας Εκτορι
return again to the ships ; then **We** will **Grant** to **Thee** to **Gain The Object** of **Thine Prayer** .”
ιμεν απ επι νηας : δε διδομεν τοι αρεσθαι ευχος .

Accordingly then on the one hand , since **They** had spoken **They** went among **The Immortals** ,
αρ' μεν ως Τω ειποντε απεβητην μετ' αθανατους :

and on the other hand , **he** went to the plain , for **The Command** of **The Gods** had thus stirred

αυταρ , ο βη ες πεδιον , γαρ εφετμη θεων ρα οτρυνεν
him much ; but all the plain was filled with flood water , while many fair weapons

300 μεγα : δε παν το πληθ' εκχυμενοιο υδατος , δε πολλα καλα τευχεα
of vigorous-youths slain in battle were floating along with their corpses . But **his** legs leapt high
αιζηων δαικταμενων πλων και νεκυες : δ' του γουνατ' επηδα υψωσε
as **he** rushed straight against **His Flow** , nor could the **Wide Flowing River** hold **him** ;

αισσοντος ιθυν αν προς ροον , ουδε ευρυ ρεων ποταμος ισχεν μιν :

for **Athena** put in **him** great strength . Nor did **Scamander** cease **His** might , for he was

305 γαρ Αθηνη εμβαλ' μεγα σθενος . ουδε Σκαμανδρος εληγε ον το μενος , αλλ'
even more angry at **Son** of Peleus , but **He Crested His Flowing Swell** ; **Lifting It** on **High** ,
ετι μαλλον χωετο Πηλειωνι , δε κορυσσε ροοιο κυμα αειρομενος υψος' ,
while **He** Summoned **Simois** with a shout ;

δε κεκλετ' Σιμοεντι αυσας :

“**Dear Brother** , let **Us Both** restrain the strength of this brave , since he will soon lay waste
φιλε κασιγνητε , περ αμφοτεροι σχωμεν σθενος ανερος , επει ταχα εκπερσει
to the great city of **Lord Priam** , since Trojans cannot withstand him in battle .

310 μεγα αστυ ανακτος Πριαμοιο , δε Τρωες ου μενεουσιν κατα μοθον .

Therefore bring help quickly , and fill **Thine flows** with **water** from **Thine springs** , then raise

αλλ' επαμυνε ταχιστα , και επιπληθι ρεεθρα υδατος εκ πηγων , δ' οροθυνον

All Thine torrents ; then raise a **great Wave** , and stir up a mighty din of logs and stones ,

παντας εναυλους , δε ιστη μεγα κυμα , δ' ορινε πολυν ορυμαγδον φιτρων και λαων ,

so that **We** may stop this wild brave , he who is surely then now powerful , since he is indeed

315 ινα παυσομεν αγριον ανδρα , ος δη νυν κρατει , δ' ο γε
eager to be **Equal** to **Gods** . For **I** say that neither will his force defend him , nor any form , nor
μεμονεν ισα θεοισι . γαρ φημι ουτε βιην χραισησημεν ουτε τι ειδος , ουτε

that fair armor , that will lie covered over under **mud** somewhere deep beneath the **water** ;

τα καλα τευχεα , τα κεισεθ' κεκαλυμμενα υπ' ιλυσος που μαλα νειοθι λιμνης :

then **I** will enwrap **Self** in sands and pour debris over him beyond measure ; that Achaeans

δε ειλυσω αυτον καδ ψαμαθοισιν περι- χερμαδος -χευας μιν αλις μυριον , Αχαιοι

will not know where to collect his bones ; for I will cover him over with so much silt .

320 ουδε επιστησονται αλλεξαι οι οστε' ; καλυψω οι καθυπερθε τοσσην ασιν .

And in such a way will the tomb-marker of **Self** be prepared , so that there will be
και οι τε-σημα αυτου -τευζεται , εσται
not any need of a burial mound for him , when Achaeans perform funeral rites for him .”
ουδε τι χρεω τυμβοχοης μιν , οτε Αχαιοι θαπτωσιν μιν .

He spoke , and rushed tumultuously at **Achilles** , raging on high , and seething with foam
Η , και επωρτ’ κυκωμενος Αχιλῃ , θυων υψοσε , τε μορμυρων αφρω
and blood and corpses . Then accordingly the purple swell of the **Zeus-fed River**
325 και αιματι και νεκυεσσι . δ’ αρα πορφυρεον κυμα διιπετεος ποταμοιο
stood-up in **The Air** , so that **He** was about to seize **Son** of Peleus .

ιστατ’ αιερομενον , δ’ κατα ηρεε Πηλειωνα :
Then **Hera** cried out-loud seized with fear for **Achilles** , that the **Great Deep-Whirling River**
δε Ηρη αυσε μεγ’ περιδδειςασ’ Αχιλῃ , μεγας βαθυδινῃς ποταμος
might not sweep him away , then **She** immediately spoke to **Hephaistos** , **Her Dear Son** ;
330 μη απο-μιν-ερσειε , δ’ προσ-αυτικα-εφωνεεν Ηφαιστον , ον φιλον υιον ,

“Rise up **Lame-Foot** , **My Child** ! For it is against **Thee** that **Whirling Xanthus** is matched
ορσεο , κυλλοποδιον , εμον τεκος , γαρ ειναι αντα σεθεν δινηεντα Ξανθον ησκομεν
in battle . But come quickly to his defense , then make manifest much **Flame** . Whereas **I**
μαχη . αλλ’ επ-ταχιστα -αμυνε , δε πιφασκεο πολλην φλογα . αυταρ εγω
will go and rouse from **The Sea fierce blast** of the **West** and **South Wind** , which
335 εισομαι και ορσουσα εξ αλοθεν χαλεπην θυελλαν Ζεφυροιο και Νοτοιο αργεσται , η
will spread **dread Flame** and burn Trojan heads and their battle gear ; while **Thou** burns
κεν φορεουσα κακον φλεγμα και Τρωων κεφαλαι και τευχεα , δε συ και
trees along the banks of **Xanthus** , then set **Fire** in **Self** ; neither let **Him** turn **Thee** back
δενδρεα παρ’ οχθας Ξανθοιο , δ’ ιει πυρι εν αυτον : μηδε απο-σε -τρεπετω
in any way with gentle **Logos** or threats ; nor hold-back **Thine** might , except until
340 παμπαν μειλιχιοις επεεσσιν και αρειη : μηδε αποπαυε τεον μενος , αλλ’ πριν
the time when **I** shall call with a shout ; at that time hold-back **Thine Tireless Fire** .”
οποτ’ δη εγων αν φθεγξομ’ ιαχουσα , τοτε σchein ακαματον πυρ .

So **She** spoke , then **Hephaestos** prepared **The Divinely-Kindled Fire** .
Ως εφαθ’ , δε Ηφαιστος τιτυσκετο θεσπιδας πυρ .
First of all **He** kindled **Fire** in the plain , thus burning many corpses , which were thick there ,
πρωτα μεν δαιετο πυρ εν πεδιω , δε καιε πολλους νεκρους , οι εσαν αλις ρα ,
those whom **Achilles** had slain by **Self** . Thus all the plain was dried , thus **His Bright Water**
345 ους Αχιλλευσ κταν κατ’ αυτον : δ’ παν πεδιον εξηρανθη , δ’ αγλαον υδωρ
was held . Then as when late-Summer **North Wind** quickly dries a freshly-watered orchard ,
σχετο . δ’ ως οτ’ οπωρινος Βορρης αιψ’ αγξηρανῃ νεοαρδε αλωνῃ :
and he who tends it is glad ; so also was all the plain dried , so also were the corpses burned ,
δε μιν ος εθειρη τις χαιρει : ως παν πεδιον εξηρανθη , δ’ αρα καδ νεκρους κηεν :
then **He** turned **His All-Luminous Flame** at **The River** . For elms and willows and tamarisks
δ’ ο τρεψε παμφανοωσαν φλογα ες ποταμον . τε πετελαι και ιται ηδε μυρικαι
were burned , burned also were lotus and rushes and marsh-grasses , that grew abundantly about
καιοντο , καιετο δε τελωτος ιδε θρυον ηδε κυπειρον , τα πεφυκει αλις περι
the **Fair Flowing River** . So also were eels and fish distressed in **His Whirls** , plunging
καλα ρεεθρα ποταμοιο : τε εγγελυες και ιξθυες τειροντ κατα οι δινας , κυβιστων

this way and that in **His Fair Flows** , sorely distressed by **Resourceful Hephaistos** .
 355 ενθα και ενθα κατα οικαλα ρεεθρα πνοιη τειρομενοι πολυμητιος Ηφαιστοιο .
 So also was **The Mighty River** burned , and so **He** spoke and addressed **Him** by name .
 δ' ις ποταμοιο καιετο τ' εφ'ατ τ' ονο- εκ -μαζεν .
 “**Hephaistos** , not any of **The Gods** can indeed rival **Thee** , nor will **I** fight **Thee**
 Ηφαιστ' , ου τις θεων δυνατ' γε αντιφεριζειν σοι , ουδε αν εγω μαχοιμην σοι
Ablaze-with Fire in this way . Let us indeed cease this strife , whereas for Trojans , let
 φλεγεθοντι πυρι ωδε . γ ληγ' εριδος , δε Τρωας και
Divine Achilles drive them out of their city at-once ; what are strife and aid to **Me** ?”
 360 διος Αχιλλευσ εξελασειε αστεος αυτικα : τι εριδος και αρωγης μοι ;
 So **He** spoke **burning** with **Fire** , so that **His Fair Flows** were **boiling** ! Then just as a cauldron
 Φη καιομενος πυρι , ανα δ' καλα ρεεθρα εφλυε . δε ως λεβης
boils within when driven by an intense **Fire** , **melting** the lard of a well-fed hog , so that
 ζει ενδον επειγομενος πολλω πυρι , μελδομενος κνισην απαλοτρεφους σιαλοιο ,
 it bubbles in every part , while dry kindling is set beneath ; so also did **His Fair Flows blaze**
 αμβολαδην παντοθεν , δε καγκανα ξυλα κειται υπο , ως του καλα ρεεθρα φλεγετο
 with **Fire** , while **His Water boiled** ; nor did **He** intend to keep **Flowing** , but held-back ;
 365 πυρι , δ' υδωρ ζεε : ουδ' εθελε προρειν , αλλ' ισχετο :
 since **The Force** of **The Fiery-Breath** of **Resourceful Hephaistos Oppressed Him** .
 δ' βιηφι αυτμη πολυφρονος Ηφαιστοιο τειρε .
 Then in turn , with **Much Supplication indeed** , **He Addressed Winged Logos** to **Hera** ;
 αυταρ πολλα λισσομενος γ προσηυδα πτεροεντα επεα Ηρην :
 “**Hera** , why pray has **Thine Son** subjected **My Flow** to distress beyond all others ?
 Ηρη , τιπτε σος υιος εχραε εμον ροον κηδειν εξ αλλων ;
 Surely **I** am not as much to blame to **Thee** , such as all the others , who are Trojan helpers .
 370 μεν εγω ειμι ου τοσον αιτιος τοι , οσσον παντες οι αλλοι , οσοι Τρωεσσιν αρωγοι .
 Thus on the one hand , **I** will surely refrain , if **Thou** so **Commands** , but let **Him** also refrain .
 αλλ' μεν εγων η τοι αποπαυσομαι , ει συ κελευεις , δε ουτος και παυεσθω :
 Furthermore on the other hand , **I** swear **This Oath** ;
 επι και δ' εγω ομου- τοδ' -μαι
 that **I** will not ever defend Trojans from their day of doom , not even when **I** hear that all
 μη ποτ' αλεξησειν Τρωεσσιν επι ημαρ κακον , μηδ' αν οποτ' δαηται πασα
 Troy **blazes** in **raging Fire** , while **Ares-like** sons of Achaeans set **The Fire** .”
 375 Τροιη καιομενη μαλερω πυρι , δ' αρηιοι υιες Αχαιων καιωσι .
 Then in turn when **The Goddess** , **White-armed Hera** , indeed heard this ,
 Αυταρ επει θεα λευκωλενος Ηρη γ' ακουσε το ,
She Spoke at-once to **Hephaistos** , **Her Dear Son** .
 “**Hephaistos** , **My Glorious Child** , hold off !
 Ηφαιστε , αγακλεες τεκνον , σχεο :
 For it is **not Proper** to strike in this way an **Immortal God** for the sake of mortals !”
 380 γαρ ου εοικεν στυφελιζειν ωδε αθανατον θεον ενεκα βροτων .
 So **She Spoke** , then **Hephaistos** quenched **His Divinely-Kindled Fire** , so that once again
 Ως εφ'ατ' , δε Ηφαιστος κατεσβεσε θεσπιδαες πυρ , δ' αρα αψορρον

His Swell rushed along **His Fair Flows** . Whereas since **The Might** of **Xanthus** was subdued ,
κυμα κατεσσυτο καλα ρεεθρα . Αυταρ επει μενος Ξανθοιο δαμη ,
then on the one hand **They** ceased ; for **Hera** restrained **Them** , although **She** was **angry** .
385 επειτα μεν οι παυσασθην : γαρ Ηρη ερυκακε περ χωομενη :

Then on the other hand , oppressive , troublesome strife fell upon **The Other Gods** ,
δ' βεβριθυια αργαλη ερις πεσε εν αλλοισι θεοισιν ,
so that the **Spirit/Heart** in **Their Breasts** was tossed in two directions .
δε θυμος ενι σφιν φρεσι αητο διχη .
Then **They** clashed together with a mighty din , so that the wide **Earth** rang , while all about
δ' επεσον συν μεγαλω παταγω , δ' ευρεια χθων βραχε , δε αμφι
Great Heaven pealed as with a trumpet . Then **Zeus** heard it where he sat on **Olympos** ,
μεγας ουρανος σαλπιγξεν . δε Ζευς αιε ημενος Ουλυμπω :
then **His Dear Heart** laughed with joy , when **He Saw The Gods** joining-together in strife .
390 δε οι φιλον ητορ εγελασσε γηθοσυνη , οθ' ορατο θεους ξυνιοντας εριδι .
There and then **They** no longer stood apart ; for **Shield-piercer Ares** led the way ,
ενθ' γ' οι ουκετι δηρον αφεστασαν : γαρ ρινοτορος Αρης ηρχε ,
and first leapt at **Athena** while holding bronze spear , and spoke reproachful Logos .
και πρωτος επορουσε Αθηναιη εχων χαλκεον εγχος , και φατο ονειδειον μυθον :

“Why again , O **dog-fly** , are **thou** driving together **Gods** in strife with impetuous daring ,
τιπτ' αυτ' , ω κυναμυια , ξυνελαυνεις θεους εριδι εχουσα αητον θαρσος ,
does **thine Great Spirit** thus drive **thee** ? Does **thou** not remember when **thou** drove
395 μεγας θυμος δε ανηκεν σε ; η ου μεμνη οτε ανηκας
Diomedes son of Tydeus to strike **Me** , then in the sight of all
Διομηδε Τυδειδην ουταμεναι , δε πανοψηον
Self grasped his spear and drove it straight at **Me** , then it tore through **My** fair skin ?
αυτη ελουσα εγχος ωσας ιθυς εμευ , δε εδαψας δια καλον χροα ;
Whereas now in turn , **I** think that **thou** will pay back as much as **thou** has done .”
τω νυν αυ οιω σ' αποτισεμεν οσσα εοργας .

So saying **He** struck **Her Terrifying Tasseled Aegis** , which not even **The Lightning**
400 Ως ειπων ουτησε κατ' σμερδαλην θυσσανοεσσαν αιγιδα , ην ουδε κεραυνος
of **Zeus** can subdue ; **There blood-thirsty Ares** struck at **Her** with **His** long spear .
Διος δαμνησι : τη μαιφονος Αρης ουτασε μιν μακρω εγχει .
Then **She** recoiled while **Her Stout Hand** seized a black stone that lay on the plain ,
δ' η αναχασσαμενη παχειη χειρι ειλετο μελανα λιθον κειμενον εν πεδιω ,
both jagged and great , that men of former days had thus set to be a boundary mark of a field .
405 τε τρηχυν τε μεγαν , τον ανδρες προτεροι ρ' θεσαν εμμεναι ουρον αρουρης :
With this **She** struck **furious Ares** on the neck , thus loosening **His** limbs . Then **He** fell across
τω βαλε θουρον Αρηα κατ' αυχενα , δε λυσε γυια . δ' πεσων επεσχε
seven acres , so that **His** hair was befouled with dust , and **His** armor crashed about **Him** .
επτα πελεθρα , δε χαιτας εκονισε , τ' τευχεα αμφαραβησε :
Then **Spear-Shaker Athena** laughed , and exalting over **Him** **She** spoke **Winged Logos** :
δε Παλλας Αθηνη γελασσε , και επευχομενη οι προσηυδα πτεροεντα επεα :

“**Mindless-infant** , **Thou** has not yet learned how much more **Warlike I** claim to be ,
410 νηπυτι , ουδε νυ πω επεφρασω οσσον περ αρειων εγων ευχομ εμεναι ,

since **Thou** matches **Thine** strength with **Mine** . In this way **Thou** will satisfy in full
 οτι ισοφαριζεις μενος μοι . ουτω κεν εξαποτινοις
The Furies invoked by **Thine Mother** , who in **Her anger** , devises mischief against **Thee** ,
 Ερινυας της μητρος , η χωομενη μηδεται κακα τοι ,
 for having deserted Achaeans , in order to assist *overbearing* Trojans .”
 ουνεκ’ λαλλιπες Αχαιους , αυταρ αμυνεις υπερφιαλοισιν Τρωσιν .

415 So **She** spoke as **She** turned again **Her Bright Eyes** .
 Ως φωνησασα αρα τρεπεν παλιν φαινω οσσε :
 Then **The Daughter** of **Zeus** , **Aphrodite** , took and led **Him** by the hand
 δ’ θυγατηρ Διος Αφροδιτη ελουσα αγε τον χειρος
 as **He** lamented very much , as **He** collected **His Breath** with toil and pain .
 στεναχοντα μαλα πυκνα , δ’ εσαγειρετο θυμον μογισ .
 But then , since **The Goddess** , **White-armed Hera** noticed **Aphrodite** ,
 δ’ ουν ως θεα λευκωλενος Ηρη ενοησε την
She immediately spoke **Winged Logos** to **Athena** .
 αυτικ’ προσηυδα πτεροεντα επεα Αθηнайην :

420 “O **My** , **Tireless-One** , **Child** of **Aegis-Bearing Zeus** ,
 ω ποποι , Ατρυτωνη , τεκος αιγιοχοιο Διος ,
 Surely then , once again *the dog fly* is leading away **Ares Plague-of-mortals**
 δη και αυθ’ η κυναμυια αγει Αρηα βροτολοιγον
 through the mass from the fury of war ; go after **Them** then !”
 κατα κλονον εκ δηιου πολεμοιο : μετελθε αλλα .

So **She** spoke , then **Athena** went after **Them** , glad at heart , and thus while rushing **Her**
 Ως φατ’ , δε Αθηнайη μετεσσυτο , χαιρε θυμω , και ρ’ επιεισαμενη
She struck **Aphrodite** on **Her Breast** with **Her Stout Hand** ; so that **Knees** and **Dear Heart**
 425 ηλασε προς στηθεα παχειη χειρι : δ’ γουνατα και φιλον ητορ
 of **Self** were loosened . Thus on the one hand , both of **Them** lay upon **The Bountiful Earth** ,
 αυτου λυτο . αρ’ μεν αμφω τω κειντο επι πουλυβοτειρη χθονι ,
 while on the other hand , thus exalting over **Them** , **Athena** spoke **Winged Logos** ;
 δ’ αρ’ επευχομενη η αγορευε πτεροεντ’ επεα

“Now then let all those who are helpers of Trojans be in this way , when they fight mail-clad
 νυν παντες οσοι αρωγοι Τρωεσσιν ειεν τοιουτοι , οτ’ μαχοιατο θωρηκτησιν
 Argives ! And let them be bold and stead-fast in this way , as **Aphrodite** , who came to assist
 430 Αργειοισι , τε θαρσαλεοι και τλημονες ωδε , ως Αφροδιτε ηλθεν επικουρος
Ares and stood against **My Might** ! Surely then **We** would have ceased from war
 Αρη αντιωσα εμω μενει : δη αμμες κεν επαυσαμεθα πτολεμοιο
 long before this , by having sacked Ilios that well-populated city !”
 παλαι τω , εκπερσαντες Ιλιου ευτιμενον πτολιεθρον .

So **Spoke Athena** , while **The Goddess** , **White-armed Hera Smiled** .
 Ως φατο , δε θεα λευκωλενος Ηρη μειδησεν .
 Whereas in turn , **Lord Earth-Shaker Spoke** to **Apollo** ;
 αυταρ κρειων Ενοσιχθων προσεφη Απολλωνα :

“**Brilliant One** , why then should **We** stand apart ? Nor is it **Proper** for **Others** have begun .
 Φοιβε , τι δη η νωι διεσταμεν ; ουδε εοικεν ετερων αρξαντων :
 It would be shameful , if **We** would go back to **Olympos** without-fighting ; to the **House**
 το μεν αισχιον , αι κ’ ιομεν Ουλυμπονδε αμαχητι ποτι δω
 of **Zeus** with bronze threshold . Begin ! For **Thou** are of a younger generation ; for it is not
 Διος χαλκοβατες . αρχε : γαρ συ νεωτερος γενεηφι : γαρ γε ου
Good for **Me** , for **I** came to **Be** before and **Know** more . Mindless infant ! How **Mind-less**
 440 καλον εμοι , επει γενομην προτερος και οίδα πλειονα . νηπυτι , ως ανοον
 is the **Heart Thou** has ! Does **Thou** not **Remember** all the **ills** that **We Alone** among **The Gods**
 κραδιην εχες : νυ ουδε μεμνηται περ οσα των κακα δη νωι μουναι αμφι θεων
 underwent at Ilios , when **We** came at **The Command** of **Zeus** to serve **arrogant** Laomedon
 παθομεν Ιλιον , οτ’ ελθοντες παρ Διος θητευσαμεν αghνορι Λαομεδοντι
 for one year at a fixed wage ; so that he was **Our** task master . Surely then **I** built a wall
 445 εις ενιαυτον επι ρητω μισθω : δε ο σημαινων επετελλεν . η τοι εγω εδειμα τειχος
 for Trojans around their city , both wide and very fair , so that their city might be unbreakable ;
 Τρωεσσι περι πολιν τε ευρυ και μαλα καλον , ιν’ πολις ειη αρρηκτος :
 While **Thou** , **Brilliant One** , tended their cattle of rolling gait among the shoulders
 δ’ συ , Φοιβε , βουκολεεσκες βους ειλιποδας ελικας εν κνημοισι
 of many-ridged , wooded **Ida** . But then when the much-cheering Seasons were bringing
 450 πολυπτυχου υληεσσης Ιδης . αλλ’ δη οτε πολυγηθεες ωραι εξεφερον
 the end of **Our** term of hire , at that time **violent** Laomedon **defrauded Us** of all hire , then
 τελος μισθοιο , τοτε εκπαγλος Λαομεδων βησατο νωι απαντα μισθον , δ’
 sent **Us** away with **threats** . On the one hand , he **threatened** that he would bind **Our** feet and
 απεπεμπε απειλησας . μεν ηπειλησε ο γ’ δησειν ποδας και
 hands together above , and sell **Us** into distant isles . And on the other hand , he also
 χειρας συν υπερθε , και περααν επι τηλεδαπαων νησων : δ ο γ’
threatened that he would cut off both **Our** ears with bronze . So **We** went away with **angry**
 455 στευτο απολεψεμεν αμφοτερων ουατα χαλκω . δε νωι κιομεν αψορροι κεκοτηοτι
 heart , **angered** for the hire that he promised , but did not fulfill . But **now** , **Thou** shows **Favor**
 θυμω , χωομενοι μισθου τον υποστας , ουκ ετελεσσε . δη νυν φερεις χαριν
 to **his** people , nor attempts along with **US** that **arrogant** Trojans may perish miserably
 του λαοισι , ουδε πειρα μεθ’ ημεων ως υπερφιαλοι Τρωες κε απολωνται κακως
 in utter ruin , along with their children and their revered wives !”
 460 προχλυ , συν παισι και αιδοιης αλοχοισι .

Then in turn **Lord Apollo Who-Hits-The-Mark-from-Afar** spoke to **Him** ;
 δ’ αυτε αναξ Απολλων εκαεργος προσειπεν Τον :
 “**Earth-shaker** , **Thou** would not indeed say that **I** am of **Sound-Mind** , if **I** were thus to fight
 Εννοιγαι’ , αν ουκ γε μυθησαιο με εμμεναι σαοφρονα , ει γε δη πτολεμιζω
 against **Thee** for the sake of wretched mortals , who are like leaves that at one time , are full
 σοι ενεκα δειλων βροτων , οι εοικότες φυλλοισιν τε μεν αλλοτε τελεθουσιν
 of flaming life ; eating the fruit of the field , then at another time , perish spiritless .
 465 ζαφλεγεες , εδοντες καρπον αρουρης , δε αλλοτε φθινυθουσιν ακηριοι .
 But let us quickly cease from combat , while **We** let them contend by **selves** .”
 αλλα ταχιστα παυωμεσθα μαχης , δ’ οι δηριασθων αυτοι .

So saying **He** then turned-back again ; for **He** felt shame to mix in hand to hand combat
 Ως φωνησας αρα ετραπετ’ παλιν : γαρ ρα αιδετο μιγημεναι εν παλαμηση

with **The Brother** of **His Father** . But **His Sister rebuked Him harshly** ,
470 πατροκασιγνητοιο . δε τον κασιγνητη νεικεσε μαλα ,
The Queen of **wild** beasts , **Artemis The Huntress** , and spoke **reviling logos** .
ποτνια θηρων , Αρτεμις αγροτερη , και φατο ονειδειον μυθον :

“Surely then **Thou** Flees ! **Thou-who-Hits-The-Mark-from-afar** !
δη φευγεις , εκαεργε ,
So that **Thou** has turned-over all **Victory** to **Poseidon** , and given **Him Glory for nothing** !
δε επετρεψας πασαν νικην Ποσειδαωνι , δε εδωκας οι ευχος μελεον :
Mindless infant ! Why are **Thou now** holding a bow that is **thus** insubstantial as **The Wind** ?
νηπυτιε , τι νυ εχεις τοξον αυτως ανεμωλιον ;
From now on let **Me** not **still** hear **Thee** boasting as before in the great-halls of **Father** ,
475 νυν μη ετι ακουσω σευ ευχομενου ως πριν ενι μεγαροισιν πατρος ,
among **The Immortal Gods** , that **Thou** would fight face to face against **Poseidon** !”
εν αθανatoiσι θεοισιν , το πολεμιζειν εναντιβιον αντα Ποσειδαωνος .

So spoke **Artemis** , but **Apollo Who-Hits-The-Mark-from-Afar** did not say anything to **Her** .
Ως φατο , δ’ Απολλων εκαεργος ου προσεφη τι την ,
Whereas **Revered Wife** of **Zeus** grew **Angry** and **rebuked Arrow-Shooter** with **reviling logos** ;
480 αλλα αιδοιη παρακοιτις Διος χολωσαμενη νεικεσεν ιοχαιραν ονειδειοις επεεσσι :

“How is it then , that **Thou** , **Fearless Bitch** , are now eager to stand against **Myself** ?
πως δε συ , αδδεις κυον , νυν μεμονας στησεσθαι αντι εμειο ;
I tell **Thee** that it will be hard to rival **My Might** , even if **Thou** carries a bow , since
εγω τοι εουση χαλεπη αντιφερεσθαι μενος περ τοξοφορω , επει
Zeus made **Thee** a **Lioness** among women , and granted **Thee** to slay those whom
Ζευς θηκεν σε λεοντα γυναιξι , και εδωκε κατακταμεν κ’ ην
Thou wished . Surely it is **Better** to slay beasts and **wild** deer in the mountains , than it is
485 εθελησθα . η τοι εστι βελτερον εναιρειν θηρας τ’ αγροτερας ελαφους κατ ουρεα η
to rival in **Might Those** that are **Mightier** . But if **Thou** wishes , **Learn** of **war** ,
μαχεσθαι ιφι κρεισσοσιν . δ’ ει εθελεις , δαημεναι πολεμοιο ,
so that **Thou** may **well know** how much **Mightier I** am , since **Thou** rivals **My Might** !”
οφρ’ ευ ειδης οσσον φερτερη εμ’ , οτι αντιφεριζεις μοι μενος .

So **She** spoke , and took hold with **Her Left** Hand , of both **Her** Hands by the wrist ,
Η ρα , και εμαρπτε σκαιη αμφοτερας χειρας επι καρπω ,
but then with **Her Right** , **She** took **Her bow and quiver** from **Her** shoulders , but then
490 δ’ αρ’ δεξιτερη αινυτο τοξα απ’ ωμων , δ’ αρ’
while smiling , **She** beat **Her** about **Her** ears with **selves** as **She** turned this way and that ;
μειδιοωσα εθεινε παρ’ ουατα αυτοισιν εντροπαλιζομενην :
then **swift arrows** fell from **Her quiver** . Then **The Goddess** fled from before **Her** , weeping
δ’ ταχεες οιστοι εκπιπτον . δ’ θεα φυγεν υπαιθα δακρυοεσσα
like a dove , which thus flies from before a falcon into a hollow rock , a cleft , for it is not
ως τε πελεια , η ρα θ’ εισ επτατο υπ’ ιτηκος κοιλην πετρην χηραμον , αρα ηεν ουδ’
her fate to be taken ; so also **She** fled weeping , and left **bow** and **arrows** where they lay .
495 τη αισιμον γε αλωμεναι : ως η φυγεν δακρυοεσσα , δ’ λιπε τοξα αυτοθι .
Then **The Messenger** of **Zeus** , **Argus-Slayer** Spoke to **Leto** .
δε διακτορος Αργειφοντης προσεειπε Λητω :

“**Leto** , **I** will not fight in any way with **Thee** ; for it is troublesome to exchange blows
 Λητοι , εγω ου μαχησομαι δε τι τοι , δε αργαλεον πληκτιζεσθ’
 with **The Wives of Zeus Cloud-gatherer** ; therefore announce very loudly among
 500 αλοχοισι Διος νεφεληγερεταο : αλλα ευχεσθαι μαλα προφρασσα μετ’
The Immortal Gods that **Thou** vanquished **Me** with **Thine Mighty Force** .”
 αθανatoiσι θεοισιν νικησαι εμε κρατερηφι βιηφιν .

So spoke **Hermes** , while **Leto** gathered-together curved bow and arrows that had fallen
 Ως αρ εφη , δε Λητω συναινυτο καμπυλα τοξα πεπτεωτ’
 here and there among whirling dust . Then taking bow **She** went back again to **Her Daughter**
 αλλυδις αλλα μετα στροφαλιγγι κονιης . μεν λαβουσα τοξα η κιε παλιν ης θυγατερος :
 but **She** then came to **Olympos** to the **Home of Zeus** with bronze threshold , then **The Maiden**
 505 δ’ η αρ’ ικανε Ολυμπον ποτι δω Διος χαλκοβατες , δε κουρη
 sat down weeping on knees of **Her Father** , while **Her** fragrant robe trembled about **Her** ;
 εφεζετο δακρυοεσσα γουνασι πατρος , δ’ αρ’ αμβροσιον εανος τρεμε αμφι :
 then **Her Father**, **The Son of Kronos** drew **Her** to **Him** , and **Laughing** with pleasure asked ;
 δε πατηρ Κρονιδης ειλε την προτι οι , και γελασσας ηδυ ανειρετο :

“Which of **The Heavenly Ones** has now treated **Thee** in such a thoughtless way , **Dear Child** ?
 τις Ουρανιων νυ ερεξε σε τοιαδ’ μαψιδιως , φιλον τεκος ,
 As if **Thou** were *openly doing injustice* ?”
 510 ως ει ενωπη ρεζουσαν κακον ;

Then in turn **The Well-Crowned Huntress of the echoing chase** replied to **Him** ;
 δ’ αυτε ευστεφανος κελαδεινη προσειπεν Τον :
 “**Thine Wife** struck **Me** hard , **Father** , **White-armed Hera** !
 ση αλοχος στυφ- μ’ -ελιξε , πατερ , λευκωλενος Ηρη ,
She from whom *strife* and *dissension* have been fastened upon **The Immortals** !”
 εξ ης ερις και νεικος εφηπται αθανatoiσιν .

On the one hand , so **They** spoke to **One-another** ; whereas **Brilliant Apollo** entered
 515 μεν Ως τοιαυτα οι αγορευον προς αλληλους : αυταρ Φοιβος Απολλων εδυσετο
Sacred Ilios ; for **He Cared** for **Its Wall** , that Danans not lay waste to **The Well-built City**
 ιρην Ιλιον : γαρ οι μεμβλετο τειχος Δαναοι μη περσειαν ευδημητοιο πολης
 beyond what was ordained on that day . On the other hand , **The Other Gods** who **Are Forever**
 υπερ μορον κεινω ηματι . δ’ οι αλλοι θεοι εοντες αιεν
 went to **Olympos** , some were **Angry** , while some **Rejoiced** greatly ;
 ισαν προς Ολυμπον , οι μεν χωομενοι , οι δε κυδιοωντες μεγα :
 then **They** sat down by **Their Father Lord of dark clouds** .
 520 δ’ ιζον καδ παρα πατρι κελαινεφι :

Whereas **Achilles** was still slaying Trojans **Selves** and their single-hoofed horses
 αυταρ Αχιλλευς τ’ ολεκεν Τρωας αυτους και μονυξας ιππους
 in the same way . Then as when smoke rises and reaches wide **Heaven** from a **burning** city ,
 ωμως . δ’ ως οτε καπνος ιων εις ικηται ευρυν ουρανον αιθομενοιο αστεος ,
 while *the wrath* of **The Gods** drives *it* , causing toil for all , and sends distress to many ,
 δε μηνις θεων ανηκε ε , εθηκε πονον πασι , δε εφηκεν κηδε πολλοισι ,

so also did **Achilles** send toil and distress to Trojans . Then ancient **Priam** stood upon
 525 ως Αχιλλεύς εθηκεν πονον και κηδε Τρωεσσι . δ' γερων Πριαμος Εστηκε επι
God-built Tower , while looking at mighty **Achilles** , and how Trojans were being driven in rout
 θειου πυργου , δ' ενοησ' ες πελωριον Αχιλεια : αυταρ Τρωες αφαρ κλονεοντο πεφυζοτες
 by **Self** ; nor was there any defense . Then lamenting **Priam** descended to the ground
 υπ' αυτου , ουδε γινεθ' τις αλκη : δ' οιμωξας ο βαινε χαμαζε
 from the **Tower** , while encouraging his much-renowned gate-keepers along the wall .
 530 απο πυργου , οτρυνων αγακλειτους πυλαωρους παρα τειχος :

“Hold the gates wide open in Thine hands , until our troops enter into the city in their rout ,
 εχει' πυλας πεπταμενας εν χερσι , εις κε λαοι ελθωσι προτι αστυ πεφυζοτες :
 for **Achilles** indeed drives them close at their heels ; now I think there will be sorrow .
 γαρ Αχιλλεύς η κλονεων εγγυς οδε : νυν οιω εσεσθαι λoιγι .
 Whereas in turn when they have caught their breath , gathered within the wall , then shut
 535 αυταρ αυτις επει αναπνευσωσιν αλεντες ες τειχος , κ' επανθεμεναι
 the closely-fitted timbers ; for I fear that this destructive brave may leap inside the wall .”
 πυκινως αραρυιας σανιδας : γαρ φειδια ουλος ανηρ μη αληται ες τειχος .

So he spoke , then they pulled back the bolts and opened the gates ; so that by being flung wide
 Ως εφαθ' , δ' οι απωσαν οχηας τε και ανεσαν πυλας : δε πετασθειςαι
 they let in **The Light** . Then in turn **Apollo** leapt out to oppose **Achilles** , in order to keep away
 540 αι ρευξαν φαος : αυταρ Απολλων εξεθορε αντιος , ινα αλαλκοι
 ruin of Trojans . Thus they fled straight for the city and its high wall , parched with thirst ,
 λoιγον Τρων . δ' οι φευγον ιθυς πολιος και υψηλοιο τειχος , καρχαλεοι διψη ,
 covered in dust from the plain ; while **Achilles** pressed them **fiercely** with his spear ;
 κεκονιμενοι εκ πεδοιο : δε ο εφεπ' σφεδανον εγχει ,
 since a **mighty rage** *always possessed* his heart , since he was **eager** to win glory .
 δε κρατερη λυσσα αιεν εχε οι κηρ , δε μενεαινε αρεσθαι κυδος .
 There and then sons of Achaeans would have taken high-gated Troy , if **Brilliant Apollo** had not
 545 Ενθα υιες Αχαιων κεν ελον υψιπυλον Τροιην , ει Φοιβος Απολλων μη
 approached that blameless and mighty Beacon , **Noble Aenor** son of Antenor . On the one hand
 ανηκε τε αμυμονα τε κρατερον φωτ' διον Αγηνορα υιον Αντηνορος . μεν
He shot **Boldness** in his heart , while on the other hand , **Self** stood by him , so as to keep away
 βαλε θαρσος εν οι κραδιη , δε αυτος εστη παρ οι , οπως αλαλκοι
 the heavy hands of death ; as he leaned against the oak . Then a deep mist shrouded him ,
 βαρειας χειρας θανατοιο , κεκλιμενος φηγω : δ' αρ' πολλη ηερι κεκαλυπτο ,
 as **Aenor** in turn caught sight of **Achilles Sacker-of-cities** , there then he stood and waited
 550 ως ο αυταρ γ' ενοησεν Αχιλλεια πτολιπορθον , δε εστη μενοντι
 while his heart darkly pondered much ; then in agitation he spoke to his great-hearted Spirit ;
 οι κραδιη πορφυρε πολλα : δ' αρα οχησας ειπε προς ον μεγαλητορα θυμον :

“My O my ; if on the one hand , I will flee under mighty **Achilles** , where all the rest are being
 Ω μοι εγων , ει μεν κεν φευγω υπο κρατερου Αχιληος , τη περ οι αλλοι κλον-
 driven bewildered , even so he will overtake me , and butcher me for my lack of virility , but
 555 –εονται ατυζομενοι , και ως αιρησει με , και δειροτομησει ανακνιδα ,
 on the other hand , if I will allow these troops to be driven before **Achilles** son of Peleus , then
 δ' ει εγω αν εασω τουτους μεν υποκλονεεσθαι Αχιληι Πηλειδη , δ'

my feet could flee elsewhere ; from wall to plain of Ilios , until I may reach the shoulders
ποσιν φευγω αλλη απο τειχος προς πεδιον Ιληιον , οφρ' αν ικωμαι τε κνημους
of **Ida** and plunge in **Her** thickets . Then after I have washed away sweat in the **River**
560 Ιδης τε δυω κατα ρωπηια : δ' επειτα λοεσσαμενος ιδρω ποταμοιο
and cooled off , I will return to Ilios at dusk . But why does my dear heart debate so ?
αποψυχθεις αν απονεοιμην προτι Ιλιον εσπεριος . αλλα τι η μοι φιλος θυμος διελεξατο ταυτα ;
May he not notice me as I depart from city to plain and rush after me and
μη νοηση μ' απαειρομενον πολιος πεδιονδε και μεταιξας με και
overtake me by his swiftness of foot . Then it will be no more possible to escape **Death**
565 μαρψη ταχεεσσι ποδεσσιν . επειτ' εσται ουκετ' αλυξαι θανατον
and **The Fates** ; for he is exceedingly mighty above all human-beings . What then if I go
και κηρας : γαρ εστ' λιην κρατερος περι παντων ανθρωπων . κε δε ει ελθω
to oppose him in front of the city ? For surely now his flesh is also vulnerable
κατεναντιον οι προπαροιθε πολεος : γαρ θην τουτω χρωσ και τρωτος
to sharp bronze , but there is in him one soul , since humans say he is mortal ;
οξει χαλκω , δε εμμεναι εν ια ψυχη , δε ανθρωποι φασ' ε θνητον :
whereas it is **Zeus , The Son of Kronos** that gives him **Glory** .”
570 αυταρ Ζευς Κρονιδης οπαζει οι κυδος .

So saying he crouched to await **Achilles** , while his bold heart within was eager to war
Ως ειπων αλεις μενεν Αχιληα , δε οι αλκιμον ητορ εν ορματο ποτολεμιζειν
and to fight . Just as a leopard goes out from a deep thicket to face a hunter , its heart
ηδε μαχεσθαι . ηυτε παρδαλις εισι εκ βαθειης χυλοχοιο εναντιον θηρητηρος ανδρος , θυμω
is not alarmed with fear , when it hears baying hounds ; for even if the hunter wounds it first
575 ουδε ταρβει τι φοβειται , επει κεν ακουση υλαγμον : γαρ περ ει μιν ουταση φθαμενος
with a shot , even if it is pierced through with spear , its boldness ceases not ,
ηε βαλησιν , αλλα τε και παπαρμενη περι δουρι αλκης αποληγει ουκ ,
until indeed they either clash-together or it is vanquished ;
πριν γ' ηε ξυμβλημεναι ηε δαμηναι :
so also did **Illustrious Noble Aeneas** son of Antenor , not intending to flee , until he tested
ως αγαυου διος Αηνηωρ υιος Αντηνορος , ουκ εθελεν φευγειν , πριν πειρησαιτ'
Achilles . Thus on the one hand he held before him , his well-balanced shield on every side ,
580 Αχιληος , αλλ' αρ' μεν ο γ' εσχετο προσθ' εισην ασπιδα παντοσ' ,
then aimed his spear at **Self** , and shouted aloud ;
δ' τιτυσκετο εγχειη αυτοιο , και αυτει μεγ :

“**Glorious Achilles** , surely then **Thou** much hoped in **Thine Mind** , to sack **The City**
φαιδιμ' Αχιλλευ , δη η που μαλ' εολπας ενι φρεσι , περσειν πολιν
of high-minded Trojans on this very day . Mindless infant ! Many indeed are the woes that
585 αγερωχων Τρωων τωδε ηματι , νηπυτι , πολλα η αλγε' τ'
are yet to be fashioned for the sake of **Self** . For there are many bold braves who are within **Ilios** ,
ετι τετευξεται επ' αυτη . γαρ οι πολεες αλκιμοι ανερες ειμεν τε και εν Ιλιον ,
who stand guard in front of our dear parents and wives and children . It is **Thou** then
οι ειρυσομεσθα προσθε και φιλων τοκεων τε αλοχων και υιων : συ δ'
who will meet **Thine** fate *here* , even if **Thou** are so terrible and daring a warrior .”
εφεψεις ποτμον ενθαδε , και εων ωδ' εκπαγλος και θαρσαλεος πολεμιστης .

He spoke , and hurled sharp spear from heavy hand ; nor did he fail to hit the mark !
590 Η ρα , και αφηκε οξυν ακοντα βαρειης χειρος , ουδ' αφαμαρτεν ,

and struck him on the shin below the knee ; so that his shin-guard of newly worked tin
και εβαλε ρ' κνημην υπο γουνατος , δε οι κνημις νεοτευκτου κασσιτεριοι
rang about terribly ; but when it struck , bronze leapt away from him ,
κοναβησε αμφι σμερδαλεον : δ' παλιν βλημενου χαλκος ορουσε απο ,
nor did it pierce through , since **The Gift of God** held it .
ουδ' επερησε , δ' δωρα θεου ηρυκακε .
Then in turn **Son** of Peleus rushed **God-like Agenoros** ;
595 δ' δευτερος Πηλειδης ωρμησατ' αντιθεοιο Αγηνορος :
nor did **Apollo** still allow him to win glory , but **He Snatched him away** ,
ουδ' Απολλων ετ' εασεν αρεσθαι κυδος , αλλα εξηρ- μιν -παζε ,
while shrouding him in a thick mist , then sent him away from war to return in **Peace** .
δ' αρ' καλυψε πολλη ηερι , δ' αρα εκ- μιν -πεμπε πολεμου νεεσθαι ησυχιον .

Nevertheless **Apollo** kept away **Son** of Peleus from Trojan army **by stealth** ; for by resembling
600 αυταρ ο αποεργαθε Πηλειωνα λαου δολω : γαρ εοικως
Agenor in every way , **The God Who-Hits-The-Mark-from-Afar** stood before the feet of **Self** ;
Αγηνορι παντα εκαεργος εστη προσθε ποδων αυτω ,
so that he rushed at **Him** in foot chase , and while he pursued **Him** over the wheat-bearing plain ,
δ' ο επεσσυτο ποσσι διωκειν , ηος ο διωκετο τον πυροφοροιο πεδιοιο ,
Apollo turned him toward the deep-whirling **River Scamander** , while running a little ahead ;
τρεψας παρ' βαθυδινηεντα ποταμον Σκαμανδρον , υπεκ- τυτθον -προθεοντα :
since **Apollo** so **Wished** that **by stealth** , **Achilles** would keep hoping to out run **Him** on foot .
605 δ' Απολλων αρ' εθελγεν ως δολω , οισι αιει ελποιο κιχησεσθαι ποσιν :
Meanwhile all the other Trojans who were fleeing in rout
τοφρ' αλλοι Τρωες πεφοβημενοι
came gladly in mass toward the city , so that the city was packed full .
ηλθον ασπασιοι ομιλω προτι αστυ , δ' πολις αλεντων εμπλητο .
Nor did they indeed still dare and wait for each-other outside the city wall ,
ουδ' αρα τοι γ' ετ επλαν και μειναι αλληλους εκτος πολιος τειχεος ,
and to learn who had escaped and who had fallen in battle ;
610 και γνωμεναι ος πεφευγοι τε ος τ' εθαν εν πολεμω :
but any who had indeed been saved by their feet and knees , poured gladly into the city .
αλλ'τινα ον γε σαωσαι των ποδες και γουνα , εσεχυντο εσσυμενος ες πολιν .

23 April 2020

Chapter 22 - X

Having so fled to the city like fawns , on the one hand , Trojans were cooling their sweat
Ως πεφυζοτες κατα αστυ ηυτε νεβροι μεν απεψυχοντο ιδρω
by drinking and quenching their thirst , as they leaned on the fair battlements ; whereas
τ' πιον τε ακεοντο διψαν , κεκλιμενοι καλησιν επαλξεσιν :
on the other hand , Achaeans came very near to the wall , leaning shields on their shoulders .
αυταρ Αχαιοι ισαν ασσον τειχος , κλιναντες σακε' ωμοισι .

While **Hector** remained by **Self**

5 δ' Εκτορα μειναι αυτου
in front of Ilios and the Scaean gates , bound by deadly fate !
προπαροιθε Ιλιου τε Σκαιων πυλαων , επεδησεν ολοιη μοιρ' .
Then **Brilliant Apollo Spoke** to **Son** of Peleus ;
αυταρ Φοιβος Απολλων προσηυδα Πηλειωνα :
“Why **Son** of Peleus , does **Thou** pursue **Me** with swift feet , **Self** being **mortal**
τιπτε υιε Πηλεος διωκεις με ταχεεσσι ποσιν , αυτος εων θνητος
while **I Am An Immortal God** ? Not even now , has **Thou Recognized Me** , that **I Am A God** ,
αμβροτον θεον ; ουδε πω νυν εγνως με ως ειμι θεος ,
since **Thou** contends vehemently ! Surely then **Thou** indeed has no care for **Thine** toil
10 δ' συ μενεαινεις ασπερχες . δη η ου τι μελει πονος
over Trojans , whom **Thou** put to flight , who are now huddled in their city , while **Thou**
Τρωων , ους εφοβησας , νυ αλεν εις τοι αστυ , δε συ
has been turned-aside *here* ! **Thou** will not slay **Me** , since **I** am *not* one of those **fated to die** !”
λιασθης δευρο . μεν ου κτενεεις με , επει ειμι ου τοι μορσιμος .

Then deeply troubled *swift-footed Achilles* spoke to **Him** ;

δε μεγ' οχθησας ωκυς ποδας Αχιλλευς προσεφη Τον :
“**Thou** has distracted **me** , **Far-shooter** , **most destructive** of **All Gods** , having now
15 εβλαψας μ' , εκαεργε , ολωωτατε παντων θεων , νυν
been turned-aside *here* , away from the wall ; otherwise many teeth would have yet bitten
τρεψας ενθαδε απο τειχεος : η κ' πολλοι οδαξ ετι ειλον
The Earth before having reached Ilios . But now on the one hand , **Thou** has **taken** from me
γαιαν πριν εισαφικεσθαι Ιλιον . δ' νυν μεν αφειλατο εμε
great glory , and on the other hand , **Saved** them , **Easily** , since **Thou** has no fear indeed
μεγα κυδος , δε σωσας τους ρηιδιως , επει ε- ου τι -δεισας γ'
of retribution to follow later . I would indeed pay **Thee** back , if that power were present to me .”
20 τισιν οπισσω . αν η τισ- σ' -αιμεν , ει γε δυναμις παρειη μοι .

So saying he set-out toward the city very **Mindful** , just as a champion racing chariot horse ,
Ως ειπων εβεβηκει προτι αστυ μεγα φρονεων , θ' ως αεθλοφορος σευαμενος συν οχεσφιν ιππος ,
that so easily runs striding over the plain ; so also did **Achilles** nimbly ply his feet and knees .
ος ρα ρεια θεησι τιταινομενος πεδιοιο : ως τε Αχιλλευς λαινηρα ενωμα ποδας και γουνατ' .

Then the ancient **Priam** was first to see him with his eyes ,

25 δ' ο γερων Πριαμος πρωτος ιδεν Τον οφθαλμοισι ,
as **Achilles** sped **All-Radiant** over the plain like **The Star** , which **Arises** during **Autumn** ,
ως επεσσυμενον παμφαινονθ' πεδιοιο ως τ' αστερ , ος εισιν ρα τ' οπωρης ,
while **Its Rays Shine Conspicuously** among the many **Stars** in the dead of **Night** ;
δε οι αυγαι φαινονται αριζηλοι μετ πολλοισι αστρασι αμολγω νυκτος :

which is also called by the name of **The Dog of Orion** .

ον τε καλεουσι επικλησιν κυν Ωριωνος ,
On the one hand **It** is indeed **The Brightest Star** , whereas on the other hand ,
30 μεν ο εστι γ' λαμπροτατος , δε
It has been set-up as a sign of warning , as **It** also brings much fiery heat to wretched mortals .
τετυκται σημα κακον , και τε φερει πολλον πυρετον δειλοισι βροτοισιν :
So also did bronze-armor radiate from the breast of **Achilles** as he ran .
ως χαλκος ελαμπε στηθεσσι του θεοντος .
So that the **Ancient One** lamented , then raising his hands on high , beat his head ,
δ' ο γερων ωμωξεν , δ' ανασχομενος χερσιν υψος κοψατο γε κεφαλην ,
Then crying out loud he called pleading to his **Dear Son** ,
35 δ' οιμωξας μεγα εγεγωνει λισσομενος φιλον υιον :
who was thus standing in front of the gates , furiously eager to fight with **Achilles** .
εσ- δε -τηκει προπαροιθε πυλαων , αμοτον μεμαως μαχεσθαι Αχιληι :
To him then , the **Ancient One** spoke piteously while stretching out his arms ;
τον δ' , ο γερων προσηυδα ελεεινα ορεγνυς χειρας :

“**Hector** , my dear child , do not remain there alone to face this brave without the aid of others ,
Εκτορ , μοι φιλον τεκος , μη μιμνε οιος τουτον ανερα ανευθ' αλλων ,
that thou may not swiftly meet **Thine Fate** ; overpowered by **Son** of Peleus , since he is indeed
40 ινα μη ταχα επισπης ποτμον δαμεις Πηλειωνι , επει η
far mightier ; untiring as he is . If only **Achilles** were as dear to **The Gods** as he is to me !
πολυ φερτερος , σχετλιος εστι : αιθε γενοιτο τοσσονδε φιλος θεοισι οσσον εμοι :
Then dogs and vultures would soon devour him where he lay ;
κυνες και γυπες κεν ταχα εδοιμεν ε κειμενον :
surely then dread sorrow would depart from my heart ; he who has left me bereft of many
η αινον αχος κε ελθοι απο μοι πραπιδων : ος εθηκε μ' ευνιν τε πολλων
and Good sons , who were slain or sold into distant isles . For even now there are two sons ;
45 και εσθλων υιων , κτεινων και περνας επι τηλεδαπαων νησων . γαρ και νυν δυο παιδε ,
Lycaon and **Poludoros** , whom I cannot see among Trojans that are huddled into the city ,
Λυκαονα και Πολυδωρον , δυναμαι ου ιδειν Τρωων αλεντων εις αστυ ,
those that **Laothoe** , a **Queen** among women , bore to me . Thus on the one hand ,
τους Λαοθη , κρειουσα γυναικων , τεκετο μοι . αλλ' μεν
if they are alive in their camp , then we will certainly pay the ransom with bronze and gold ;
ει ζωουσι μετα στρατω , επειτα αν η τ' απολυσομεθ τε χαλκοε τε χρυσου :
for there is much within , that ancient **Altes/Sacred-grove of glorious name** sent along
50 γαρ εστι πολλα ενδον γαρ γερων Αλτης ονομακλυτος ωπασε
with his child ; **Laothoe** . But if they are already dead and in the **Domain** of **Hades** ,
παιδι . ει ηδη τεθνασι και ειν δομοισιν Αιδαο ,
then it is grief for my heart and their mother ; for those who gave them birth ;
δ' αλγος εμω θυμω και μητερι , τοι τεκομεσθα :
but grief will be briefer for all other people , if **Thou** does not also die , slain by **Achilles** .
55 δ' αλγος εσσεται μινυνθαδιωτερον αλλοισι λαοισιν , ην συ μη και θανης δαμασθεις Αχιληι .
Come then within the wall , my child , so that **Thou** may save Trojan men and Trojan women ,
εισ- αλλ' -ερχεο τειχος , εμον τεκος , οφρα σαωσης Τρωας και Τρωας ,
do not hand-over great glory to **Son** of Peleus , while **Self** is deprived of **Dear Life** .
μηδε ορεξης μεγα κυδος Πηλειδη , δε αυτος αμερθης φιλης αιωνος .

Therefore have Compassion for **me** , the unfortunate , ill-fated one , while I still have **my** senses ,
60 δ' ελεησον προς εμε τον δυστηνον δυσμορον ετι φρονεοντ' ,
whom our **Father Son of Kronos** will waste-away in a painful fate on the threshold of old age ,
ον ρα πατηρ Κρονιδης φθισει εν αργαλει αισι επι ουδω γηραος ,
after seeing many ills in this dread conflict ; **my** sons perishing and **my** daughters dragged off ,
επιδοντα πολλ' κακα εν αινη δηιοτητι , τ' υιας ολλυμενους τε θυγατρας ελκηθεισας ,
and infant children hurled to the ground , and wives of **my** sons dragged off , and **my** treasure-
και νηπια τεκνα βαλλομενα προτι γαιη , τε νυους ελκομενας , και θαλα-
chambers sacked , at the deadly hands of Achaeans ! Then last of all , dogs that eat raw flesh
65 -μους κεραιζομενους , υπο ολοης χερσιν Αχαιων . δ' πυματον κυνες ωμησται
will tear **Self** apart before **my** doors , when struck or shot by someone with sharp bronze
ερυ- αυτον -ουσιν πρωτησι με θυρησιν , επει τυψας ηε βαλλων τις οξει χαλκω
that takes life from limbs , dogs which **I** reared in **my** great halls at table to guard the gates ,
εληται θυμον εκ ρεθων , ους τρεφον εν μεγαροισι τραπεζης θυραωρους ,
will lie in the gateway , having drunk **my** blood in the madness of their heart !
70 κεισονται εν προθυροισι , κ' πιοντες εμον αιμα περι αλυσσοντες οι θυμω .
Thus on the one hand , it is quite honorable for the young to lie torn by sharp bronze ,
δε τε παντ' επειοικεν νεω κεισθαι δεδαιγμενω οξει χαλκω ,
when slain by **Ares** ; since all that can be seen is fair ; even if they are dead ;
αρηικταμενω , δε παντα οτι φανηη καλα περ θανοντι :
Whereas surely then , when dogs shamefully disfigure a gray head and grey beard
αλλ' δη οτε κυνες αιδω αισχυνωσι τε πολιον καρη τε πολιον γενειον
of a slain old one , surely then this is the most pitiful fate for wretched mortals !"
75 κταμενοιο γεροντος , δη τουτο πελεται οικτιστον δειλοισι βροτοισιν .

Thus spoke the ancient one , then he pulled and plucked gray hair with his hands from his head ;
ρ' Η ο γερων , δ' ελκετο αρ' τιλλων πολιας τριχας ανα χερσι εκ κεφαλης :
nor was the **Spirit** of **Hector** persuaded .

ουδ' θυμον Εκτορι επειθε .
Then in turn his **mother** wailed while shedding tears ,
δ' αυθ' μητηρ οδυρετο χεουσα δακρυ ,
loosened **her** bosom with one hand , then with the other hand held out **her** breast ,
80 ανιεμενη κολπον ετερωθεν , δε ετερηφι ενεσχε μαζον :
and while shedding tears **she** spoke to him **Winged Logos** ;
και χεουσ' δακρυ προσηυδα μιν πτεροεντα επεα :

"**Hector** , my child , respect these and have **Compassion** for my **Self** , if ever **my** breast that
Εκτορ , εμον τεκνον , αιδεο ταδε τ' και ελεησον μ' αυτην , ει ποτε μαζον
banishes care was kept shut . Remember these , dear child , and defend our wall from within ,
λαθικηδεα επεσchon : μνησαι των , φιλε τεκνον , δε αμυνε εων τειχος εντος ,
do not stand to face this tireless dreadful brave ; for if he slays **Thee** , **I** will never lay **Thee**
85 μηδε ιστατο προμος τουτω σχετλιος δηιον ανδρα : γαρ ει κατακτανη σε , εγω ου περ ετ'
on a bier to weep for **Thee** , **Dear Sprout** whom **Self** bore ! nor will **Thine wife** wooed-
εν λεχεεσσι γε κλαυσομαι σ' , φιλον θαλος , ον αυτη τεκον , ουδ' αλοχος πολυ-
with-many gifts ; but very far away from us will swift dogs devour **Thee** by Argive ships ."
-δωρος : δε μεγα ανευθε νωιν ταχεες κυνες κατεδονται σε παρα Αργειων νηυσι !

Thus indeed the two addressed their dear son , weeping , pleading earnestly ;
 90 Ως γε τω προσαυδητην φίλον υιον , κλαιοντε , λισσομενω πολλά ,
 but the *Spirit* of *Hector* was not persuaded , since he indeed awaited *mighty Achilles*
 θυμον Εκτορι ουδ' επειθον , αλλ' ο γε μιμν' πελωριον Αχιλῆα
 as he came nearer . Then just as a mountain serpent awaits a man at its lair , having eaten
 ιοντα ασσον . δε ως ορεστερος δρακων μενησι ανδρα επι χειη , βεβρωκως
 noxious herbs , so that dread wrath has entered into it , while it glares terribly as it coils
 95 κακα φαρμακ' , δε τε αινος χολος εδυ μιν , δε δεδορκεν σμερδαλεον ελισσομενος
 about its lair ; so also did *Hector* not give way while maintaining unquenchable might , leaning
 περι χειη : ως Εκτωρ ουχ υπεχωρει εχων ασβεστον μενος , ερεισας
 his bright shield against the jutting tower . Then sorely vexed he spoke to his *Proud Spirit* ;
 φαεινην ασπιδ' επι προυχοντι πυργω : δ' αρα οχθησας ειπε προς ον μεγαλητορα θυμον :

“O my *Self* , if on the one hand , I go within gates and walls , Poludamas will be first to lay
 100 ω μοι εγων , ει μεν δυω πυλας και τειχεα , Πουλυδαμας κε πρωτος αναθησει
 reproach on me ; he who told me to lead Trojans to our city during that fatal night , when
 ελεγειν μοι , ος εκελευε μ' ηγησασθαι Τρωσι ποτι πτολιν τηνδ ολοην νυχθ' , τ' οτε
Divine Achilles arose ! But I did not listen ! Surely then it would have been far better !
 διος Αχιλλεως ωρετο . αλλ' εγω ου πιθομην : η τ' αν ηεν πολυ κερδιον .
 But now since I have ruined our army through my recklessness , I feel shame before Trojans
 105 δ' νυν επει ωλεσα λαον εμῃσιν ατασθαλιῃσιν , αιδεομαι Τρῳας
 and Trojan wives of trailing robes ; that some other more baser person than myself never say ;
 και Τρῳαδας ελκεσιπεπλους , τις αλλος κακωτερος εμειο μη ποτε ειπησι :

‘By trusting in his own strength , *Hector* brought ruin on our army.’
 πιθησας ηφι βιηφι Εκτωρ ωλεσε λαον .
 So they would say ; thus it would be far better for me to meet *Achilles* face to face and slay him ,
 ως ερεουσιν : δε τοτ' αν ειη πολυ κερδιον εμοι νεεσθαι Αχιλῆα αντην η κατακτειναντα ,
 or *Self* should perish gloriously before our city . But if I were to lay down my bossed shield
 110 ηε αυτω κε ολεσθαι ευκλειως προ πολης . δε ει κεν καταθειομαι μεν ομφαλοεσσαν ασπινδα
 and heavy helmet , then lean my spear against the wall , while *Self* goes on to meet
 και βριαρην κορυθα , δε ερεισας δορυ προς τειχος αυτος ιων ελθω αντιος
incomparable Achilles , and promise him that we will give *Helen* to *Sons* of Atreus , along with
 αμυμονος Αχιλῆος και υποσχωμαι οι δωσεμεν Ελενην Ατρειδῃσιν αμ' και
 all the very many belongings of *Self* to take away , that *Alexander* brought to Troy in his hollow
 115 παντα μαλ' οσσα κτημαθ' αυτη αγειν τ' Αλεξανδρος ηγαγετο Τροιηνδ ενι κοιλης
 ships ; which also brought the beginning of strife ; and furthermore that we will portion out
 νηυσιν , η τ' επλετο αρχη νεικεος , δ' αμα αλλ' αποδασσεσθαι αμφις
 with Achaeans , of all that this city already holds ; then afterwards in turn I take an oath
 Αχαιοις , οσε πτολις ηδε κεκευθε : δ' μετοπισθε αυ ελωμαι(αιρεω) ορκον
 from Trojan elders that we will hide nothing , but we will divide in two all the possessions
 120 Τρωσιν γερουσιον κατακρυψειν μη τι , αλλ' δασασθαι ανδιχα παντα κτησιν
 which this lovely city holds within . But why then does my *Dear Spirit* debate these options ?
 οσην επηρατον πτολιεθρον εεργει εντος : αλλα τι η μοι φιλος θυμος διελεχατο ταυτα ;
 Let it not be that I set out to go to him , but he does not have pity for me nor any respect for me ,
 μεν μη εγω ιωνικωμαι μιν , δε ο ουκ ελεησει μ' ουδε τι αιδεσεται μ' ,
 but being naked he slays me even so , as if I were a woman , since I have taken off my armor .
 125 δε εοντα γυμνον κτενεει με αυτως , ως τε γυναικα επει κ' δυω απο τευχεα .

There is no way that we may now converse with him by oak nor by rock ,
 εστιν ου μεν πως νυν οαριζεμεναι τω απο δρυος ουδ απο πετρης ,
 where maiden and youth , youth and maiden converse with each other .
 α τε παρθενος τε ηθεος , ηθεος τ παρθενος οαριζετον αλληλοιιν .
 It would be better in turn to clash in strife as quickly as possible ;
 βελτερον αυτ' ξυνελαυνεμεν εριδι ταχιστα :
 that we may know to which of us **The Olympian** will grant glory.”
 130 οττι ειδομεν οπποτερω Ολυμπος κεν ορεξη ευχος .

So **Hector** reflected as he waited , while **Achilles Peer of Eneualios , Warrior of waving-plume**
 Ως ορμαινε μενων , δε Αχιλλευσ ισος Ενυαλιω , πτολεμιστη κορυθαικι
 came near him , shaking his terrible spear of Pelian ash over his right shoulder ,
 ηλθεν σχεδον οι , σειων δεινην Πηλιαδα μελινη κατα δεξιον ωμον :
 while bronze **Flashed** all around like either the **Rays** of a **Blazing Fire** or of **The Rising Sun** .
 135 δε χαλκος ελαμπετο αμφι εικελος η αυγη αιθομενου πυρος η ανιοντος ηελιου .
 Therefore trembling took-hold of **Hector** , as he saw this , nor did he still dare remain there ,
 δ' τρομος ελε Εκτορα , ως ενοησεν , ουδ' αρ' ετ' ετλη μενειν αυθι ,
 since he fled in fear , and left the gates behind him ; while **Son** of Peleus rushed after him
 δε βη φοβηθεις , δε λιπε πυλας οπισω : δ' Πηλειδης επορουσε
 trusting his swift foot . Like a falcon , the swiftest of winged , swoops down easily from
 πεποιθως κραιπνοισι ποσι . ηυτε κirkος ελαφροτατος πετεηνων , οιμησε ρηιδιως
 mountain crag after a trembling dove ; so that the dove flies in fear beneath , while the falcon
 140 ορεσφιν μετα τρηρωνα πελειαν , δε η φοβειται υπαιθα , δ' ο
 often swoops near the dove with shrill cry , as his heart commands him to seize the dove ,
 ταρφε επαισσει εγγυθεν θ' οξη λεληκως , τε θυμος ανωγει ελεειν ε :
 so also did **Achilles** eagerly fly straight on , while **Hector** fled in terror beneath Trojan wall ,
 ως αρ' γ' εμμεμαως πετετο ιθυς , δ' Εκτωρ τρεσε υπο Τρωων τειχος ,
 while he nimbly plied his knees . They sped past the watch-tower and past the wind-swept
 145 δε λαιψηρα ενωμα γουνατ' . οι εσσευοντο παρα σκοπιην και ηνεμοεντα
 wild-fig-tree , always along the wagon track . Then he came to the two fair-flowing **springs** ;
 ερινεον αιεν υπεκ κατ' αμαξιτον . δ' ικανον καλλιρροω κρουνω :
 where the two **springs** that feed **whirling Scamander** well up . For one flows with warm water ,
 ενθα δοιαι πηγαι δε αν- δινηεντος Σκαμανφρον -αισσουσι . γαρ η μεν ρειι θ' λιαρω υδατι ,
 while round about , smoke rises up from **self** as if from a blazing fire ; while the other , even in
 150 δε αμφι καπνος γιγνεται εξ αυτης ως ει αιθομενοιο πυρος : δ' η ετερη
 summer , flows cold as hail , or snow , or from crystallized water . Where near by **selves**
 θερει προρειι ψυχρη ειкуια χαλαζη η χιονι , η εξ κρυσταλλω υδατος . δ' εγγυς επ' αυταων
 there are fair wide tanks made of stone , where formerly , Trojan wives and fair daughters
 ενθα εασι καλοι ευρες πλυνοι λαινεοι , οθι το πριν Τρωων αλοχοι τε καλαι θυγατρες
 used to wash their bright clothes in **Peace** ; before sons of Achaeans came .
 155 πλυνεσκον σιγαλοεντα ειματα επ' ειρηνης , πριν υιας Αχαιων ελθειν .
 By **these** they ran , one fleeing , the other pursuing behind . In front a good one fled ,
 παρα- τη ρα -δραμετην , φευγων , ο δ' διωκειν οπισθε : προσθε εσθλος μεν εφευγε ,
 but one far better swiftly pursued him ; since it was not sacrificial-beast nor ox-hide they won ,
 δε μεγ' αμεινων καρπαλιμως διωκε μιν , επει ουχ ιερηιον ουδε βοειην αρνυσθην ,
 which are prizes-won by braves in foot-races , but **The Divine Soul** of horse-taming **Hector** .
 160 α γιγνεται αεθλια τε περι ανδρων ποσσιν , αλλα θεον ψυχης ιπποδαμοιο Εκτορος .

Then just as when prize-winning single-hoofed horses run quite nimbly around turning posts ;
 δ' ως οτ' αεθλοφοροι μωνυχες ιπποι τρωχωσι μαλα ριμφα περι τερματα :
 since this great prize is laid up ; whether a tripod or a woman , in honor of a slain brave ,
 δε το μεγα αεθλον κειται , η τριπος ηε γυνη , κατατεθνηωτος ανδρος :
 so also did these two whirl about the city of Priam Thrice , with swift feet ;
 165 ως τω διμηθητην περι πολιν Πριαμοιο τρις καρπαλιμοισι ποδεσσι :
 While **All The Gods** were **Looking on** .
 δ' παντες θεοι ορωντο ες :
 Then **The Father** of both **Braves** and **Gods** was first to offer **Logos** to **Them** ;
 δε πατηρ τε ανδρων τε θεων ηρχε μυθων τοισι :

“O **My** ! Surely then a **Dear Brave** do **My Eyes Behold** , being pursued around the wall ,
 ω ποποι , η φιλον ανδρα οφθαλμοισιν ορωμαι διωκομενον περι τειχος ,
 so that **My Heart** feels pity for **Hector** , who kindled for **Me** many oxen thigh-bones upon
 170 δ' εμον ητορ ολοφυρεται Εκτορος , ος εκηεν μοι πολλα βοων μηρι επι εν
The Summits of **Many-ridged Ida** , then in turn at other times upon **Top-most Citadel** ; now
 κορυφησι πολυπτυχου Ιδης , δ' αυτε αλλοτε εν ακροτατη πολει : νυν
Noble Achilles again pursues him with swift feet around the city of Priam . Come along then
 διος Αχιλλευς αυτε διωλει ε ταχεσσι ποσιν περι αστυ Πριαμοιο . αγετε αλλ'
Thou Gods must take **Counsel** , and **Deliberate** whether **We** shall save him from death ,
 175 θεοι φραζεσθε , και μητιασθε ηε σωσομεν μιν εκ θανατοιο ,
 or let **Achilles** son of Peleus vanquish him now , even if he is **good** .”
 ηε Αχιληι Πηλειδη δαμασσομεν μιν ηδη εοντα εσθλον .

Then in turn **The Goddess** , **Bright-Eyed Athena** spoke to **Him** ;
 δ' αυτε θεα γλαυκωπις Αθηνη προσεειπε Τον :

“O **Father** , **Lord-of-Bright-Lightning** and **Dark-Clouds** , what has **Thou** said !
 ω πατηρ αργικεραυνε , κελαινεφες , οιον ειπες :
 Does **Thou Wish** to free a **Brave** who is mortal from death of ill-repute , he who was **Fated**
 180 εθελεις εξαναλυσαι ανδρα εοντα θνητον αψ θανατοιο δυσηχεος , πεπρωμενον
 long ago by **Destiny** ? Do so ; but nevertheless not **All** of **Us Other Gods** **Agree** with **Thee** .”
 παλαι αιση ; ερδ' : αταρ ου παντες αλλοι θεοι επαινεομεν τοι

Then **Zeus Cloud-gatherer** replied to **Her** by saying ;
 δ' Ζευς νεφεληγερετα απαμειβομενος Την προσεφη :

“Take **Heart** , **Third-born** , **Dear Child** . In no way does **My Heart** now offer **Logos** in earnest ,
 θαρσει , Τριτογενεια , φιλον τεκος : ου τι θυμω νυ μυθεομαι προφρονι ,
 since **I Wish** to be **Kind** to **Thee** . Do just as **Thine Mind** is used to do , no longer hold back .”
 185 δε εθελω ειναι ηπιος τοι : ερξον οπη δη τοι νοος επλετο , μηδ' ετ' ερωει .

So saying **He** urged on **Athena** who was already eager , so that **She Swooped down**
 Ως ειπων οτρυνε Αθηνην παρος μεμαυιαν : δε αιξασα βη
 from **Olympian Summits** . While swift **Achilles** kept pressing **Hector** in endless pursuit .
 κατ' Ουλυμποιο καρηνων . δ' ωκυς Αχιλλευς κλονεων Εκτορα ασπερχες εφεπ' .
 Then , just as when hounds startle a fawn of a deer from its lair , and chases it through
 190 δ' ως οτε κυων ορσας νεβρον ελαφοιο εξ ευνης , τ' διηται δια

mountain hollows and through glens ; so that even if it is unseen by cowering under a thicket ,
 ορεσφι αγκεα και δια βησσας : δ' τε περι τον λαθησι καταπτηξας υπο θαμνω ,
 nevertheless the hounds track and run after it without fail , until they will find it , so also did
 αλλα ανιχνευων τ' θεει εμπεδον , οφρα κεν ευρη : ως
Hector not escape swift-footed **Son** of Peleus . For as often as he rushed for Dardanian Gates
 Εκτωρ ου ληθε ποδωκεα Πηλειωνα . δ' οσσακι ορμησειε Δαρδανιαων πυλων
 in order to sprint under well-built walls , if perhaps arrows from above might protect him ,
 195 αντιον αιχασθαι υπο ευδητους πυργους , ει πως βελεεσσι καθυπερθεν αλαλκοιεν οι ,
 so often would **Achilles** overtake him before them and turn him back toward the plain , so that
 τοσσακι παραφθας μιν προπαροιθεν αποστρεψασκε προς πεδιον : δε
Self always flew before city . As in a dream , when one is unable to catch one who flees ;
 αυτος αιει πετετ' ποτι πτολιος . ως εν ονειρω δ' ου δυναται διωκειν φευγοντα :
 so that one is unable to escape nor the other to catch ; so also could **Achilles** not overtake
 200 αρ' ο τον ουτ' δυναται υποφευγειν ουθ' ο διωκειν : ως δυνατο ο τον ου μαρψαι
Hector by foot , nor **Hector** escape from **Achilles** . How then could **Hector** have escaped
 ποσιν , ουδ' αλυξαι ος . πως δε κεν Εκτωρ υπεξεφυγεν
The Fates of **Death** , if **Apollo** had not come near him to rouse his might and make his knees
 κηρας θανατοιο , ει Απολλων μη ηντετ' εγγυθεν οι επωρσε οι μενος τε ος γουνα
 nimble for the last and final time ? Meanwhile **Divine Achilles** signaled his troops with a nod
 205 λαιψηρα πυματον τε και υστατον ; δ' διος Αχιλλευς ανεν- λαοισιν -ευε
 of his head ; not allowing them to shoot at **Hector** with their bitter missiles ,
 καρηατι , ουδ' εα ιεμεναι επι Εκτορι πικρα βελεμνα ,
 so that no one else strike him and win glory , while he would come in second place .
 μη τις βαλων αροιτο κυδος , δε ο ελθοι δευτερος .
 But surely then when they arrived at the **Springs** the fourth time , surely then at that time
 αλλ' δη οτε αφικοντο επι κρουνοους το τεταρτον , δη τοτε
The Father lifted up **His Golden Scales** , then placed in **Them** two fates
 210 πατηρ ετιταινε χρυσεια ταλαντα , δ' ετιθει εν δυο κηρε
of out-stretching **Death** , **the one** for **Achilles** , **the other** for *horse-taming* **Hector** ;
 τανηλεγος θανατοιο , την μεν Αχιλλης , την δ' ιπποδαμοιο Εκτορος ,
 then taking **The Scales** by **The Middle** **He** lifted **Them** ;
 δε λαβων μεσσα ελκε :
 then the day of **Destiny** sank down for **Hector** , then departed to **Hades** ;
 δ' ημαρ αισιμον ρεπε Εκτορος , δ' ωχετο εις Αιδαο ,
 Then on the one hand , **Brilliant Apollo** left him .
 δε Φοιβος Απολλων λιπεν ε ,
 While on the other hand , **The Goddess Bright-eyed Athena** came to **Son** of Peleus
 δ' θεα γλαυκωπις Αθηνη ικανε Πηλειωνα ,
 then standing close , **She Spoke Winged Logos** ;
 215 δ' ισταμενη αγχου προσηυδα πτεροεντα επεα :
 “Surely then , **Dear-to-Zeus** , **Glorious Achilles** , now **I** expect that **Ourselves** will carry off
 δη διφιλε φαιδιμ' Αχιλλευ , νυν εολπα νωι οισεσθαι
 great glory to Achaean ships , once having slain **Hector** , even if he is insatiate of combat ;
 μεγα κυδος προτι Αχαιοισι νηας , δηωσαντε Εκτορα , περι εοντα αατον μαχης .
 for now it is indeed no longer possible for him to escape **Ourselves** ,
 νυν εστι γ' ου επι γενεσθαι οι πεφυγμενον αμμε ,

not even if **Apollo Who-Hits-The-Mark-from-Afar** were very much affected
 220 ουδ' ει Απολλων εκαεργος κεν μαλα πολλα παθοι
 and would continually grovel before **Aegis-Bearing Father Zeus** .
 προπροκυλινδομενος αιγιοχοιο πατρος Διος .
 Therefore **Thou** on the one hand , halt now and catch **Thine Breath** ,
 αλλα συ μεν στηθι νυν και αμπνυε ,
 while **I** on the other hand , go to **Persuade This Brave** to fight with **Thee** face to face .”
 εγω δ' οιχομενη επιθησω τονδε μαχεσασθαι τοι εναντιβιον .

So **Spoke Athena** , and **Achilles** obeyed , and his heart rejoiced ,
 Ως φατ' Αθηναιη , δ' ο επιθετο , δε θυμω χαιρε ,
 and accordingly then he stood leaning on his bronze-barbed ashen-spear .
 225 δ' αρ' στη ερεισθεις επι χαλκογλωχιнос μελιhs .
 Accordingly then , **She** left the one , then **She** came to **Noble Hector** in the likeness of form
 δ' αρα η ελειπε τον μεν , δ' κιχησατο διον Εκτορα ειкуια δεμας
 and tireless voice of **Fear-Slayer** ; then while standing close **She** spoke **Winged Logos** ;
 και ατειρεα φωνην Δηιφοβω : δ' ισταμενη αγχου προσηυδα πτεροεντα επεα :

“**Honored One** , surely then **Swift Achilles** presses very hard ; pursuing **Thee** with swift feet
 230 Ηθει , δη ωκυς Αχιλλευς βιαζεται μαλα η , διωκων σε ταχεεσσι ποσιν
 around city of Priam . Come along then , let us remain and stand to defend **Ourselves** .”
 περι αστυ Πριαμοιο : αγε αλλ' δη μενοντες και στεωμεν αλεξωμεσθα .

Then in turn **Great Hector flashing-helm** replied to **Her** ;
 δ' αυτε μεγας Εκτωρ κορυθαιολος προσειπε Την :
 “**Fear-Slayer** , surely then on the one hand , in times past **Thou** was by far **Dearest**
 Δηιφοβ' , η μεν το παρος τοι ησθα πολυ φιλτατος
 of kin , of those children born of Hecabe and Priam , but now on the other hand ,
 γνωτων , ους παιδας τεκε Εκαβη ηδε Πριαμος : και νυν δ'
I intend to honor **Thee** in my **Mind** even more , **Thou** who has dared for my sake ,
 235 νοεω τιμησασθαι φρεσι ετι μαλλον , ος ετλης εμευ εινεκ' ,
 when **Thine** eyes saw , to come outside the wall , while my other kin remain inside .”
 επει οφθαλμοισι ιδες , εξελθειν τειχος , δ' αλλοι μενουσι εντοσθε .

Then in turn **The Goddess , Bright-eyed Athena** replied to him :
 δ' αυτε θεα γλαυκωπις Αθηνη προσειπε Τον :
 “**Honored One** , surely on the one hand , father , queenly mother and companions all about ,
 ηθει , η μεν πατηρ ποτνια μητηρ και εταιροι πολλα αμφι ,
 entreat me imploringly , one after the other , to remain there , for so much do they all tremble ,
 240 λισσονθ' γουνουμενοι εξειhs , μενειν αυθι : γαρ τοιον απαντες υποτρομεουσιν ,
 while **Spirit** within **Myself** was distressed with sore grief . But now on the other hand ,
 αλλ' θυμος ενδοθι εμος ετειρετο λυγρω πενθει . νυν δ'
 let us eagerly charge straight at him , nor let there be any sparing of spears , so that
 μαχω- μεμαωτε ιθυς -μεθα , μηδε εστω τι φειδωλη δουρων , ινα
 we may know whether **Achilles** will slay us both and carry our gore-stained armor
 ειδομεν ει Αχιλλευς κεν κατακτεινας νωι φερηται βροτοεντα εναρα
 to their hollow ships , or whether he will be vanquished by **Thine** spear .”
 245 επι γλαφυρας μηας , η κεν δαμηη σω δουρι .

So saying and by taking advantage did **Athena** lead him on . Surely then when **They** advanced
 Ως φαμενη και κερδοσυνη Αθηνη ηγησατ' : δη οτε οι ιοντες
 and were near to **Each-other** , then **Great Hector Flashing-helm** spoke first to **Achilles** ;
 ησαν σχεδον επ' αλληλοισιν , δ' μεγας Εκτωρ κορυθαιολος προσεειπε προτερος τον :
 “**Son** of Peleus , I will no longer flee from **Thee** , just as before ; thrice around the great City
 250 υιε Πηλεος φοβη- ου ετι -σομαι σ' , ως περ το παρος , τρις περι μεγα αστυ
 of **Noble Priam** , nor did **I** ever dare remain to await **Thine** advance ; but now in turn **My Spirit**
 διον Πριαμου , ουδε ποτ' ετλην μειναι επερχομενον : νυν αυτε θυμος
Impels me to stand and face **Thee** , whether I slay or be slain . But come here , let us look-to
 ανηκε με στημεναι αντια σειο : κεν ελοιμι , η κεν αλοιην . αλλ' αγε δευρο επιδωμεθα
The Gods , for **They** will be **The Best Witnesses** and **Guardians** of **Our Agreements** ;
 255 θεους : γαρ τοι εσονται αριστοι μαρτυροι και επισκοποι αρμονιαων :
 For I will do no violent maltreatment to **Thee** , if **Zeus** may grant Endurance to **Myself** , and
 γαρ εγω ου εκπαγλον αεικιω σ' , αι Ζευς κεν δωη καμμονην εμοι , δε
 I take-away **Thine Soul** , but if and when I have stripped glorious armor from **Thee** , **Achilles** ,
 αφελωμαι την ψυχην : αλλ' κε επει αρ' συλησω κλυτα τευχε σε , Αχιλλευ ,
 I will give **Thine** corpse back-again to Achaeans ; but so also should **Thou** do .”
 δωσω νεκρον παλιν Αχαιοισιν : δε ως συ ρεζειν .

Then as *swift-footed* **Achilles** glaring from under his brows replied ;
 260 δ' αρ' ωκυς ποδα Αχιλλευς ιδων υποδρα προσεφη :
 “**Hector** ! *accursed-wretch* ! Do not talk to me of covenants ! Since there are no oaths of trust
 Εκτωρ , αλαστε , μη αγορευε μοι συνημοσυνας . ως εστι ουκ ορκια πιστα
 between lions and braves , nor do wolves and lambs have hearts in accord , since one ceaselessly
 λεουσι και ανδρασιν , ουδε λυκοι τε και αρνες εχουσιν θυμον ομοφρονα , αλλα αλ- διαμπερες
 plans mischief against the other , so that it is impossible for me and **Thee** to be friends ,
 265 φρονεουσι κακα -ληλοισιν , ως εστι ουκ εμε και σε φιλημενσι ,
 nor will there be any oaths between us , until one or the other has fallen and glutted **Ares**
 ουδε εσονται τι ορκια νων , πριν γ' η ετερον πεσοντα γε ασαι Αρηα
The-Bull-Shield-Bearing Warrior with his blood ! Be **Mindful** of **Excellence** in all ways ;
 ταλαυρινον πολεμιστην αιματος . μιμησκεν αρετες παντοιης :
 Thou must now *especially* be a spearman and bold warrior ! There is no more escape for **Thee** !
 σε χρη νυν μαλα εμεναι αιχμητην τ' και θαρσαλεον πολεμιστην . εσθ' ου ετ' υπαλυξις τοι ,
 For **Spear-Shaker Athena** will soon vanquish **Thee** by my spear ! Now then , **Thou** will pay back
 270 δε παλλας Αθηνη αφαρ δαμαα σε εμω εγχει : νυν δ' αποτισεις
 for all my sorrows for my companions , whom **Thou** slew while raging with **Thine** spear !”
 παντ' εμων κηδε εταρων , ους εκτανες θυων εγχει .

So spoke **Achilles** , while poising to hurl forth his far-shadowing spear ; while on the one hand ,
 Η ρα , και αμπεπαλων προiei δολιχοσκιον εγχος . και μεν
Glorious Hector avoided it looking **Mindfully** at him ; for he **Noticed it in time** to tilt aside ,
 παιδιμος Εκτωρ ηλευατο το ιδων αντα : γαρ προιδων εξετο ,
 so that his bronze spear flew over him , then landed in **The Earth** ; but **Spear-Shaker Athena**
 275 δ' χαλκεον εγχος υπερπτατο το , δ' επαγη εν γαιη : δ' Παλλας Αθηνη
 snatched it up , then gave it back to **Achilles** , but **Hector** , shepherd of troops , failed to notice .
 ηρπασε ανα , δε διδου αψ Αχιλιδι , δ' Εκτορα , ποιμενα λαων , λαθε .
 Then **Hector** spoke to **Blameless Son** of Peleus ;
 δε Εκτωρ προσεειπεν αμυμονα Πηλειωνα :

“Thou missed the mark , *God like Achilles* , nor have *Thou* yet in any way known my fate
 ημβροτες , θεοις επιεικελ’ Αχιλλευ , ουδ’ αρα πω τι ηειδης εμονμορον
 from *Zeus* , although *Thou* indeed said so . But *Thou* are one who is glib of tongue and
 280 εκ Διος , η τοι γε εφης : αλλα επλεο τις αρτιεπης και
 cunning of *Logos* , in order that by being seized with fear of thee I might forget my might
 επικλοπος μυθων , οφρα υποδδειςας σ’ λαθωμαι μενεος
 and valor . On the one hand , thou will not fix *Thine* spear in my back as I flee ; but drive it
 τε αλκης . μεν ου πηξεις δορυ εν μοι μεταφρενω φευγοντι , αλλ’ ελασσον
 eagerly straight through my breast , if *God* has granted this to *Thee* . But now in turn avoid
 285 μεμαωτι ιθυς δια σθηθεσφιν , ει θεος εδωκε τοι : νυν αυτ’ αλευαι
 my own bronze spear , as surely then *Thou* will take all of it in *Thine* flesh ! And thus
 εμον χαλκεον εγχος , ως δη κομισαιο παν εν σω χροι . και
 war would be lighter for Trojans if Thou were dead ; for Thou are their greatest calamity !”
 πολεμος κεν γενοιτο ελαφροτερος Τρωεσσι σειο καταφθιμενοιο : γαρ συ σφισι μεγιστον πημα .

Thus spoke *Hector* , while brandishing and hurling his far-shadowing spear , and struck middle
 Ηρα , αμπεπαλων και προiei δολιχοσκιον εγχος , καο βαλε μεσον
 of shield of son of Peleus nor failed to hit the mark ; but spear glanced far away from shield .
 290 σακος Πηλειδαο ουδ’ αφαμαρτε : δ’ δορυ απεπλαγχθη τηλε σακεος .
 Then *Hector* grew angry because his swift missile had thus flown vainly from his hand ,
 δ’ Εκτωρ χωσατο οττι ωκυ βελος ρα εκφυγε ετωσιον χειρος ,
 thus he stood downcast , nor did he have another ashen spear . Then shouting aloud he called
 δε στη κατηφησας , ουδ’ εχε αλλ’ μειλινον εγχος . δ’ αυσας μακρον εκαλει
 to *Fear-Slayer White shield* , demanding his long spear ; but he was nowhere near !
 295 Δηιφοβον λευκασπιδα , ητεε μιν μακρον δορυ : δ’ ο ηεν ου τι εγγυθεν :
 Then *Hector* came to know in his mind , and spoke saying ;
 δ’ Εκτωρ εγνω ενι ησιν φρεσι τε φωνησεν :

“O my ! Surely then most Truly have *The Gods* called me to my death ! For I indeed thought
 ω ποποι , δη μαλα η καλ— θεοι —εσσαν με θανατονδε : γαρ εγω γ’ εφαμην
 that *Heroic Fear-Slayer* was at my side ! While on the one hand , he is inside the wall , so that
 ηρωα Δηιφοβον παρειναι : αλλ’ μεν ο εν τειχει , δ’
Athena has deceived me . Now on the other hand , surely then unwanted death is near at hand ,
 300 Αθηνη εξαπατησεν εμε . νυν δε δη κακος θανατος εγγυθι ,
 and no longer far from me , nor is there any escape . For surely then since long ago was this
 ουδ’ ετ’ ανευθεν μοι , ουδ’ αλεη : γαρ η ρα παλαι ηεν το
 indeed more-dear to *Zeus* and *Apollo* , *The Son of Zeus He-Who-Hits-The-Mark-From-Afar* ,
 γε φιλτερον Ζηνι τε και υιι Διος εκηβολω ,
They who in the past would indeed *Protect* me with *Ready Hearts* ; now in turn has my fate
 οι παρος γε ειρυατο με προφρονες : νυν αυτε μοιρα
 caught up with me . Do not let me perish indeed without a struggle and ingloriously ,
 κιχανει με . μη μαν απολοιμην γε ασπουδι και ακλειως ,
 but let me die having done some great deed and that those who will be born may hear !”
 305 αλλα ρεξας τι μεγα και εσσομενοισι πυθεσθαι .

So saying , *Hector* then drew his great , stout , sharp sword , that hung at his side ,
 Ως φωνησας αρα ειρυσσατο τε μεγα τε στιβαρον οξυ φασγανον , το τετατο υπο οι λαπαρην ,
 then gathering himself , swooped like an eagle of lofty flight , which swoops to the plain through
 δε αλεις οιμησεν ως τ’ αιετος υσιπετειεις , ος τ’ εισιν πεδιονδε δια

dark clouds to snatch-away a tender lamb or a cowering hare ; so also did **Hector** swoop
 310 ερεβεννων νεφειων αρπαζων η αμαλην αρν' η πτωκα λαγων : ως Εκτωρ οιμησε
 while brandishing his sharp sword . Then **Achilles** rushed-forth , for his heart was full of savage
 τινασσων οξυ φασγανον . δ' Αχιλλευς ορμηθη , δ' θυμον εμπλησατο αγριου
 rage , while before his chest his beautiful , intricately-worked shield covered him , while his
 μενεος , δε προσθεν στερνοιο καλον δαιδαλεον σακος καλυψε , δ'
 bright four-crested helmet nodded-above ; while fair golden horse-hair-plumes shook-all-round ,
 315 φαεινη τετραφαλω κορυθι επενευε : δε καλαι χρυσεαι εθιραι περισσειοντο ,
 which **Hephaistos** had set close about its crest. Then like **The Evening Star** rises among stars
 ας Ηφαιστος ιει θαμειας αμφι λοφον . δ' οιος εσπερος αστηρ εισι μετ' αστρασι
 in dead of night , which is set in **Heaven** as **The Fairest Star** , so also **Flashed** the well-pointed
 αμολγω νυκτος , ος ισταται εν ουρανω καλλιστος αστηρ , ως απελαμπ' ευηκεος
 spear-tip , which **Achilles** brandished in his right hand while devising death for **Noble Hector** ,
 320 αιχμης , ην Αχιλλευς παλλεν δεξιτερη αρ' φρονεων κακον διω Εκτορι ,
 as he looked-over his fair skin, to find where it was most vulnerable. And since on the one hand,
 εισορων καλον χροα , οπη μαλστα ειζειει . και δε μεν
 most all of his skin was covered by beautiful bronze armor , that he had stripped from the slain
 αλλο τοσον του χροα εχε καλα χαλκεα τευχεα , τα εναριξε κατακτας
Mighty Patroclus ; whereas on the other hand , there appeared an opening at his throat ,
 325 βιην Πατροκλοιο : δε δ' φαινετο εχουσι λαυκανιην ,
 where collarbones part neck from shoulders, there where destruction of life comes most speedily;
 η κληιδες αυχεν απ' ωμων , τη ινα ολεθρος ψυχης τε ωκιστος :
Divine Achilles drove his spear as he rushed at him ; so that the point passed clean through
 διος Αχιλλευς ελασ' εγχει ρ' μεμαωτ επι οι , δ' ακωκη ηλυθ' αντικρυ δι'
 his tender neck . But his heavy-bronze and ash spear did not cut his windpipe , so that he could
 απαλοιο αυχενος . αρ' χαλκοβαρεια απ' μελιη ουδ' ταμε ασφαραγον , οφρα τι
 reply to speak **Logos** to him . Then he fell in the dust ; while **Divine Achilles** exulted over him ;
 330 αμειβομενος προτειπει επεεσσιν μιν . δ ηριπε εν κονιης : δ' διος Αχιλλευς επευχατο ο :

“**Hector** , perhaps thou thought as thou was stripping **Patroclus** that thou would be safe ,
 Εκτορ , που εφης αταρ εξεναριζων Πατροκλη εσσεσθ' σως ,
 since thou held no dread of me while I was apart , mindless infant ! But far from him a **much**
 δ' οπι- ουδεν -ζεο εμε εοντα νοσφιν , νηπιε : δ' ανευθεν τοιο μεγ'
Superior Helper was left behind beside hollow ships , **I** , who have loosed thine knees !
 αμεινων αοσσητηρ λελειμμην μετοπισθε επι γλαφυρησιν νηυσιν εγω , ος ελυσα τοι γουνατ' .
 Dogs and birds will tear horribly at thee , while Achaeans bury him with honors !”
 335 κυνες ηδ οιωνοι μεν ελκησουσ' αικως σε , δε Αχαιοι κτερι- τον -ουσιν .

Then **Hector Flashing-Helm** spoke feebly to him ;
 δ' Εκτωρ κορυθαιολος προσεφη ολιγοδρανεων Τον :
 “I beseech **Thee** for the sake of **Thine Soul** and limbs and Parents ! Do not allow dogs
 λισσομ' υπερ σων ψυχης και γουνων τε τοκηων , μη εα κυνας
 to devour me by Achaean ships , but **Thou** accept abundant bronze and gold ; gifts
 340 καταδασαι με παρα Αχαιων νηυσι , αλλα συ μεν δεδεξο αλις τε χαλκον τε χρυσον , δωρα
 that Father and Queenly Mother will give **Thee** , then give my body to be taken home again ,
 τα πατηρ και ποτνια μητηρ δωσουσι τοι , δε δομεναι σωμα οικαδ' παλιν ,
 so that Trojans and Trojan wives may give me my share of **Fire** in death .”
 οφρα Τρωες και Τρωων αλοχοι λελαχ- με -ωσι πυρος θανοντα .

Then glaring at him from under his brows **Achilles** swift of foot replied ;
δ' αρ' ιδων Τον υποδρα Αχιλλευς ωκυς ποδας προσεφη :

“Do not beseech me , dog , for the sake of knees nor parents , for if only somehow **Self** Strength
345 μη γουναζο με , κυον , γουνων μηδε τοκηων , γαρ αι πως αυτον μενος
and Spirit would allow **Me** to carve-up thine flesh and eat it raw , for that which thou has done !
και θυμος ανειη με αποταμνομενον κρεα αδμεναι ωμ' , οια εοργας ,
But as surely as there is no one who will keep away dogs from thine head ; not even if
γε ως εσθ' ουκ ος απαλαλκοι κυνας σης κεφαλης , ουδ' ει
they were to bring here and weigh-out ransom tenfold and twentyfold , and promise even more !
350 αγοντες ενθαδ' στησωσ' αποινα δεκακις τε και εικοσινηριτ' , δε υποσχωνται και αλλα ,
Not if **Priam** son of Dardanos would command them to pay in gold for thine **self** !
ουδ' ει Πριαμος Δαρδανιδης κεν ανωγοι ερυσασθαι χρυσω σ' αυτον :
Not even if thine **Queenly Mother** could place thee on a bier to be mourned ,
ουδ' ως γε σε ποτνια μητηρ ενθεμενη λεχεεσσι γοησεται ,
thou whom **Self** bore , since dogs and birds will devour thee utterly !”
ον αυτη τεκεν , αλλα κυνες τε και οιωνοι δασονται κατα παντα .

Then **Hector Flashing-helm** spoke to him as he lay dying ;
355 δε Εκτωρ κορυθαιολος προσεφη Τον καταθνησκων :

“*Truly* , I know and see what will be very well , nor was I to persuade thee ; for *Truly*
η γιγνωσκων προτιοσσομαι ευ , ουδ' αρ' εμελλον πεισειν σ' , γαρ η
heart in thine breast is indeed made of iron . Now take thought , that I may not become a
θυμος εν σοι φρεσι γε σιδηρεος . νυν φραζο , μη γενωμαι τι
cause-of-the-wrath of **The Gods** against thee on the day when **Paris** and **Brilliant Apollo**
μηνιμα θεων τοι τω ηματι οτε Παρις και φοιβος Απολλων
slay thee beside Scaean Gates , even if thou are good .”
360 ολεσωσιν σε ενι Σκαιησι πυλησιν εοντ' εσθλον .

Then as he spoke Death finally enfolded him ; then his **Soul** flew from his limbs
αρα Ως ειποντα θανατοιο τελος καλυψε μιν , δ' ψυχη παταμενη εκ ρεθεων
as **She** departed to **Hades** , bewailing **Her** fate , leaving-behind bravery and youth .
βεβηκει Αιδοςδε , γοωσα ον ποτμον , λιπους' ανδροτητα και ηβην .
And to him even in his death spoke Achilles ;

“Lie there dead , but I will accept whatever fate at the time that , **The Will** of **Zeus**
365 τεθναθι , δ' εγω κεν δεξομαι οπποτε κηρα τοτε , εθελη Ζευς
and **The Other Immortal Gods** surely then bring it to completion .”
ηδ' αλλοι αθανατοι θεοι δη τελεσαι .

He spoke , and drew out bronze spear from his corpse , and indeed laid it aside , then he set about
Η ρα , και ερυσσατο χαλκεον εγχος εκ νεκροιο , και γε εθηχ' το ανευθεν , δ' ο
stripping blood-stained armor from his shoulders . Then the other sons of Achaeans
εσυλα αιματοεντ' τευχε απ' ωμων : δε αλλοι υιες Αχαιων
ran up around him , and they gazed upon the stature and wondrous form of **Hector** ; nor did
370 περιδραμον , και οι θηησαντο φυην και αγητον ειδος Εκτορος : ουδ' αρα
anyone come near without-inflicting-a-wound . But one would look to another and say thus ;
τις γε παρεστη πλησιον ανουτητι . δε τις ιδων ες αλλον ειπεσκεν ωδε :

“O my ! Surely then **Hector** is indeed so much easier to handle
ω ποποι , δη Εκτωρ η μαλα μαλακωτερος αμφαφασθαι
than when he burned our ships with blazing **Fire** .”

η οτε ενεπρησεν νηας κηλεω πυρι .

Accordingly then , one would stand near as he spoke and inflicted a wound .

375 αρα τις παραστας ειπεσκε και ουτησασκε :
But when *swift-footed* **Divine Achilles** had stripped his armor ,
δ’ επει ποδαρκης διος Αχιλλευς εξεναριξε ,
he stood up among Achaeans and spoke **Winged Logos** ;
στας εν Αχαιοισιν αγορευεν πτεροεντ’ επεα :

“O Friends , Argive leaders and rulers , surely then since **The Gods** have granted us to slay
ω φιλοι , Αργειων ηγητορες ηδε μεδοντες , δη επει θεοι εδωκαν δαμασασθαι
This Brave , who has done much harm , as much as all the rest put-together ; come along then ,
380 τονδ’ ανδρα , ος ερρεξεν πολλ’ κακα , ος’ ου συμ- οι αλλοι -παντες , αγετ’ δ’
let us together try to go round his city in armor , in order to see if we may further know what
συνπειρηθωμεν αμφι πολιν τευχεσι , οφρα ον ει κ’ ετι γνωμεν τιν’
Trojans have in mind , whether they will pour-down from city summit , since **This Brave**
Τρωων εχουσιν νοον , η καταλειψουσιν πολιν ακρην τουδε
has fallen , or whether they eagerly wish to remain even if **Hector** is no more ! But why indeed
πεσοντος , ηε μεμασσι μενειν και Εκτορος εοντος ουκετ : αλλα τι η
does my dear heart debate these matters ? A corpse lies by our ships ! Unwept ! Unburied !
385 μοι φιλος θυμος διελεξατο ταυτα ; νεκυς κειται παρ νηεσσι ακλαυτος αθαπτος ,
Patroclos ! But I will not forget him , as long as I am among the living and my dear knees stir .
Πατροκλος : δ’ αν ουκ επιλησομαι του , οφρ’ εγω γε μετεω ζωοισιν και μοι φιλα γουναι ορωρη
But even if the dead forget in the house of **Hades** , nevertheless even **There** , I will remember
δε περ ει θανοντων καταληθοντ’ ειν Αιδαο , αυταρ και κειθι εγω μεμνησομ’
my dear companion ! But come now Achaean lads , let us return to our hollow ships , while
390 φιλου εταιρου . δ’ αγ’ νυν Αχαιων κουροι , νεωμεθα επι γλαφυρησι νηυσιν δ’
carrying **This Brave** , singing A Victory Song to **Apollo** ! We have won great glory !
αγωμεν τονδε , αιδοντες παιηονα . ηραμεθα μεγα κυδος :
We have slain **Divine Hector** ! To whom Trojans prayed throughout their city as if to **God** !”
επεφνομεν διον Εκτορα , ω Τρωες ευχετοωντο κατα αστυ ως θεω .

So spoke **Achilles** , and devised foul deeds for **Divine Hector** . He pierced tendons of both feet
395 Ηρα , και μηδετο αιικεα εργα διον Εκτορα . τετρηνε τενοντε αμφοτερων ποδων
from behind , from heel to ankle , then tied ox-hide thongs through them , then bound them
μετοπισθε εκ πετρνης ες σφυρον , δ’ εξ- βοεους ιμαντας -ηπτεν , δ’ εδησε
from his chariot , thus leaving his head to trail behind . Then having mounted upon his chariot
εκ διφροιο , δ’ εασεν καρη ελκεσθαι : δ’ αναβας ες διφρον
and having lifted glorious armor on board , he then set his horses in motion with his whip ,
400 τε αιιρας κλυτα τευχε ανα ρ’ ελααν μαστιξεν ,
but they were not unwilling to fly . Then as **Hector** was being dragged a dust cloud arose ,
δ’ τω ουκ αεκοντε πετεσθην . δ’ του ην ελκομενοιο κονισαλος ,
and on either side his dark hair flowed-out , and his head lay all in the dust that was fair in
δε αμφι κυανειαι χαιται πιτναντο , δ καρη κειτο απαν εν κονιησι χαρειν
former times ; but at that time **Zeus** had given him to his foes to mutilate in his father land .
παρος : δε τοτε Ζευς δωκεν δυσμενεεσσι αιικισσασθαι εν η πατριδι γαιη .

Thus on the one hand , his head was all befouled with dust , while **Mother** on the other hand ,
 405 Ως μεν του καρη απαν κεκονιτο , μητηρ δε
 at the sight of **her** child , now plucked **her** hair , then flung it far from **her** gleaming veil
 εσιδουσα παιδ' , νυ τιλλε η κομην , δε ερριψε τηλοσε λιπαρην καλυπτρην
 while wailing very loud . Then his dear **Father** lamented pitifully , so that the people all about
 κωκυσεν μαλα μεγα . δ' φιλος πατηρ ωμωξεν ελεεινα , δε λαοι αμφι
 were given over to wailing and lamenting throughout the city . But then , this was most like ,
 410 ειχοντο κωκυτω τ' και οιμωγη κατα αστυ . δε αρ' τω εης μαλιστ' εναλιγκιον ,
 as if every jutting summit of **Ilios** were smoldering from **Fire** . Thus on the one hand , the people
 ως ει απασα οφρυοεσσα ακρης Ιλιος σμυχοιτο κατ' πυρι . ρα μεν λαοι
 were barely able to hold back the old one who was beside himself with grief , since he was eager
 μογισ εχον γεροντα ασχαλωντα , μεμαωτα
 to go out the Dardanian gates . While on the other hand , he was begging everyone
 εξελθειν Δαρδανιαων πυλαων . δε λιτανευε παντας
 while rolling in dung , and calling on each man by name ;
 415 κυλινδομενος κατα κοπρον , ονομαζων εκαστον ανδρα ονομακληδην :
 "Hold off , **Friends** , from all **Thine** concern and allow me to go out alone from our city ,
 σχεσθε , φιλοι , περ κηδομενοι και εσσατε μ' εξελθοντα οιον πολλης
 to go to Achaean ships . I will beg this reckless man , this worker of violence ,
 ικεσθ' επι Αχαιων νηας : λισσωμ' τουτον ατασθαλον ανερα οβριμοεργον ,
 if he has any respect for my age and any pity for my old age . Since he must now also have
 420 ην πως αιδεσσεται ηλικιην ηδ' ελεηση γηρας : δε τω γε νυ και τετυκται
 a **Father** such as I , **Peleus** , who begot and reared him to be a calamity to Trojans ;
 πατηρ τοιοσδε , Πηλευς , ος ετικτε και ετρεφε μιν γενεσθαι πημα Τρωσι :
 since he has brought suffering to me above all others , for has he slain so many of my children
 δ' εθηκε αλγε εμοι μαλιστα περι παντων : γαρ απεκτανε τοσσους μοι παιδας
 in their prime . Yet I will not mourn as much for them all despite my grief , as I will for one ,
 425 τηλεθανοντας . ου οδυρομαι τοσσον των παντων περ αχνυμενος ως ενος ,
Hector , for whom sharp grief will bring me down to **Hades** . How I wish that
 Εκτορος , ου οξυ αχος κατο-μ' -οισεται εισω Αιδος , ως οφελεν
 he had died in my arms ; then we would have taken our fill of weeping
 θανεειν εν εμησι χερσιν : τω κε κορεσσαμεθα τε κλαιοντε
 and mourning , both **Mother** , who bore him to **her** dire-misery , and **I Self** ."
 τε μυρομενω , θ' μητηρ , η ετικτε μιν δυσαμμορος , ηδ' εγω αυτος .

So he spoke weeping , while citizens added-on their laments .
 430 Ως εφατο κλαιων , δε πολιται επι στεναχοντο :
 Then **Hecabe** led the vehement lamentation among Trojan women ;
 δ' Εκαβη εξηρχε αδινου γοοιο Τρωησιν :
 "Child , I am miserable ! Why should I live suffering dreadfully , now that Thou are dead ?
 τεκνον , εγω δειλη , τι βειομαι παθουσα αινα , νυ σευ αποτεθνηωτος ;
 Who were my **Glory** night and day throughout the city , and a **Benefit** to all , to Trojan men and
 ο πελεσκεο μοι ευχωλη νυκτας τε και ημαρ κατα αστυ , τ' ονειαρ πασι τε Τρωσι και
 Trojan women throughout the city , who greeted **Thee** as if thou were **God** ; for surely **Thou** were
 435 Τρωησι κατα πτολιν , οι δειδεχαι' σε ως θεον : γαρ η εων
 a very great glory to them while **Thou** lived ; but now in turn **death** and **fate** have caught up ."
 και μαλα μεγα κυδος σφι εησθα ζωος : νυν αυ θανατος και μοιρα κιχανει .

So spoke **Hecabe** weeping ; but the wife of **Hector** had learned nothing yet ,
 Ως εφατο κλαιουσ' , δ' αλοχος Εκτορος πεπυστο ου τι πω :
 for not any true messenger had come to tell **her** that **her** husband remained outside the gates ;
 γαρ ου τις ετητυμος αγγελος ελθων ηγγειλ' οι οττι ρα οι ποσις μιμνε εκτοθι πυλαων ,
 since **she** was indeed weaving a double-fold purple tapestry in the innermost part
 440 αλλ' η γ' υψαινε διπλακα πορφυρεην ιστον μυχω
 of their lofty home , and **she** was weaving flowers of many colors in it . Then **she** called to **her**
 υψηλοιο δομου , δε επασσε θρονα ποικιλ' εν . δ' κεκλετο
 fair-haired handmaids throughout the house to set a great tripod on the fire , so that there be
 ευπλοκαμοις αμφιπολοισιν κατα δωμα στησαι μεγαν τριποδα αμφι πυρι , οφρα πελοιτο
 a hot bath for **Hector** when he returned from battle , mindless infant ! Nor did **she** realize
 445 θερμα λοετρα Εκτορι νοστησαντι εκ μαχης , νηπιη , ουδ' ενοησεν
 that **Bright-eyed Athena** had vanquished him at the hands of **Achilles** far from all baths .
 ο γλαυκωπις Αθηνη δαμασε μιν χερσιν Αχιλληος τηλε μαλα λοετρων .
 Then **she** heard wailing and lamenting from the wall , and **her** limbs reeled , so that **her** shuttle
 δ' ηκουσε κωκυτου και οιμωγης απο πυργου : δ' της γυια ελελιχθη , δε οι κερκις
 fell to the ground . Then **she** spoke again among **her** fair-haired house-slaves .
 εκπεσε χαμαι . δ' η μετ- αυτις -ηυδα ευπλοκαμοισι δμωσιν :

“Come here , two must follow me , let me see what deeds have been done .
 450 δευτε , δυω επεσθον μοι , ιδωμ' οτιν' εργα τετυκται .
 It was voice of honored **Mother-in-law** that I heard , so that heart in my **Self** breast
 ε- οπος αιδοιης εκυρης -κλυον , δ' ητορ εν εμοι αυτη στηθεσι
 leaps to my mouth , while my knees are frozen beneath , surely there is some mischief near
 παλλεται ανα στομα , δε γουνα πηγνυται νερθε : δη τι κακον εγγυς
 for the children of Priam . If only the **Logos** were far from my ear , since I am very dreadfully
 τεκεσσιν Πριαμοιο . αι γαρ επος ειη απ' εμευ ουατος , αλλα μαλ' αινωσ
 afraid to hear that **Divine Achilles** may have cut off **My Bold Hector** alone and driven him
 455 δειδω μη διος Αχιλλευς αποτμηξας μοι θρασυν Εκτορα μουνον διηται
 from city to plain , and surely then he has made him cease from his grievous **Virility** ,
 πολιος πεδιονδε , και δη κατα- μιν -παυση αλεγεινης αghνορης ,
 which possesses him ; since he would not ever remain among the multitude of braves ,
 η εχεσκ' μιν , επει ου ποτ' μενεν ενι πληθυι ανδρων ,
 but charge far in front , yielding to none in his might .”
 αλλα προ- πολυ -θεεσκε , εικεν ουδενι το ον μενος .

So saying **she** darted through lofty-hall with leaping heart like a mad-woman , while
 460 Ως φαμενη διεσσυτο μεγαροιο παλλομενη κραδιην ιση μαιναδι , δ'
 handmaids went with **Self** . Whereas when **she** came to tower and company of braves ,
 αμφιπολοι κιον αμα αυτη . αυταρ επει ιξεν πυργον τε και ομιλον ανδρων ,
she stood looking over wall , then caught sight of him as he was being dragged in front of city ;
 εστη παπτηνας' επι τειχει , δ' ενοησεν τον ελκομενον προσθεν πολιος :
 since swift horses were dragging him ruthlessly toward hollow Achaean ships .
 465 δε ταχες ιπποι ελκον μιν ακηδεστως επι κοιλας Αχαιων νηας .
 Then **Dark Night** covered over **her** eyes , so that **she** fell backward , then gasped out **her** Soul .
 δε ερεβεννη νυξ εκαλυπεν κατ' την οφθαλμων , δ' ηριπτε εξοπισω , δε εκαπυσσε απο ψυχην .
 Thus distraught even to death , **she** hurled glittering bands far away from **her** head ; diadem ,
 δ' ατυζομενην απολεσθαι , βαλε σιγαλοεντα δεματα τηλε απο κρατος , αμυκα

net and plaited band and veil , which **Golden Aphrodite** had thus given **her**
470 κεκρυφαλον τε ιδε πλεκτην αναδεσμην θ' κρηδεμνον , ο χρυση Αφροδιτη ρα δωκε τω
the day when **Hector Flashing-helm** led **her** from the house of Eetion , since he had brought
ηματι οτε Εκτωρ κορυθαιολος ηγαγεθ' μιν εκ δομου Ηετιωνος , επει πορε
countless bride-price . Then about **her** stood plenty of sisters of husband and
μυρια εδνα . δε αμφι μιν εσαν αλις γαλω τε και
wives of brothers , who supported **her** in their midst .

εινατερες , αι ειχον ε μετα σφισιν
But when **Andromache** revived and **her** Spirit collected in **her** breast ,
475 δ' επει εμπνυτο και θυμος αγεσθη ες φρενα ,
then with deep-fetched-breath spoke while weeping among Trojan women .
ουν αμβληδην ειπεν γοωσα μετα Τρωησιν :

“**Hector** , how wretched am **I** ! Accordingly then both of us were born to one fate !
Εκτορ , δυστηνος εγω : αρα αμφοτεροι γιγνομεθ' ιη αιση ,
Thou on the one hand , in Troy in house of Priam ,
συ μεν εν Τροιη κατα δωμα Πριαμου ,
and **I** on the other hand , in Thebes below **woody Placos** in house of Eetion !
480 εγω αυταρ Θηβησιν υπο υληεσση Πλακω εν δομω Ηετιωνος ,
Unlucky father who reared me when **I** was a babe , a cruel-fated child !
δυσμορος ο ετρεφε μ' εουσεν τυτθον , αινομορον :

If only I was never born ! But now on the one hand , **Thou** are departing to house of **Hades**
ως ωφελλε μη τεκεσθαι , δε νυν μεν συ ερχεαι δομους Αιδας
under depths of **Earth** , while on the other hand , **Thou** leaves **me** in loathsome grief ; a widow
υπο κευθεσι γαιης , αυταρ λειπεις εμε ενι στυγερω πενθει χερην
in **Thine** great halls , while **Thine** son is still a mere infant , he who was born to ill-fated
εν μεγαροισι : δ' παις ετι αυτως νηπιος , ον τεκομεν δυσαμμοροι
to **Thee** and **I** ; nor will **Thou** be a **Benefit** to him , nor he to **Thee** , **Hector** ,
485 τ' συ τε εγω , ουτε συ εσσεαι ονειαρ τουτω , ουτε ουτος σοι , Εκτορ ,
since **Thou** are dead ! For even if he were to escape this tearful war of Achaeans ,
επει θανες . γαρ γε περ ην φυγη πολυδακρυν πολεμον Αχαιων ,
yet afterwards , his portion will always be labor and distress , for others will take away his lands .
γε οπισσω τοι τουτω αιει εσσοντ' πονος και κηδε : γαρ αλλοι απουρησουσιν οι αρουρας .

Since the day of orphan-hood puts a child far from friends of youth ; thus reminded by all ,
490 δ' ημαρ ορφανικον τιθησι παιδα παναφηλικά : δ' υπομνημυκε παντα ,
while his cheeks are wet with tears , so that in his need the child goes up to companions
δε παρειαι δεδακρυνται , δε τ' δευομενος παις ανεισι ες εταιρους
of his father , tugging at one by the cloak , and another by the tunic ; but of those that
πατρος , ερυων αλλον μεν χλαινης , αλλον δε χιτωνος : δ' των
are touched with pity , one holds out his cup for a moment ; to wet his lips , but not to wet
ελεψαντων τις επεσχε κοτυλην τυτθον , τε μεν διην' χειλεα , δ' ουκ εδιηνε
his palate . While another whose parents still live , shoves him from the feast
495 υπερων . δε τον και αμφιθαλης εστυφελιξε εκ δαιτυος
and strikes him with his hand and reproaches him with reviling words ;
πεπληγως χερσιν και ενισσων ονειδειοισιν :
‘Be gone ! Very much so ! No father of thine indeed feasts with us !’
ερρ' ουτως : ου πατηρ σος γε μεταδαινυται ημιν .

Then the child , **Lord-of-The-City** (**Cratylus 392E**) , returns in tears to his widowed mother ,
 δε τ' παις Αστυαναξ , ανεισι δακρυοεις ες χηρην μητερα ,
 who on the one hand , once ate only marrow and the rich fat of sheep on knees of his father ;
 500 ος μεν πριν εδεσκε οιον μυελον και πιονα δημον οiwν επι γουνασι εου πατρος :
 while on the other hand , when sleep would come on , and he ceased from childish play ,
 αυταρ οθ' υπνος ελοι , τε παυσαιτο νηπιαχευων ,
 then he would slumber in bed , in the arms of his nurse , in his soft bed ,
 ευδεσκ' εν λεκτροισιν , εν αγκαλιδεσσι τιθηνης , ενι μαλακη ευνη ,
 his heart filled-full of good cheer !
 κηρ εμπλησαμενος θαλεων .
 But now, by being deprived of his dear father , he will suffer much !
 505 δ' νυν αμαρτων απο φιλου πατρος , αν παθησι πολλα ,
Lord-of-The-City , whom Trojans call by this name ;
 Αστυαναξ , ον Τρωες καλεουσιν επικλησιν :
 for , **Hector** alone , protected their gates and high walls !
 γαρ οιος ερυσσο σφιν πυλας και μακρα τειχεα .
 But now on the one hand , writhing maggots will devour **Thee** , naked , beside beaked ships
 νυν δε αιολαι ευλαι κε εδονται σε , γυμνον , παρα κορωνισι νηυσι
 far from parents , when dogs have had their fill ,
 νοσφι τοκηων , επει κυνες κορεσωνται ,
 while on the other hand , **Clothes** , finely-woven and fair lie in **Thine** great-halls ,
 αταρ ειματ' λεπτα τε και χαριεντα κεονται ενι τοι μεγαροισι ,
 fashioned by hands of women !
 τετυγμενα χερσι γυναικων .
 But mark **Thee** , all these **I** will surely burn in blazing fire ,
 Αλλ' τοι παντα ταδε η κηλεω καταφλεγω πυρι ,
 that will in no way indeed benefit **Thee** , since **Thou** will not lie in **Selves** ,
 αλλα ουδεν γ' οφελος σοι , επει ουκ εγκεισεαι αυτοις ,
 meant to be an honor to **Thee** from Trojan men and Trojan women !"
 ειναι κλεος προς Τρωων και Τρωισδων .
 So **she** spoke weeping , while the women added their laments .
 515 Ως εφατο κλαιουσ' , δε γυναικες επι στεναχοντο .

22 May 2020

Chapter 23 - Ψ

On the one hand , thus Trojans lamented throughout the city ; while thus on the other hand ,
μεν Ως οι στεναχοντο κατα πολιν : επει δη αυταρ
Achaean returned to their ships and the Hellespont , then on the one hand , each scattered
Αχαιοι ικοντο τε νηας και Ελλησποντον , αρ' μεν εκαστος εσκιδναντο
to their own ships , but on the other hand , **Achilles** did not allow Myrmidons to scatter ,
επι οι νηα , δ' Αχιλλευς ουκ εια Μυρμιδονας αποσκιδνασθαι ,
but he indeed spoke among his war-loving companions ,
5 αλλ' ο γε μετηυδα οis φιλοπτολεμοισι εταροισι :
“**Myrmidons** of swift ponies , my trusty **Companions** , let us not yet loose single-hoofed horses
Μυρμιδονας ταχυπωλοι , εμοι εριηρες εταιροι , δη μη πω λυωμεθα μωνυχας ιππους
from chariots , but let **Selves** draw near to mourn **Patroclos** with horses and chariots ;
υπ' οχεσφι , αλλ' αυτοις ιοντες ασσον κλαιωμεν Πατροκλον ιπποισι και αρμασιν :
for that is the gift of honor of the dead . Then when we have had our fill of dire lamentation ,
10 γαρ ο εστι γερας θανοντων . αυταρ επει τεταρπωμεσθα ολοοιο γοοιο ,
we will all set-free our horses and take our meal here .”
παντες λυσαμενοι ιππους δορπησομεν ενθαδε .

So he spoke , then they wailed aloud together , while **Achilles** lead .
Ως εφαθ' , δ' οι ωμωξεν αολλεες , δ' Αχιλλευς ηρχε .
Then they drove their fair-maned horses thrice around his corpse while lamenting ;
δε οι ηλασαν ευτριχας ιππους τρις περι νεκρον μυρομενοι :
since **Thetis** roused their yearning for lamentation . Drenched with tears were the sands ,
15 δε Θετις ωρσε σφι ιμερον μετα γοου . δευοντο δακρυσι ψαμαθοι ,
so drenched was the armor of the wraiths ; for such was the longing for the Raiser of Panic !
δε δευοντο τευχεα φωτων , γαρ τοιον ποθειον μιστωρα φοβοιο .
Then among them **Son of Peleus** took the lead in furious lamentation ,
δε τοισι Πηλειδης εξηρχε αδινου γοοιο ,
while laying his brave-slaying hands upon the breast of his **Companion** !
θεμενος ανδροφονους χειρας επ' στηθεσσιν εταιρον :
“My Farewell , O **Patroclos** , even in the Domains of **Hades** !
μοι χαιρε , ω Πατροκλε , και ειν δομοισι Αιδαο :
For already **I** bring to fulfillment all that **I** promised **Thee** before ;
20 γαρ ηδη τελεω παντα τα υπρστην τοι παροιθεν ,
that **I** would drag **Hector** here ! To give to dogs to devour raw !
ερυσας Εκτορα δευρ δωσειν κυσιν δασασθαι ωμα ,
And furthermore , that in my wrath at **Thine** slaying ;
δε χολωθεις σεθεν κταμενοιο ,
I would cut the throats of **Twelve** , glorious Trojan youths before **Thine** pyre !”
αποδειροτομησειν δωδεκα αγλαα Τρωων τεκνα προπαροιθε πυρης .

He spoke , and devised shameful/disgraceful deeds for **Divine Hector** ,
Η ρα , και μηδετο αιικεα εργα διον Εκτορα ,
stretching him out face down in the dust before the bier of the **Son of Menoitios** .
25 τανυσσας πρηνεα εν κονιης παρ λεχεεσσι Μενoitιαδαο :
Then each one removed their shining bronze armor , then un-bound their loud-neighing horses ,
δ' εκαστος αφοπλιζοντο οι μαρμαιροντα χαλκεα εντε' , δ' λυον υψηχεας ιππους ,

then countless troops sat down beside ship of swift-footed **Grandson of Aeacus** ,
 δ' μυριου ιζον καδ παρα νηι ποδωκεος Αιακιδαο :
 while he prepared a funeral feast to satisfy their hearts . On the one hand , many sleek bulls
 αυταρ ο μενο- ταφον δαινυ -εικεα τοισι . μεν πολλοι αργοι βοες
 bellowed about his iron as they were slaughtered , on the other hand , so did many sheep and
 30 ορεχθεον αμφι σιδηρω σφαζομενοι , δ' πολλοι οιες και
 bleating goats , then many white-tusked swine , rich with grease , were stretched for singeing
 μηκαδες αιγες : δ' πολλοι αργιοδοντες υες , θαλεθοντες αλοιφη , ταννουντο ευομενοι
 across **The Flame** of **Hephaestos** . Then so much blood flowed about the corpse of **Patroclus**
 δια φλογος Ηφαιστοιο : δ' παντη αιμα ερρεεν αμφι νεκυν
 that cups could be drawn . At that time indeed the *swift-footed* **Lord** , **Son of Peleus** was led
 35 κοτυληρυτον . Αυταρ γε τον ποδωκεα ανακτα Πηλειωνα αγον
 to noble **Agamemnon** , persuaded with much difficulty by Achaean Kings ; so angered at heart
 εις διον Αγαμεμνονα παρπεπιθοντες σπουδη Αχαιων βασιληες , χωομενον κηρ
 for his **Companion** . But surely then , when they came to tent of Agamemnon , at once
 εταιρου . δ' δη οτε οι ιοντες ιζον κλισιην Αγαμεμνονος , αυτικα
 they ordered clear-voiced heralds to set a great tripod upon **The Fire** ,
 40 κελευσαν λιγυφθογγοισι κηρυκεσσι στησαι μεγαν τριποδα αμφι πυρι ,
 if perhaps they could persuade **Son of Peleus** to wash off the bloody gore .
 ει πεπιθοιεν Πηλειδην λουσασθαι αιματοεντα βροτον .
 Whereas he indeed stubbornly refused , then swore an oath to it ;
 αυταρ ο γ' στερεως ηρνειτο , δ' ομοσσεν ορκον επι :

“No by **Zeus ! He** who is **Highest** and **Best of Gods** , it is not **Lawful** that **Water** come
 ου μα Ζην , ος τις τε υπατος και αριστος θεων , εστι ου θεμις λοετρα ικεσθαι
 near my head , until I have indeed laid **Patroclus** in **Fire** and heaped his burial-marker
 45 ασσον καρηατος , πριν γ' θεμεναι Πατροκλον ενι πυρι τε χευαι σημα
 and cut my hair , since never again will a second grief so reach my heart ,
 τε κειρασθαι κομην , επει ου επι δευτερον αχος ωδε ιξετ' μ' κραδιην ,
 as long as **I** am among the living ! But surely then on the one hand let us now comply
 οφρα μετειω ζωοισι . αλλ' η μεν νυν πειθωμεθα
 to loathsome banquet ; then in the morning on the other hand , **Agamemnon** Lord of braves ,
 στυγερη δαιτι : ηωθεν δ' Αγαμεμνον αναξ ανδρων ,
 rouse them to fetch wood and all that is fitting for a corpse to have
 50 οτρυνον τ'αζεμεναι υλην τε οσσ' επιεικες παρα νεκρον σχειν
 when he happens to go beneath the murky nether-darkness , in order that
 εχοντα νεεσθαι υπο ζοφον ηεροεντα , οφρ'
 on the one hand , **Tireless Fire** may surely burn this quickly from our eyes ,
 μεν ακαματον πυρ η επιφλεγη τουτον θασσον απ' οφθαλμων ,
 then on the other hand , the troops can turn to their tasks .”
 δ' λαοι τραπωνται επι εργα .

So he spoke , then accordingly on the one hand , they very much heard him and obeyed .
 55 Ως εφαθ' , δ' αρα μεν οι μαλα κλυον του ηδ' επιθοντο .
 Then accordingly on the other hand , each one eagerly prepared their meal and feasted ,
 αρα δ' εκαστοι εσσυμενωσ εφοπλισσαντες δορπον δαινυτ' ,
 nor did their spirit lack anything of the well-balanced feast !
 ουδε θυμος εδευετο τι εισης δαιτος .

Then on the one hand , after they had set aside desire for drink and food , each went to their tent
αυταρ μεν επει οι εντο εξ ερον ποσιος και εδητυος , εκαστοι εβαν κλισιηνδε
to lie-down , while on the other hand , **Son** of Peleus lay groaning heavily among many

60 κακκειοντες , δ' Πηλειδης κειτο στεναχων βαρυ μετα πολεσιν
Myrmidons on the shore of the loud-resounding sea , in a clear space , where the waves washed
Μυρμιδονεσσιν επι θινι πολυφλοισβοιο θαλασσης , εν καθαρω , οθι κυματ' κλυζεσκειν
on shore . And when *the sweetness* of **Sleep** that was being poured about , took hold of him ;
επ' ηιονος . ευτε νηδυμος υπνος αμφιχυθεις εμαρπτε τον ,
loosening the cares of his heart ,

λυων μελεδηματα θυμου ,

– for his glorious limbs were very weary with speeding after **Hector** to windy Ilios –

– γαρ φαιδιμα γυια μαλα καμε επαισσων Εκτορ προτι ηνεμοεσσαν Ιλιον –

then upon him came the **Soul** of *wretched* **Patroclus** ;

65 δ' επι ηλθε ψυχη δειλοιο Πατροκληος ,
in every way like his *Beautiful Self* ; in stature and eyes and voice ,
παντ' εικυια καλ' αυτω τε μεγαθος και ομματα και φωνην ,
and such-like were the clothes that he wore about his skin ;
και τοια ειματα εστο περι χροι :
then accordingly he stood above his head and spoke **This Logos** to him ;
δ' αρ' στη υπερ κεφαλης και ειπεν μυθον προς μιν :

“**Achilles** ! **Thou** sleeps ! And in turn **Thou** has become forgetful of *myself* !

Αχιλλευ , ευδεις , αυταρ επλευ λελασμενος εμειο , .

On the one hand , not while living , whereas in death , **Thou** has no care for *myself* !

70 μεν ου ζωντος , αλλ' θανοντος ακηδεις μευ :

Honor *me* with Funeral Rites with all speed , that **I** may pass through **The Gates of Hades** !

θαπ– με –τε ταχιστα , οτι περησω πυλας Αιδαο .

Souls ; *images/phantoms* of those who have met with disaster keep me far away ,

ψυχαι , ειδωλα καμοντων ειργουσι με τηλε ,

nor yet allow *me* to mingle beyond **The River** ,

ουδε πω εωσιν με μισγεσθαι υπερ ποταμοιο ,

but **I** wander in this way about **The Wide-gated Domain** of **Hades** !

αλλ' αλαλημαι αυτως αν' ευρυπυλες δω Αιδος .

And give me **Thine** hand , **I** lament ! For not yet again will **I** return from **Hades** ,

75 και δοξ μοι την χειρ' , ολοφυρομαι : γαρ ου ετ' αυτις νοσομαι εξ Αιδαο ,
once **Thou** has given *me my* share of **Fire** ! For on the one hand , not while living will we sit
επην λελαχ– με –ητε πυρος . γαρ μεν ου γε ζωοι εξομενοι

apart from dear companions to take counsel together , for on the other hand , loathsome

απανευθεν φιλων εταιρων βουλας βουλευσομεν , αλλ' μεν στυγερη

death has opened up about *myself* , which was **Allotted** even from my birth .

80 κηρ αμφεχανε εμε , η περ λαχε περ γιγνομενον :

But it is also **Destined** for **Thine Self** , *God like Achilles* , to be **slain** beneath the wall

δε και μοιρα σοι αυτω , θεοις επιεικελ' Αχιλλευ , απολεσθαι υπο τειχει
of wealthy Trojans ! But **I** will tell **Thee** something else and charge **Thee** , if **Thou** will listen .

ευηφενεων Τρωων ! δε ερεω τοι αλλο και εφησομαι , αι κε πιθηαι :

Lay not **My** bones apart from **Thine** , **Achilles** , but together ,

τιθημεναι μη εμα οστε απανευθε σων , Αχιλλευ , αλλ' ομου ,

just as we were reared in **Thine** household , when **Menoitios** brought me from Opus
85 ως περ τραφομεν εν υμετεροισι δομοισιν , ευτε Μενoitιος ηγαγεν με εξ Οποεντος
when I was a small child , to **Thine** country , because of grievous man-slaughter ,

εοντα τυτθον υμετερονδ' υπο λυγρης ανδροκταστης ,
on that day when , **I** a mindless child , slew son of Amphidamantos ,

τω ηματι οτε , νηπιος , κατεκτανον παιδα Αμφιδαμαντος ,

I did not so intend , but I became **angry** over a game of dice !

ουκ εθελων , χολωθεις αμφ' αστραγαλοισι :

There and then **The Knight Peleus** received **me** into his household and reared **me** with **Kindness**

90 ενθα ιπποτα Πηλευς δεξαμενος με εν δωμασιν τ' ετραφε ενδυκεως

and named **me Thine Attendant** ! So also then let one golden two-handled urn

και ονομησεν σον θεραποντ' : ως και δε ομη χρυσεος αμφιφορευς σορος

enfold our bones together ; the one **Thine Queenly Mother Provided** .”

αμφι- νωιν οστεα -καλυποι , τον τοι ποτνια μητηρ πορε .

Then in turn *swift-footed* **Achilles** replied to **him** by saying ;

δ' ωκυς ποδας Αχιλλευς απαιμειβομενος Τον προσεφη :

“And why , **Beloved Head** , has **Thou** come here , and in turn lay each of these charges on me ?

95 τιπτε , ηθειη κεφαλη , ειληλουθας δευρ' , αυταρ επι- εκαστ' ταυτα -τελλεαι μοι ;

Nevertheless **I** will accomplish everything and **I** will obey just as **Thou** commands !

αυταρ εκτελεω παντα μαλ' και πεισομαι ως συ κελευεις !

But stand closer to me ; even if for a little while , let us embrace

αλλα στηθι ασσον μοι : περ μινυνθα αμφιβαλοντε

each-other and take our fill of dire lamentation .”

αλληλους τεταρπωμεσθα ολοοιο γοοιο .

Accordingly then , so saying he reached out with loving hands , but clasped him not ;

αρα Ως φωνησας ωρεξατο φιλησιν χερσι , ελαβε ουδ' :

since his **soul** , like smoke , was gone **beneath The Earth** uttering a shrill cry .

100 δε ψυχη ηυτε καπνος ωχετο κατα χθονος τετριγυια :

Then **Achilles** arose in amazement and struck his hands together , then spoke pitiful **Logos** !

δε Αχιλλευς ανορουσεν ταφων τε συμπλα- χερσι -ταγησεν , δ' ειπεν ολοφυδνον επος :

“O my ! Surely then , even in the **Domain** of **Hades** something exists -**soul** and image/phantom-

ω ποποι , η ρα και ειν δομοισι Αιδαο τι εστι ψυχη και ειδωλω ,

whereas there is no **Mind/Sense** in them at all ; for the **soul** of **wretched Patroclos** stood by me

αταρ ουκ φρενες ενι παμπαν : γαρ ψυχη δειλοιο Πατροκληος εφεστηκει μοι

the whole **Night** long , weeping and wailing , and charging me concerning each particular ,

105 παννυχιη τε γοοωσα τε μυρομενη , και επετελλεν μοι εκαστ' ,

whereas he was wondrously like **Self** !”

δε θεσκελον εικτο αυτω .

So spoke **Achilles** , and so awakened in all their longing for lamentation ,

Ως φατο , δε ωρσε πασιντοισι ιμερον υφ γοοιο ,

while **Rosy-fingered Dawn** shone on them while they wept about his pitiful corpse .

110 δε ροδοδακτυλος Ηως φανη τοισι μυρομενοισι αμφι ελεεινον νεκυν .

Whereas lord **Agamemnon** sent out mules and men from tents on all sides to fetch wood ;

αταρ κρειων Αγαμεμνων οτρυνε ουρηας τ' ανερας εκ κλισιων παντοθεν αξεμεν υλην :

while *brave* , *good* **Meriones** , attendant of *well-disposed* **Idomeneos** , watched over them .
 δ' ανηρ εσθλιος Μηριονης , θεραπων αγαπηνορος Ιδομενηος ορωρει επι ,
 Thus they went holding in their hands axes for cutting wood and well-woven ropes ,
 115 δ' οι ισαν εχοντες εν χερσιν πελεκεας υλοτομους τ' ευπλεκτους σειρας :
 while mules went in front of selves ; and went ever upward , downward , sideways and across .
 δ' αρ' ουρηες κιον προ αυτων : τ' ηλθον πολλα αναντα καταντα παραντα τε δοχμια .
 But when they reached the limbs of many-fountained **Ida** , they eagerly at-once began to cut
 αλλ' δη οτε προσεβαν κνημους πολυπιδακος Ιδης , αρα επειγομενοι αυτικ' ταμνον
 high-crested oaks with long-edged bronze , so that trees kept falling with a mighty crash .
 υψικομους δρυς ταναηκει χαλκω : δε ται πιπτον μεγαλα κτυπεουσai .
 Then on the one hand , Achaeans split the trunks and bound them behind the mules , while
 120 επειτα μεν Αχαιοι διαπλησσοντες εκδεον τας ημιονων :
 on the other hand , they tore up the **Earth** with their feet as they longed for the plain while
 δε ται δατευντο χθονα ποσσι ελδομαι πεδιοιο
 straining through thick brush . And all woodcutters carried logs ; for they were so ordered
 δια πυκνα ρωπηια . δ' παντες υλοτομοι φερων φιτρους , γαρ ως ανωγει
 by **Meriones** , attendant of *well-disposed* **Idomeneus** . Then one after the other they cast these
 125 Μηριονης , θεραπων αγαπηνορος Ιδομενηος . δ' αρ' επισχερω βαλλον
 down on the shore , where **Achilles** thus planned a great burial-mound for **Patroclus** and for **Self** .
 καδ επ' ακτης , ενθ' Αχιλλευς αρ' φρασσατο μεγα ηριον Πατροκλω ηδε οι αυτω .
 But when they had cast down abundant wood on all sides , there they then sat waiting in mass .
 αυταρ επει παρακαβαλον ασπετον υλην παντη , αυθι αρ' ηατ' μενοντες αολλεες .
 Then in turn **Achilles** at-once ordered *war-loving* Myrmidons to put on their bronze ,
 130 αυταρ Αχιλλευς αυτικα κελευσε φιλοποτλεμοισι Μυρμιδονεσσι ζωννυσθαι χαλκον ,
 then for each one to yoke horses to chariots . Then they arose and put on their armor ,
 δ' εκαστον ζευξαι ιππους υπ' οχεσφιν : δ' οι ορνυντο και εδυνον εν τευχεσσιν ,
 then they mounted upon their chariots , both Knights and charioteers , on the one hand ,
 δ' εβαν αν εν διφροισι παραιβεται τε ηνιοχοι , μεν
 Knights led in front , while on the other hand , a cloud of countless foot soldiers followed after ,
 ιππηες προσθε δε νεφος μυριοι πεζων ειπετο μετα ,
 while his companions carried **Patroclus** in their midst . Then they all covered his corpse
 135 δε εταιροι φερων Πατροκλον εν μεσοισι . δε παντα καταεινυσαν νεκυν
 with their hair , which they had cut off and cast upon it .
 θριξι , ας κειρομενοι επεβαλλον :
 while following behind them , **Divine Achilles** clasped his head as he grieved ;
 δε οπιθεν διος Αχιλλευς εχε καρη αχνυμενος :
 for the companion whom he was sending to **Hades** was blameless .
 γαρ εταρον πεμπ' Αιδοςδε αμυμονα .
 But when they came to where **Achilles** had indicated to them , they set him down ,
 δ' οτε Οι ικανον οθι Αχιλλευς πεφραδ' σφισι , κατθεσαν ,
 then they swiftly heaped up sufficient wood for him .
 δε αιψα μενοεικεα νηεον υλην οι .
 There in turn *swift-footed* **Divine Achilles** reflected ; then stood apart from the pyre
 140 ενθ' αυτ' ποδαρκης διος Αχιλλευς ενοησε , αλλ' στας απανευθε πυρης
 and cut off a golden lock ; the rich growth which he had nursed for the **River Spercheios** ;
 απεκειρατο ξανθην χαιτην , την τηλεθωσαν ρα τρεφε ποταμω Σπερχειω :

but then he spoke troubled in spirit while looking over the *wine-dark Sea* :
 δ' αρα ειπεν οχθησας ιδων επι οινοπα ποντον :
 “**Spercheios** , it was indeed for nothing that father **Peleus** vowed to **Thee** , that when I returned
 145 Σπερχει , γε αλλως πατηρ Πηλευς ηρησατο σοι , νοστησαντα
 to my dear father land I would cut my hair to **Thee** and offer a holy hecatomb , then
 ες με φιλην πατριδα γαιαν κερειν κομην σοι τε ρεξειν ιερην εκατομβην , δ'
 sacrifice fifty uncastrated-rams and sheep into **Thine Source** , there on the spot where **Thine**
 ιερειν πεντηκοντα ενορχα θ' μηλ' ες πηγας , κεισε παρ' αυτοθι οθι τοι
 holy-precinct and fragrant altar stands. So vowed the old one, but **Thou** did not fulfill his **Mind** .
 150 τεμενος τε θυεις βωμος . ως ηραθ' ο γερων , δε συ ουκ ετελεσσας οι νοον .
 But now , since **I** will not indeed return to dear father land ,
 δ' νυν επει ου γε νεομαι ες φιλην πατριδα γαιαν ,
 let me send this lock with **Heroic Patroclos** to take with him .”
 οπασαιμι κομην ηρωι Πατροκλω φερεσθαι .

So speaking he set the lock in the hands of his dear companion , thus stirring longing for grieving
 Ως ειπων θηκεν κομην εν χειρσι φιλοιο εταριοι , δε ωρδε ιμερον γοοιο
 in them all . And now **The Light of The Sun** would have gone down on their weeping ,
 υφ' τοισι πασιν . και νυ φαιος ηελιοιο κ' εδυ οδυρομενοισιν ,
 if **Achilles** had not suddenly stood by **Agamemnon** to say ;
 155 ει Αχιλλευς μη αιψ' παραστας Αγαμεμνονι ειπε :
 “**Son of Atreus** , since Achaean troops will indeed especially obey **Thine Logos** ,
 Ατρειδη , γαρ Αχαιων λαος τε γε μαλιστα πεισονται σοι μυθοισι ,
 and since on the one hand , they are filled-full of lamenting , thus on the other hand ,
 και μεν εστι ασαι γοοιο , δ'
 now disperse them from the pyre , and command them to prepare their meal ;
 νυν σκεδασον απο πυραιης και ανωχθι οπλεσθαι δειπνον :
 since we who are most in charge of the corpse will manage all things here ;
 δ' οισι εστι μαλιστα κηδεος νεκυς πονησομεθ' αμφι ταδε :
 but also let the **Chiefs** remain beside me .”
 160 δ' τ' οι αγοι μενοντων παρα αμμι .

Then in turn , when **Agamemnon Lord** of braves heard this , on the one hand
 Αυταρ επει Αγαμεμνων αναξ ανδρων ακουσεν το , μεν
 he indeed dispersed the troops at-once among well-balanced ships , then on the other hand ,
 γ' σκεδασεν λαον αυτικα κατα εισας νηας , δε
 those who were in charge remained there and heaped up wood ,
 κηδεμονες μενον παρ αυθι και νηεον υλην ,
 then made a **Pyre of One Hundred Feet** this way and that (in length and width) ,
 δε ποιησαν πυρην εκατομπεδον ενθα και ενθα ,
 then they set his corpse upon **The Apex** of the **Pyre** , while grieving at heart .
 165 δε θεσαν νεκρον εν υπατη πυρη αχθυμενοι κηρ .
 Then they flayed and dressed **Many** fat sheep and sleek bulls of rolling gait before the **Pyre** ,
 δε εδερον και αμφεπον πολλα ιφια μηλα και ελικας βους ειλιποδας προσθε πυρης :
 but then **Great-Spirited Achilles** gathered fat from all and enfolded the corpse
 δ' αρα μεγαθυμος Αχιλλευς ελων δημον εκ παντων εκαλυψε νεκυν
 from head to foot , then he heaped around him the flayed bodies .
 εκ κεφαλης ες ποδας , δε νηει περι δρατα σωματα .

Then he set two-handled jars of honey and oil , leaning them against his bier ;
 170 δ' ετιθει εν αμφιφορηας μελιτος και αλειφατος , κλινων προς λεχεα :
 then while groaning loudly he quickly cast on the **Pyre Four** high-arched-neck horses .
 δ' στεναχιζων μεγαλα εσσυμενωσ ενεβαλλε πυρη πισυρας εριαυχενας ιππους .
 Then there were indeed **Nine** dogs at the table of their lord ,
 τω ησαν γε εννεα κυνες τραπεζησ ανακτι ,
 and on the one hand , he cut the throats of **Two** of these and cast them on the **Pyre** .
 και μεν δειροτομησας δυο των ενεβαλλε πυρη ,
 Then he slaughtered with bronze **Twelve Good** Sons of *Great-Spirited* Trojans ;
 175 δε δηιωων χαλκω δωδεκα εσθλους υειας μεγαθυμων Τρωων :
 vicious then was the work he devised in his mind , then he applied
 κακα δε εργα μηδετο φρεσι , δε ηκε
 the **Iron Strength of Fire** to the **Pyre** , so that they may be consumed .
 σιδηρεον μενος πυρος εν , οφρα νεμοιτο .

III - 18 (P150) Proclus' Commentary on The Republic

How one must defend the *apparent* neglect in poetry ,

Πως απολογητεον φαινομενης ολιγωριας εν τη ποιησει

in regards to the way of life of Heroes ,

περι υπερ της τον βιον των ηρωων

or the wholly absurd narratives on the part of the poets in their myths .

η ολωσ ατοπου ιστοριασ παρα τ οισ ποιηταισ εν τοισ μυθοισ .

Thus on the one hand , enough of these particulars , thus on the other hand ,
 Αλλα μεν αδην τουτων : δε
 it remains for me to impart **The Logos** that is **Likely/Reasonable** to account for
 υπολοιπον μοι αποδουναι τον λογον εστι εικοτα περι εις
 the (unworthy) treatment (of the corpse) of **Hector** by **Achilles** and for the dragging
 5 των πεπραγμενων τον Εκτορα τω Αχιλλει και των ελξεων
 of his corpse around the bier of **Patroclos** , and for the treatment
 το περι σημα του Πατροκλου , και εις εδρασεν
 of the (**Twelve**) captives which were thrown on the **Pyre** ,
 τους ζωγηθεντας ων εμβαλων εις την πυραν ,
 for Socrates says (**Republic 391B-C**) that these acts cannot **Truly** be said of a **Brave**
 γαρ ο Σωκρατης φησιν ταυτα ουκ αληθη λεγεσθαι περι ανδρος
 “who was **Son** of a **Goddess** and of the *most Sound-minded* Peleus ; and *begotten* from **Zeus** ,
 10 ος ην παις θεας και του σωφρονεστατου Πηλεωσ , και φυντος απο Διοσ
 and *nurtured* by the *most Wise* Chiron . Thus on the one hand , it is also said by the ancients ,
 και τεθραμμενου υπο τω σοφωτατω Χειρωνι . ουν μεν και ειρηται υπο των παλαιων ,
 that this was a certain Thessalian **Custom** (as the Cyrenaean [Callimachos] poet also testifies ;
 ως τοιουτον ην τι Ωετταλικον εθος (ο Κυρηναιοσ ποιητης και μαρτυρει:
 “since **Antiquity** a Thessalian **Brave still** drags slayers around the tomb of the slain”)
 15 δ' παλαι Θεσσαλος ανηρ ετι ρυσταζει φονεας αμφι ταφον φθιμενων)
 And so **Achilles** thus acted in **Complete-Accordance** to the **Law/Custom** in regards to **Patroclos** .
 και ως ταυτα παρειληπτai συμπληρουντα την οσιαν περι τον Πατροκλον .
 But if **Hector** also dragged **Patroclos** when he was a corpse ,
 δε ει ο Εκτωρ και ειλικε Πατροκλον τον οντα νεκρον ,

“so that he might cut his head from shoulders with sharp bronze ,
 ιν’ ταμοι κεφαλην απ’ ωμοιιν οξει χαλκω ,
 then drag away his corpse to give to Trojan dogs ;”
 20 δε ερυσσαμενος τον νεκυν δοιη Τρωησιν κυσι :

And **Achilles** was not unaware of these particulars , since he knew when **Iris** reported ;
 και ουκ ηγνοησεν ταυτα , αλλ’ εγνω της Ιριδος ειπουσης :

‘**Radiant Hector** is especially eager to drag him away ; while his heart commands him to cut
 175 φαιδιμος Εκτωρ μαλιστα μεμονεν ελκεμεναι : δε θυμος ανωγε ε ταμονθ’
 head from tender neck to fix upon a stake . Arise then ! Lie here no longer ! Let Awe
 25 κεφαλην απο απαλης δειρης πηξαι ανα σκολοπεσσι . ανα αλλ’ , κεισο μηδ’ ετι : σεβας
 enter into Thine heart , in order that **Patroclos** not become sport for Trojan dogs .’
P151 ικεσθω σε θυμον δε Πατροκλον γενεσθαι μελπηθρα Τρωησι κυσιν :

How did he not impart **Just Recompense** to **Self** by dragging him round the bier of **Patroclos**
 πως ου αποδιδωσιν την πρεπουσαν δικην αυτω ελκων περι τον ταφον του Πατροκλου
 and in this way **Honoring** his **Dear Friend** ,
 και ταυτη τιμων τον φιλον ,
 and on the one hand , by **Self** knowing this , exacting **Just Retribution** by the dragging ?
 5 και μεν αυτον εννοιας της εισπραττομενος την τιμωριαν δια της ελξεως ,
 Whereas on the other hand , **Achilles** did not do all that he set out to do ,
 δε μη ποιησαντα οσα προυθετο
 by **consenting** to give **Hector** to his family and thus he **allows** him his funeral rites .
 συγχωρων αποδιδους τοις οικειοις και αξιωθηναι ταφης .
 For by **Achilles** introducing **such measures** to his actions
 γαρ ο επαγων τοιαυτα μετρα ταις πραξεσιν
He Energizes according to **The Whole** of **Justice** and **The Providence** of **The Gods** .
 ενεργει κατα την ολην δικην και την προνοιαν των θεων .
 And for which reason the poet says that
 και διο ο ποιητης φησιν
 by **Achilles being subject to The Will** of **Those** who are **Superior** , **Self resolved to be**
 10 υπηρετουντα ταις βουλησεσιν των κρειττονων αυτον βουλευεσθαι
more gentle in respect to **Hector** , so that he also **tends** to his remains with **his own hands** .
 ημερωτερα περι τον Εκτορα , ως και θεραπευσαι το λειψανον ταις εαυτου χερσιν :

‘But then when female-slaves had washed and anointed **him** with oil , then they cast
 δ’ ουν επει δμωαι λουσαν και εχρισαν ελαιω , δε βαλον
 about **him** a fair shroud and tunic , then indeed **Achilles** lifted **him** and laid **Self** on a bier ,’
 αμφι μιν καλον φαρως ηδε χιτωνα , γ’ Αχιλεως αιιρας τον επεθηκεν αυτον λεχεων .

Accordingly then , rendering all his **Energies** in regards to those departing this life
 αρα αποδεδοται παντα τα ενεργηματα περι τους απελθοντας
 according to **The Proper Measure** for **Self** !
 κατα το προσηκον μετρον αυτω ;
 For he both excellently honored his dear friend , not only by prevailing over his enemy,
 γαρ τε διαφεροντως ετιμησεν τον φιλον ου μονον καταγωνισαμενος τον πολεμον ,
 and also by exacting **Justice** from **Self** for his **unholy** intention .
 20 αλλα και εισπραξαμενος δικην αυτον της ανοσιου της εννοιας :

and again in turn by repaying **the hubris** of his enemy with **Human-Kindness**
και παλιν αυ αμοιβην της υβρεως τω πολεμω περι φιλανθρωπιαν
in respect to **Priam** , by paying **Self** the utmost attention .

περι τον Πριαμον τε και κατεβαλλετο αυτον την εσχατην θεραπειαν .

Whereas indeed on the one hand , in regards to those (12) who were sacrificed on the **Pyre** ,

μην γε μεν Περι των σφαγεντων επι τη πυρα
so much must be said ; because through these acts , according to that which is manifest ,
25 τοσουτον ρητεον , οτι δια τουτων κατα το φαινομενον
or in regards to the **honor due** to **Patroclus** , both were perfectly fulfilled by **Self** ,
η περι τιμη τον Πατροκλον τε τελεως συμπεπληρωται αυτω ,
and since **Achilles** did nothing more savage to those youths , than to kill **Selves** ;
και επραξεν ουδεν τι ωμοτερον εκεινους , [η] απεκτεινεν αυτους
just as he did the others that he happened to meet if they were enemies .
ωσπερ των αλλων τους προστυχοντας ει οντας πολεμιους .

For what would be the difference between undergoing this at a **Pyre** or in a **River** ?

P152 γαρ τι αν διαφοροι προς παθειν τουτο τη πυρα η προς τω ποταμω ?
How then , does **Achilles** not act **Better** in relation to **Selves** , whose bodies were wholly
πως δε ουκ επραξαν αμεινον υπο αυτοις των σωματος αρδην
removed from sight by the **Fire** , than to those whose bodies were ravaged by wild beasts
αφανισθεντων του πυρος , η υπο των σωματος σπαραττομενοι των θηριων
and who undergo the same fate as **Lycaon** , to whom **Achilles** says ;
και πασχοντες ταυτα τω Λυκαονι , προς ον ο νΑχιλλευσ φησιν :

5 ‘Now lie there among the fish , which will lick the blood from thine wound without a care ;’
νυν κεισο Ενταυθοι μετ’ ιχθυσιν , οι απολιχμησησονται αιμ’ σ’ ωτειλην ακηδεες : [21–122]

But on the other hand , if we should also Recall the more Hidden/Secret/Occult

δε ει δει καν μνημην των απορρητοτερον

Speculations of our **Leader [Syrianos]** , in regards to these particulars ,

τεθεωρημενων ημων του καθηγεμονος υπο τουτοις ,

then it must be said that the Whole Business/Operation/Transaction done by **Achilles** about

10 ρητεον οτι η πασα πραγματεια ποιησασθαι του Αχιλλεως περι
That Pyre , **Imitates The Rite** done by **Theurgists/Divine-Workers** for **Immortalizing** the **soul** ,
την εκεινην πυραν μιμειται τον παρα τοις θεουργοις απαθανατισμον της ψυχης
by Means of which the **soul** of **Patroclus** is **Led-up** into **The Transcendent Life** .

την ψυχην του Πατροκλου αναγουσα εις την χωριστην ζωην .

And for which **Logos** , while standing before **The Pyre** he is said to have **Invoked**

και διο στας προ της πυρης λεγεται επικαλεισθαι

The North and **West Winds** , **in order that Through The Apparent Motion** of **Selves** ,
τους Βορραν και Ζεφυρον ανεμους ινα δια της εμφανους κινήσεως αυτων
the apparent vehicle of **Patroclus** might obtain **Their Conspicuous Attention** ,

15 το φαινομενον οχημα τυχη της πρεπουσας θεραπειας ,
and that **That** which is **More-Divine** than **this** might be **Invisibly Purified** and **Restored**

και το θειοτεραν τουτου αφανως καθαρθη και αποκατασθη
(See Proclus’ Commentary on The Republic Essay 4 , P39 (page 33 of the Balboa translation)
to **Its Proper Allotment** ,
εις την οικειαν ληξιν ,

“by Being Drawn Upwards by **Aerial** , **Lunar** and **Solar Rays**”
υπο ανελκομενον των αεριων και των σεληναιων και των ηλιακων αυγων,
as A Certain One of **The Gods** somewhere says .

ως τις των θεων που φησιν ,
It is also related that **Achilles poured** libations **All Night Long** on **The Pyre** :
και παραδεδοται επισπενδειν παννυχος τη πυρα

“Dipping his double cup , from a golden bowl , **Invoking** the **soul** of poor **Patroclos** [23-219]”
20 ελων αμφικυπελλον δεπας , εκ χρυσεου κρητηρος , κικλησκων ψυχην δειλοιο Πατροχλος

These verses of the poet announce to us that **Achilles** was also busily attending to **The Rites**

του ποιητου κηρυττοντος ημιν οτι του Αχιλλεως ην και η πραγματεια
concerning the **soul** of his **Friend** for **One Night (Republic 621B)** ;

25 περι την ψυχην του φιλου μονονουχι ,
not only concerned about **that** which is **visible** ,
ου μονον περι το φαινομενον
but also that every deed was done *Symbolically* by **Self** ;
αλλ’ και οτι παντα παρειληπται συμβολικως αυτω ,
and so **the pouring** of the libation from a Golden Bowl *Signifies*
και η σπονδη ο χρυσους κρατηρ
the down-flow of **souls** from **their Fountain** ;
της εποχετευουσης των ψυχων της πηγης
which flows from That Superior Life to the partial soul.

απορροιας εκειθεν κρειττονα ζων τη μερικη ψυχη ,
And **The Pyre** *Symbolizes* **her Undefined Purity** *which is able to lead her*
P153 και η πυρα της αχραντου καθαροτητος δυναμενης περιαγειν της
from **bodies** , to **That** which is **Invisible** .

απο των σωματων εις το αφανες :
And generally , many *Sure-Signs* of this hidden meaning may be found and grasped by anyone
και ολωσ πολλα τεκμηρια ταυτης της υπονοιας αν εντυχων λαβοι τις
from the writings of our **Leader** .

τοις ημων του καθηγεμονος .
Therefore by the attention paid to **Patroclos** being such as this ,
δε της θεραπειας περι τον Πατροκλον ουσης τοιαυτης
it would not be out of place for one to also say that these **Twelve** youths that were slain
5 αν ουκ απο τροπου τις και λεγοι τους τουτους δωδεκα τους σφαγεντας
at **The Pyre** were arranged just as if they were attendants for the **soul** of **Patroclos** ,
προς τη πυρα συντεταχθαι ωσπερ οπαδους τη ψυχη του Πατρολκου ,
since **Achilles** knows and attends to **That** which is **The Leader** of **Self** .

του Αχιλλεως ειδοτος και θεραπευσαντος το ηγεμονικον αυτης .
And for which **Logos** , he chose **This Number** by being most *Adapted* to those that are destined
και διο επελεξατο τουτον τον αριθμον ως οικειοτατον τοις μελλουσιν
to follow and also by being *Dedicated* to **The All-Perfect Processions** of **The Gods** .

10 επεσθαι και ανειμενον ταις παντελεσι προοδοις των θεων .
[[In Book 1 of Nicomachos’ Introduction to Arithmetic , it is found that **The Procession** of
The Number 12 , is **Unique** , in **Its All Encompassing , Overflowing Super-Abundance** ,
since no other **Number** within The Matrix of The Natural Series occupies every space
in The Series , Except The Multiples of **12** , and thus form a boundary , a **Limit** ! jfb]]

Accordingly then , it must be far from the **soul** of **Achilles** to have any
 αρα δει πολλου της ψυχης εκεινος κατα τινα
 dire and savage cruelty toward these youths ,
 δεινην και αγριότητα ωμοτητα ταυτα ,
 (jfb - bearing in mind what the Dream of Patroclos told Achilles ; that *already*)
 “**Souls** ; *images/phantoms* of those who have met with disaster keep me far away ,
 ψυχαι , ειδωλα καμοντων ειργουσι με τηλε ,
 nor yet allow **me** to mingle Beyond **The River** ,
 ουδε πω εωσιν με μισγεσθαι υπερ ποταμοιο ,
 but **I** wander in this way about **The Wide-gated Domain** of **Hades** !”
 αλλ’ αλαλημαι αυτως αν’ ευρυπυλες δω Αιδος .

but on the contrary he undertook This Whole Transaction/Business/Operation
 αλλ’ ου πραγματευσασθαι ταυτην απασαν την πραγματειαν
 according to certain **Sacred Laws** concerning the **souls** of those that die in war .
 κατα τινας ιερατικους θεσμους περι τας ψυχας των τελευτησαντων εν πολεμω .
 Therefore let us not accuse **Self** of arrogance/contempt against **Gods** and human-beings
 15 ουν μητ’ εγκαλωμεν αυτω υπερηφανιαν θεων τε και ανθρωπων
 nor distrust , whether **Achilles** was the **Son** of a **Goddess** and **Peleus** and the student of **Chiron**
 μητε απιστωμεν ει ων παις θεας και Πηλεως και μαθητης Χειρωνος
 for acting in this way . For on the one hand , some of his actions were thus aimed at
 επραξεν τοιαυτ’ . γαρ μεν τα ως στοχαζομενος
The Whole of **Justice** , while others on the other hand , by acting by **The Law** of war ,
 της ολης δικης , τα δε επραξεν νομω πολεμου ,
 and still others , by employing **Sacred Methods** .
 δε τα χρωμενος ιεραις μεθοδοις .
 Therefore the poet has perfectly preserved the measures of imitation in all .
 20 δ’ ο ποιητης τελεως διεσωσατο τα μετρα της μιμησεως εν απασιν .
 Surely then on the one hand , such are the replies to the accusations that Socrates
 δη μεν τοιαυτης Τα απαντησεως των εκκληματων Σωκρατικων
 happens to look-upon in regards to Homer .
 τυγχανοι βλεποντα προς Ομηρον .



And accordingly then he cried aloud , then called his dear companion by name ;
 τ’ αρ’ επειτα ωμωξεν , δ’ ονο— φιλον εταιρον —μηνεν :
 “My farewell , O **Patroclos** , even in the **Domain** of **Hades** ;
 μοι χαιρε , ω Πατροκλε , και ειν δομοισι Αιδαο :
 for already , **I** fulfill all that **I** promised **Thee** before . On the one hand , **Twelve Good Sons**
 180 γαρ ηδη τελεω παντα υπεστην τοι παροιθεν . μεν δωδεκα εσθλους υιας
 of **Great-hearted** Trojans , all these together with **Thee Fire Consumes** ; but on the other hand ,
 μεγαθυμων Τρωων παντας τους αμα σοι πυρ εσθιει : δ’
 not in any way will **I** give **Hector** , son of Priam to **Fire** to **Devour** , but to dogs !”
 ου τι δωσω Εκτορα Πριαμιδην πυρι δαπτεμεν , αλλα κυννεσιν .

So he spoke threatening ; but no dogs were busy about **Hector** , since on the one hand
 Ως φατ’ απειλησας , δ’ ου κυνες αμφεπενοντο τον , αλλα μεν

Daughter of Zeus , Aphrodite , kept away dogs Day and Night , since She anointed
 185 θυγατηρ Διος Αφροδιτη αλαλκε κυνας ηματα και νυκτας , δε χριεν
 him with rose-sweet , ambrosial oil , in order that he could not be torn while being dragged .
 μιν ροδοεντι αμβροσιω ελαιω , ινα μη αποδρυφοι ελκυσταζων .
 Then Brilliant Apollo led a dark mass of clouds from Heaven to the plain , then covered
 δ' Φοιβος Απολλων ηγαγε κυανεον νεφος ουρανοθεν επι πεδιονδε , δε καλυψε
 the entire place on which the corpse lay , that The Might of The Sun
 190 απαντα χωρον οσσον νεκυς επειχε , μενος ηελιοιο
 not penetrate flesh about his sinews and about limbs .
 μη σκηλει' χροα αμφι ινεσιν ηδε περι μελεσσιν .
 Nor did The Pyre of dead Patroclus ignite ; so that there and then in turn ,
 Ουδε πυρη τεθνηωτος Πατροκλου εκαιετο : αλλ' ενθ' αυτ'
 swift-footed Divine Achilles Reflected ; while standing apart from The Pyre
 ποδαρκης διος Αχιλλευς ενοησε , στας απανευθε πυρης
 he Invoked The Two North and West Winds , and Offered Fair Offerings ,
 195 ηρατ' δοιους Βορη και Ζεφυρω ανεμοισι , και υπισχετο καλα ιερα ,
 but also many Drink-Offerings from a cup of gold Entreating Them to come ,
 δε και πολλα σπενδων δεπαι χρυσεω λιτανευεν ελθεμεν ,
 so that corpses might speedily burn with Fire , and that wood be quick to ignite .
 οφρα νεκροι ταχιστα φλεγεθοιατο πυρι , τε υλη σευαιτο καημεναι .
 Then hearing his Prayers , Iris swiftly arrived with his message to The Winds .
 δε αιουσα αραων Ιρις ωκα ηλθ μεταγγελος ανεμοισιν :
 Accordingly on the one hand , as They were assembled in force within
 200 αρα μεν οι αθροοι ενδον
 Fierce-blowing West Wind solemnly-feasting at banquet ,
 δυσσαεος Ζεφυροιο ειλαπινην δαινυντο :
 at that time on the other hand , Iris stood from Her Running upon the stone threshold .
 δε Ιρις επεστη θεουσα επι λιθεω βηλω .
 But as Their Eyes Saw Her , They all sprang-up , and Each One called Her to Himself .
 δ' ως τοι οφθαλμοισι ιδον , παντες ανηιξαν , τε εκαστος καλεον μιν εις ε :
 But She in turn , first refused to sit , then She spoke This Logos ;
 δ' η αυθ' μεν ανηνατο εξεσθαι , δ' ειπε μυθον :
 "I can not sit , for I must go back again upon The Flows of Ocean , to Ethiopian lands , where
 205 ουχ εδος , γαρ ειμι αυτις επ' ρεεθρα Ωκεανοιο , ες Αιθιοπων γαιαν , οθι
 they are sacrificing hecatombs to The Immortals , that I may also share of the Sacred feast.
 ρεζουσ' εκατομβας αθανατοις , ινα εγω δη και μετα- ιρων -δαισομαι .
 But Achilles Invokes North Wind and Blustering West Wind to come ,
 αλλ' Αχιλλευς αραται Βορην ηδε κελαδεινον Ζεφυρον ελθειν ,
 and Offers Fair Offerings , in order that Thou may arouse The Pyre to ignite ,
 210 και υπισχεται καλα ιερα , οφρα ορσητε πυρην καημεναι ,
 upon which Patroclus lies , the one for whom all Achaeans lament aloud ."
 ενι η Πατροκλος κειται , τον παντες Αχαιοι αναστεναχουσιν .
 Accordingly on the one hand , since She had spoken She went away , while on the other hand ,
 αρ' μεν ως ειπουσ' απεβησετο , δ'
 They arose with a divinely-wondrous din , driving a mass of clouds tumultuously before Them .
 τοι ορεοντο θεσπεσιη ηχη , κλον- νεφεα -εοντε παροιθεν .

Then **They** swiftly came to blow on **The Sea** , so that waves swelled beneath **Their** shrill blast ;
 δε αιψα ικανον αημεναι ποντον , δε κυμα ωρτο υπο λιγυρη πνοιη ,
 until **They** came to deep-soiled Troy , then **They** swooped upon **The Pyre** ,
 215 δ' ικεσθην εριβωλον Τροιην , δε πεσετην εν πυρη ,
 then **The Fire** roared aloud in a Divinely Wondrous Way . Accordingly then ,
 δ' πυρ ιαχε μεγα θεσπιδαες . αρα δ'
All Night Long They indeed swooped down upon **The Pyre Flame** , with one shrill blast ,
 παννυχιοι τοι γε εβαλλον πυρης φλογ' , αμυδις λιγεως φυσωντες :
 while **All Night Long Swift Achilles** kept dipping his double cup , from a golden bowl ,
 δε παννυχος ωκυς Αχιλλευς αφυσσομενος ελων αμφικυπελλον δεπας , εκ χρυσεου κρητηρος ,
 pouring **Wine** upon **The Earth** -so that the soil was soaked- **Invoking** the **soul** of poor **Patroclus** .
 220 χεε οινον γαιαν , δε χαμαδις δευε , κικλησκων ψυχην δειλοιο Πατροχλος .
 Then just as a father who mourns for his newly wed son while burning his bones , and whose
 δε ως πατηρ ου οδυρεται νυμφιου παιδος καιων οστεα , τε ος
 death has brought grief to his poor parents , so also mourned **Achilles** for his **Companion**
 θανων ακαχησε δειλους τοκης , ως οδυρετο Αχιλευς εταροιο
 while burning his bones , pacing-ponderously about **The Pyre** , in ceaseless lamentation .
 225 καιων οστεα , ερπυζων παρα πυρκαιην , αδινα στεναχιζων .
 But at the time when **The Morning Star** rises **Heralding The Light** upon **The Earth** ,
 δ' Ημος εωσφορος εισι ερεων φως επι γαιαν ,
 after which **Saffron-robed Dawn** follows and spreads over **The Sea** ,
 μετα ον κροκοπεπλος Ηως υπειρ τε κιδναται αλα ,
 then **The Fire** died down , so that **Its Flames** faded away .
 δε πυρκαιη εμαραινετο , δε φλοξ παυσετο .
 Then in turn **The Winds** went back again to **Their** home over Thracian **Sea** ,
 δ' αυτις οι ανεμοι εβαν νεσθαι παλιν οικονδε κατα Θρηικιον ποντον :
 while **The Sea** roared with surging swell .
 230 δ' ο εστενεν θυων οιδματι .
 Then **Son of Peleus** stepped away from **The Pyre**
 δ' Πηλειδης λιασθεις ετερωσε απο πυρκαιης
 to laid down exhausted ; then **Sweet Sleep** swooped upon him ;
 κλινθη κεκμηως , δε γλυκυς υπνος ορουσεν επι :
 but those who were gathered about **Son of Atreus** in mass , awakened him
 δ' οι ηγερεθοντο αμφι Ατρειωνα αολλεες : εγειρεν μιν
 with the noise and din of their arrival ; then he sat upright and spoke **This Logos** to them ;
 235 ομαδος και δουποστων επερχομενων , δ' εξετο ορθωθεις και ειπεν μυθον προς σφεας :
 “**Son of Atreus** and the other **Chiefs** of All-Achaeans , first of all on the one hand ,
 Ατρειδη τε και αλλοι αριστης Παναχαιων , πρωτον μεν
 quench all **The Pyre** with **Fiery-looking Wine** , as far as **Force** of **Fire** was held ,
 σβεσατ' πασαν πυρκαιην κατα αιθοπι οινω , οποσσον μενος πυρος επεσχε :
 Thereafter on the other hand , let us gather the well distinguishable bones
 επειτα αυταρ λεγωμεν ευ διαγιγνωσκοντες οστεα
 of **Patroclus Son of Menoitios** ; since they are made very distinct ,
 240 Πατροκλοιο Μενoitιαδαο : δε τετυκται αριφραδα :
 for he was laid in **The Middle** of **The Pyre** ,
 γαρ εκειτο εν μεσση πυρη ,

while the others were burnt apart at **Its** outer-edges ; both horses and braves mingled-together .

δ' τοι αλλοι καιοντ' ανευθεν εσχατη τε ιπποι και ανδρες επιμιξ .
And then on the one hand , let us place his bones in a golden urn and in a two-fold layer of fat ,
και μεν θειομεν τα εν χρυση φιαλη και διπλακι δημω ,
until such a time when **my Self** be hidden in **Hades** . Whereas on the other hand ,
εις ο κεν εγων αυτος κευθωμαι Αιδι . δ'

I bid **Thee** not to toil over a very large tomb , but such a one as is fitting ;
245 εγω ανωγα ουπονεεσθαι μαλα πολλον τυμβον , αλλ' τοιον επιεικα :
but later on , Thou Achaeans build one broad and lofty ;
δε επειτα και Αχαιοι τιθημεναι τον ευρυν θ' υψηλον ,
those who will be left after myself among many-benched ships ."
οι κεν λιπησθε δευτεροι εμειο εν πολυκλησι νηεσσι .

So he spoke , then they obeyed *swift-footed* **Son** of **Peleus** . First of all on the one hand ,
Ως εφαθ' , δ' οι επιθοντο ποδωκει Πηλειωνι . πρωτον μεν
quenching **The Pyre** with *Fiery-looking Wine* ; as far as **Flame** went to . Then ash settled deep .
250 σβεσαν πυρκαιην κατα αιθοπι οινω , οσσον φλοξ ηλθε επι , δε τεφρη καππεσε βαθεια .
Then while weeping , they gathered white bones of their kind companion in a two-fold layer
δ' κλαιοντες αλλεγον λευκα οστεα ενηεος εταροιο ες διπλακα
of fat , then they placed the golden urn in the tent and covered it with a fine linen cloth .
δημον , δε θεντες χρυσην φιαλην εν κλισιησι και καλυψαν εανω λιτι :
Then they marked off the perimeter (100' X 100') of the tomb and set out foundations
δε τορνωσαντο σημα τε προβαλοντο θεμειλια

about **The Pyre** , then at-once poured over **It** piles of **Earth** ,
255 αμφι πυρην : δε ειθαρ χυτην επι εχευαν γαιαν ,
but having piled the tomb , they started to go back again .
δε χευαντες το σημα , κιον παλιν .

Whereas **Achilles** held the troops and made them sit by **Self** in wide assembly ;
αυταρ Αχιλλευσ ερυκε λαον και ιζανεν αυτου ευρυν αγωνα ,
then brought-out contest-prizes from his ships ; cauldrons and tripods and horses and mules
δ' εκφερ' αεθλα νηων , λεβητας τε τριποδας τε ιππους θ' ημιονους
and strong headed bulls and even fair-zoned women and gray iron .
260 τε ιφθιμα καρηνα βοων τ' ηδε ευζωνος γυναικας τε πολιον σιδηρον .

First of all , for the charioteer of swift horses who would be first he set out glorious prizes ;
πρωτον μεν τω ποδωκεσιν Ιππευσιν πρωτω θηκε αγλα αεθλα
a woman to lead away , one skillful in faultless handiwork
γυναικα αγεσθαι ιδυιαν αμυμονα εργα
and an eared tripod of two and twenty measures ,
και ωτωεντα τριποδ' δυωκαιεικοσιμετρον ,
whereas in turn , for second prize , he set out an unbroken mare of six years ,
265 αταρ αυ τω δευτερω εθηκεν αδμητην ιππον εξετε ,
with a mule foal in her womb ;
ημιονον κυεουσαν βρεφος :
whereas for third prize , he set out a fair cauldron that held four measures ,
αυταρ τω τριτατω κατεθηκε καλον λεβητα κεχανδοτα τεσσαρα μετρα
untouched by fire , still newly bright ;
απυρον ετ' αυτως λευκον :

then for the fourth prize , he set out two talents of gold ;
 δε τω τεταρτωθηκε δυω ταλαντα χρυσοιο ,
 then for the fifth prize , a two-handled urn , untouched by fire was set out .
 270 δ' πεμπτω αμφιθετον φιαλην απυρωτον εθηκε .
 Then he stood upright , and spoke **This Logos** among Argives ;
 δ' στη ορθος και ειπεν μυθον εν Αργείοισιν :
 “**Sons of Atreus** and other well-armored Achaeans , these prizes lie waiting for Knights
 Ατρείδη τε και αλλοι ευκνημιδες Αχαιοι , ταδ' αεθλα κειτ' δεδεγμενα ιππιας
 in the place of assembly . If on the one hand , we Achaeans were now holding contests
 εν αγωνι . ει μεν Αχαιοι νυν αεθλευοιμεν
 in honor of another , surely then I would take-away the first prizes bearing them to my tent ;
 275 επι αλλω , η τ' εγω αν λαβων τα πρωτα φεροιμην κλισιηνδε :
 for Thou knows by how much my **Horses** surpass in **Excellence** , for they are also **Immortal** ,
 γαρ ιστε οσσον εμοι ιπποι περιβαλλετον αρετη : γαρ εισι τε αθανατοι ,
 since **Poseidon** gave **Selves** to my father **Peleus** , who then in turn conferred **Selves** to me .
 δε Ποσειδαων πορ' αυτους εμω πατρι Πηληι , ο δ' αυ εγγυαλιξεν εμοι .
 Consequently , on the other hand , I and my single-hoofed **Horses** will surely remain here ,
 τοι μεν αλλ' εγω και μονυχες ιπποι η μενεω ,
 for **They** have lost such a **Gloriously Good** , **Kind Charioteer** , who would very often
 280 γαρ απωλεσαν τοιου κλεος εσθλον , ηπιου , ηνιοχοιο , ος μαλα πολλακις
 pour fine oil on their flowing manes , after having washed them in bright water .
 κατεχευε υγρον ελαιον σφωιν χαιταων , λοεσσας λευκω υδατι .
 For **Him** indeed **They** stand mourning , while their manes trail on the ground , so they stand
 τον γ' τω εσταοτες πενθειετον , δε σφι χαιται ερηρεδαται ουδει , δ' εστατον
 there grieving at heart . But **Thou Others** throughout the camp , prepare **Thyselves** ,
 285 τω αχνυμενω κηρ . δε αλλοι κατα στρατον στελλεσθε ,
 any Achaean who trusts in his horses and his well-fitted chariot !”
 τις Αχαιων ος πεποιθε τε ιπποισιν και κολλητοισιν αρμασι .

 So spoke **Son** of Peleus , then swift **Knights** arose . On the one hand , first by far arose
 Ως φατο Πηλειδης , δ' ταχες ιππες εγερθεν . μεν πρωτος πολυ ωρτο
 dear son of **Unbroken** , **Rich-in-Sheep Lord of Braves** , who **Excelled** in **Horsemanship** ;
 φιλος υιος Αδμητου , Ευμηλος αναξ ανδρων , ος εκεκαστο ιπποσυνη :
 whereas after him arose **Son** of Tydeus , mighty **Diomedes** , and led the horses of Troos
 290 δ' επι τω ωρτο Τυδειδης κρατερος Διομηδης , δε υπ- ιππους Τρωους
 under the yoke , which he had taken-away from Aeneas before , although **Apollo**
 -αγε ζυγον , ους απηυρα Αινειαν ποτ' , αταρ Απολλων
 had snatched **Self** away . But then after him arose **Son** of Atreus , **lion-haired Menelaos** ,
 υπεξ- αυτον -εσαωσεν . δ' αρ' επι τω ωρτο Ατρείδης ξανθος Μενελαος
 sprung from **Zeus** , while leading swift horses under the yoke ; **Aithen** , mare of **Agamemnon** ,
 295 διογενης , δε ηγαγεν ωκεας ιππους υπο ζυγον , Αιθην την Αγαμεμνονεην ,
 and **Podargos** , his own horse ; for son of Anchises , Having-horses had given the **Mare** to
 τε Ποδαργον εον τον : Αγκισιαδης Εχεπωλος δωκ' την
 Agamemnon as a gift , so that he might not have to follow him to windy Ilios , but remain
 Αγαμεμνονι δωρ' , ινα μη υπο εποιθ' οι ηνεμοεσσαν Ιλιον , αλλ' μενων
 to enjoy self ; for **Zeus** had given him great wealth , since he indeed dwelt in spacious Sicyon .
 τερποιτο αυτου : γαρ Ζευς εδωκε οι μεγα αφενος , δ' ο γ' ναιεν εν ευρυχωρω Σικυωνι :

He indeed led **Her** under yoke , being very eager for the race .
 300 ο γ' ηγε την υπο ζυγον , ισχαν—μεγα—οωσιν φρομου .
 Then fourth to prepare his fair-maned horses was **Antiloxos** , glorious son of **Nestor**
 δε τεταρτος οπλισαθ' ευτριχας ιππους Αντιλοχος , αγλαος υιος Νεστορος
High-Spirited Lord , **Son** of Neleus . Whereas swift-footed horses that bore his chariot
 υπερθυμοιο ανακτος , Νηληιαδαο : δε ωκυποδες ιπποι φερων οι αρμα
 were bred at Pylos . And then his father stood close by **Self** to impart **Logos**
 305 Πυλοιγενεες . και δε πατηρ παραστας αγχι αυτω μυθειτ'
 for his **Good Mindful Reflection** ;
 εις οι αγαθα φρονεων νοεοντι :

“**Antiloxos** , surely then on the one hand , even if Thou are young both **Zeus** and **Poseidon**
 Αντιλοχ' , ητοι μεν περ εοντα νεον τε Ζευς τε Ποσειδαων
 have **Loved** , and **Taught** Thee in all ways of **Horsemanship** ; and thus there is no great need
 φιλησαν , και εδιδαξαν σε παντοιας ιπποσυνας : και τω ου τι μαλα χρεω
 to teach Thee , for Thou knows well how to turn about the turning-post ; but on the other hand ,
 διδασκεμεν σε γαρ οισθα ευ ελισσεμεν περι τερμαθ' : αλλα
 Thine horses are slowest in the race ; and thus I think there will be havoc . For on the one hand ,
 310 τοι ιπποι βαρδιστοι θειειν : τ' τω οιω εσεσθαι λοιγι . δ' μεν
 their horses are swifter , while on the other hand selves do not know how to **Plan** more **Better**
 των ιπποι εασιν αφαρτεροι , μεν αυτοι ουδε ισασιν μητισασθαι πλειονα
 than **Thine Self** . Surely then come along Dear One , **Offer up Thine Spirit** to **Skill in all ways** ,
 σεθεν αυτου . δη αλλ' αγε , φιλος , εμβαλλεο συ θυμω μητιν παντοιην ,
 in order that prizes do not slip away from Thine grasp . Thou knows that a woodcutter is far
 315 ινα αεθλα μη παρεκ—σε—προφυγησιν . τοι δρυτομος μεγ'
Better by **Skill** than by strength ; then in turn by **Skill** does a pilot **Correctly-Guide** a swift ship
 αμεινων μητι ηε βιηφι : δ' αυτε μητι κυβερνητης ιθυνει θοην νηα
 being torn by **Winds** upon wine-dark **Sea** ; therefore charioteer surpasses charioteer by **Skill** !
 ερεχθομενην ανεμοισι ενι οינוπι ποντω , δ' ηνιοχος περιγιγνεται ηνιοχοιο μητι .
 For on the one hand , by trusting his horses and chariot , one charioteer thoughtlessly turns wide
 320 θ' μεν πεποιθως οισι ιπποισι και αρμασιν αλλος αφραδεως ελισσεται πολλων
 this way and that , so that his horses wander about the course , by not keeping them in control !
 επι ενθα και ενθα , δε ιππο πλανωονται αναδρομον , ουδε κατισχει :
 On the other hand , one who has an **Advantageous Idea** , even while driving slower horses ,
 δε ος κερδεα ειδη κε ελαυνων ησσονας ιππους ,
 always **Looks** to turning close to the turning post , nor is he unmindful at first , how to keep
 αιει οροων στρεφει εγγυθεν τερμ' , ουδε ε λυθει το πρωτον οπως
 them reined in tight with his ox-hide reins , but holds them steadily , and keeps his eye on
 325 τανυση βοεοισιν ιμασιν , αλλ' εχει ασφαλεως και δοκευει
 the one who leads . But I will tell Thee a very distinct **Sign** , nor should Thou forget !
 τον προυχοντα . δε ερεω τοι μαλ' αριφραδες σημα , ουσε σε λησει .
 There stands **a dry stump** about a yard above ground , of oak or pine , which does not rot in rain ,
 εστηκε αυον ξυλον οσον τ' οργυι υπερ αιης , η δρυος η πευκης , το μεν ου καταπυθεται ομβρω ,
 and **two white stones** are firmly-set on either side of **this conjunction** in the course ,
 δε δυω λευκω λαε ερηρεδαται εκατερθεν του ξυνοχησιν εν οδου ,
 whereas about **it** , it is smooth for driving-horses .
 330 δ' αμφις λειος ιποδρομος :

which is either an ancient marker for some dead mortal , or made indeed the turning post
τευ η παλαι σημα κατατεθνητος βροτοιο , η τετυκτο γε το νυσσα
by former human-beings ; and now *swift-footed Divine Achilles* has set this boundary .
επι προτερων ανθρωπων , και νυν ποδαρκης διος Αχιλλευς εθηκε τερματ' .

Thou must drive chariot and horses very close ; so as almost to touch this ,
συ ελααν αρμα και ιππους μαλ' σχεδον εγχριμψας τω ,
then in thine well-plaited chariot , **Self** must lightly lean to the left of **Thine** pair ,
335 δε ενι ευπλεκτω διφρω αυτος ηκ' κλινθηναι επ' αριστερα τουιν :
while at the same time calling and stinging the horse on the right , and let hands go of his rein .
αυταρ ομοκλησας κενσαι τον ιππον δεξιον , τε ειξαι χερσιν οι ηνια .
Then let **Thine** horse on the left come in so close as almost to touch the turning post ,
δε τοι ιππος αριστερος εν εγχριμφθητω νυσση ,
so that the hub of the well-made wheel indeed appears to graze the edge ; but avoid
340 ως αν τοι πλημνη ποιητοιο κυκλου γε δοασσεται ικεσθαι ακρον : δ' αλεασθα
to touch the stone , that **Thou** may not injure **Thine** horses and break **Thine** chariot ,
επαυρειν λιθου , πως μη τρωσης τε ιππους θ' αξης κατα αρματα :
and thus be the source of joy for the others , but of reproach for **Thine Self** . Therefore ,
δε εσσεται χαρμα τοις αλλοισι , δε ελεγχειη σοι αυτω . αλλα ,
Dear One , be **Mindfully On-Guard** ! For if **Thou** indeed drives past the rest at the turning post ,
φιλος , ειναι φρονεων πεφυλαγμενος . γαρ ει γε παρεξελασησθα κ' εν νυσση ,
there is no one who will catch nor pass **Thee** in pursuit by a burst of speed ,
345 εσθ' ουκ ος κε ελησι ουδε παρελθη σ' διωκων μεταλμενος ,
not even if he were driving from behind *Divine* Arion , swift horse of Adrastus ,
ουδ' κεν ει ελαινοι μετοπισθεν διον Αριονα , ταχυν ιππον Αδρηστου ,
which was of *Divine* stock , not even those of Laomedon , the *Good* breed of this land ."
ος ηεν εκ θεοφιν γενος , η τους Λαομεδοντος , οι εσθλοι ετραφεν γ ενθαδε .

So saying **Nestor** Son of Neleus sat down again in his place , upon which he had informed
350 Ως ειπων Νεστωρ Νηληιος εζετ' αψ ενι χωρη , επι η ειπε
his son of each issue . Accordingly then **Meriones** was fifth to prepare his fair-maned horses .
παιδι εκαστου πειρατ' . αρα δ' Μηριονης πεμπτος ωπλισαθ' ευτριχας ιππους .
Then they mounted on their chariots , casting in their lots . Then **Achilles** shook them , then
δ' εβαν ες αν διφρους , εβαλοντο εν κληρους : δε Αχιλλευς παλλ' , δε
the lot of **Antiloxos** Son of Nestor leapt out ; then after him the lot of lord **Eumelos** ,
κληρος Αντιλοχου Νεστοριδαο θορε εκ : δε μετα τον λαχε κρειων Ευμηλος :
then next to him *spear-famed Menelaos* Son of Atreus , then next to him **Meriones** drew
355 δ' αρ' επ' τω δουρικλειτος Μενελαος Ατρειδης , δ' επι τω Μηριονης ελαυνεμεν
his lot ; then last of all **Son** of Tydeus , being best by far , drew a lot for his horses .
λαχ' , αυτε υστατος Τυδειδης εων αριστος οχ' ελαυνεμεν λαχ' ιππους .
Then they stood all in a row , while **Achilles** pointed-out the turning post far off in
δε σταν μεταστοιχι , δε Αχιλλευς σημηνε τερματ' τηλοθεν εν
the smooth plain ; beside which he set a watchman , godlike **Phoenix** , attendant of his father ,
360 λειω πεδιω : παρα δε εισεν σκοπον , αντιθεον Φοινικα , οπαονα εοιο πατρος ,
that he bear the race in mind and report **The Truth** . Then all at-once they lifted their whips
ως μεμ-δρομου-νεωτο και αποειποι αληθειαν . δ' παντες αμα Οι αιειραν μαστιγας
over their horses , and struck them with their reins , and eagerly called to them with **Logos** ;
εφ' ιπποιν , θ' πεπληγον ιμασιν , τ' εσσυμενωσ ομοκλησαν επεεσσιν :

then they quickly passed over the plain ; far away , speedily from their ships ,
 365 δ' οι ωκα διεπρησσαν πεδιοιο νοςφι ταχεως νεων :
 then dust arose on high from under their breasts , like a cloud or a whirlwind , then
 δε κονιη ιστατ' αιρομενη υπο στερνοισι ως τε νεφος ηε θυελλα , δ'
 their manes flowed among blasts of **Wind** . Then at one time their chariots would roll close
 χαιται ερρωνοντο μετα πνοιης ανεμοιο . δ' μεν αλλοτε αρματα πιλνατο
 to the bounteous **Earth** , but at another time they flew on **Air** ; while their drivers stood
 370 πουλυβοτειρν χθονι , δ' αλλοτε αιχασκε μετηορα : δ' τοι ελατηρες εστασαν
 in their chariots , while heart of each was throbbing as they hastened toward **Victory** ;
 εν διφροισι , δε θυμος εκαστου πατασσε ιεμενων νικης :
 while each called to their horses , so that they flew raising dust over the plain . But surely then
 δε εκαστος κεκλοντο οισιν ιπποις , δ' οι επετοντο κονιοντες πεδιοιο . Αλλ' δη
 when swift horses were returning to the gray sea ; completing final stretch of race , surely then
 οτε ωκεες ιπποι αψ εφ' πολιης αλος τελειον πυματονδρομον , δη
 at that time indeed the **Excellence** of each came to **Light** , since there and then the course
 375 τοτε γε αρετη εκαστου φαινετ' , δε αφαρδρομος
 strained their horses . Then thereupon the swift-footed mares of **Grandson** of Pheres swiftly
 ταθη ιπποισι : δ' επειτα αι ποδωκεες ιπποι Φηρητιαδο ωκα
 shot in front . While after them male Trojan horses of **Diomedes** fell behind ; not far behind , but
 εκφερον . δε μετ' τας αρσενες Τρωιοι ιπποι Διομηδεος εξεφερον , ουδε τι πολλον ανευθ' , αλλα
 very close , for they were always as if to mount chariot of **Eumelos** , so that his back and broad
 380 μαλ' εγγυς : γαρ εσαν αιει εικτην επιβησομενοισιν διφρου Ευμηλοιο δ μεταφρενον τ' ευρεε
 shoulders grew warm with their breath ; for as they flew they imposed their heads upon **Self** .
 ωμω θερματ' πνοιη : γαρ πεθεσθην καταθεντε κεφαλας επ' αυτω .

And now if **Brilliant Apollo** had not been annoyed at **Son** of Tydeus ; **He** who then struck
 και νυ ει Φοιβος Απολλων μη κοτεσσατο υι Τυδεος ος ρα εβαλεν
 his shining whip from his hands , he would have either driven-by **Eumelos** or pulled-up even .
 φαεινην μαστιγα εκ οι χειρων κεν η παρελασσ' η εθηκεν αμφηριστον .
 Then tears flowed from his eyes in his wrath , for now he saw the mares going even much
 385 δ' δακρυα χυτο απ' οφθαλμων τοιο χωομενοιο , ουνεκα μεν ορα τας ιου-ετι και πολυ
 more swiftly , while his own were hampered ; running without being stung . Whereas **Athena**
 μαλλον-σας , δ' οι εοι εβλαφθησαν θεοντες ανευ κεντροιο . αρ' Αθηναιην
 was not unaware that **Apollo** had been cheating **Son** of Tydeus , then very quickly **She** sped to
 ουδ' λαθ' Απολλων ελεφηραμενος Τυδειδην , δ' μαλα ωκα μετεσσυτο
 the shepherd of troops , then gave back his whip , and put might into his horses . Then in **Her**
 390 ποιμενα λαων , δε δωκε οι μαστιγα , δ' ενηκεν μενος ιπποισιν : δε η
 anger **She** went after **Son** of Admetos , then **The Goddess** broke the yoke of his mares , so that
 κοτεουσα βεβηκει μετ υιον Αδμητου , δε θεα ηξε ζυγον οι ιππειον : δε
 they swerved to either side of the course , until the chariot-pole dug into earth ; so that **Self**
 δραμετην αμφις οδου , δ' ρυμος ελυσθη επι γαιαν . δ' αυτος
 rolled out of chariot beside the wheel , and the skin was stripped from his elbows , mouth
 395 εξεκυλισθη εκ διφροιο παρα τροχον , τε περιδρυφθη αγκωνας στομα
 and nose , but his forehead above his brows was smashed ; then his eyes were filled with tears ,
 τε ρινας , δε μετωπον επ' οφρυσι θρυλιχθη : δε οι οσσε πλησθεν τω δακρυοφι ,
 and his strong voice was checked . Then **Son** of Tydeus kept his single-hoofed horses
 δε οι θαλερη φωνη εσχετο . δε Τυδειδης εχε μωνυχας ιππους

turned aside , springing out far in front of the others ; for **Athena** had put might
 400 παρατρεψας , εξαλμενος πολλων των αλλων : γαρ Αθηνη ηκε μενος
 in his horses and granted glory to **Self** . But then after him drove son of Atreus
 εν ιπποις και εθηκε κυδος επ' αυτω . δ' αρ' επ' τω ειχε Ατρειδης
 lion-haired **Menelaos** . Then **Antiloxos** called out to the horses of his father ;
 ξανθος Μενελαος . δ' Αντολοχος εκεκλετο ιπποισιν εοιο πατρος :

“Get going and that means Thou ! Strain as far Thou are able ! Surely then on the one hand ,
 εμβητον και σφωι , τιταινετον οττι ταχιστα . η τοι μεν
 I do not at all urge Thee , to strive with those horses of *battle-minded* **Son** of Tydeus , to whom
 405 ου τι κελευω , εριζεμεν κεινοισιν ιπποισι δαιφρονος Τυδειδew , οισιν
Athena has now stretched-forth speed and granted glory to **Self** ; but on the other hand ,
 Αθηνη νυν ωρεξε ταχος και εθηκεν κυδος επ' αυτω : δ'
 swiftly overtake the horses of **Son** of Atreus , do not quit ; that the rebuke of **Aethe**
 καρπαλιμωσ κιχανετε ιππους Ατρειδαο , μηδε λιπησθον , ελεγχειν Αιθη
 who is but a female not be poured over Thee ! Why should the best be left behind ?
 εουσα θηλυς μη καταχευη σφωιν : τι η φεριστοι λειπεσθε ;
 For I say this , and it shall certainly be done ; there will be no provisions for Thee from
 410 γαρ εξερεω ωδε , και εσται μην τετελεσμενον : εσσεται ου κοιμιδη σφωιν παρα
Nestor Shepherd of troops , but he will slay Thee at-once with sharp bronze , if we should
 Νεστορι ποιμενι λαων , δ' κατακτενει υμμε αυτικα οξει χαλκω , αι κ'
 carry-off a lesser prize by Thine carelessness ! Come then and fly as fast as possible , since
 φερωμεθα χειρον αεθλα αποκηδησαντε . εφομαρτεiton αλλ' και σπευδετον οττι ταχιστα : δ'
 my **Self Contrives** and **Plans** this ; we will slip past them where road narrows ; do not fail me !”
 415 εγων αυτος τεχνησομαι ηδε νοησω ταυτα , παραδυμεναι εν οδω στεινωπω , ουδε λησει με .

So he spoke , then being seized with fear at the rebuke of their lord , they sprinted even more
 Ως εφαθ' , δε υποδεισαντες ομοκλην ανακτος οι επιδραμετην μαλλον
 for a little while , then suddenly thereafter **Antiloxos firm-in-fight** saw the rutted narrows
 ολιγον χρονον : δ' αιψα επεita Αντιλοχος μενεχαρμης ιδεν κοιλης στεινος
 of the course . There the ground was rutted by winter rains , where water had washed away
 420 οδου . γαιης εην ρωχος χειμεριον η υδωρ εξερρηξεν αλεν
 the course , thus hollowing all the ground . There drove **Menelaos** hoping to shun anyone
 οδοιο , δε βαθυne απαντα χωρον : τη ειχε Μενελαος ρ αλεινων
 from driving beside him . But **Antiloxos** turned-alongside holding his single-hoofed horses
 αματροξιας . δε Αντιλοχος παρατρεψας εχε μονυχας ιππους
 outside the course , thus pursuing him just to one side . Then **Son** of Atreus was seized with fear
 εκτος οδου , δε εδιωκεν ολιγον παρακλινας . δ' Ατρειδης εδδεισε
 and shouted to **Antiloxos** ;
 425 και εγεγωνει Αντιλοχω :

“**Antiloxos** , Thou are driving recklessly ; restrain Thine horses then ! For the course is narrow ,
 Αντιλοχ' , ιπαζεαι αφραδεως , ανεχ' ιππους αλλ' : γαρ οδος στεινωπος ,
 but soon it will widen for passing ; do not bring harm to us both by hitting my chariot !”
 δ' ταχα ευρυτερη παρελασσαι : μη πως δηλησεαι αμφοτερους κυρσας αρματι .

So he spoke , whereas **Antiloxos** , like one who did not hear , kept driving them even more ,
 Ως εφατ' , δ' Αντιλοχος εοικως ως ουκ αιοντι και ελαυνε ετι πολυ ,

urging them on with his stinger . Then as far a distance a discus being swung from the shoulder ,
 430 επισπερχων κεντρω . δε οσσα ουρα δισκου πελονται κατωμαδιοιο ,
 and which a vigorous youth hurls to test his strength , for so far they raced on ; but the mares
 τ' ον αιζηος ανηρ αφηκεν πειρωμενος ηβης , τοσσον επιδραμετην : δ' αι
 of **Son** of Atreus were forced back ; for **Self** willingly left off driving them , so that
 Ατρειδω ηρωησαν οπισω , γαρ αυτος εκων μεθεκεν ελαυνειν ,
 their single-hoofed horses would not collide together in the course , and overturn
 435 μονυχες ιπποι πως ου συγκυρσειαν ενι οδω , τ' ανστρεψειαν
 their well-plaited chariots , then **Selves** be thrown in the dust in their eager haste for **Victory** .
 ευπλεκεας διφρους , δ' αυτοι πεσοιεν κατα κονησι εν επειγομενοι περι νικης .
 And then lion-haired **Menelaos** rebuked **Antiloxos** by saying ;
 και ξανθος Μενελαος νεικειων τον προσεφη :
 “**Antiloxos** , not any other mortal is more destructive than Thee . Slow down !
 440 Αντιλοχ' , ου τις αλλος βροτων ολωτερος σειο : ερρ' ,
 since we Achaeans did not indeed truly proclaim Thee to be discreet .
 επει Αχαιοι ου γε ετυμον φαμεν σ' πεπνυσθαι .
 Since Thou will certainly not carry away the prize without the oath .”
 αλλ' ως μην ου οιση αεθλον ατερ ορκου
 So speaking **Menelaos** called out to his horses and said ;
 Ως ειπων εκεκλετο ιπποισιν τε φωνησεν :
 “Do not hold me back nor stand there grieving at heart ! Their feet and knees
 μη ερυ- μοι -κεσθον μηδ' εστατον αχνυμενω κηρ . τουτοισι ποδες και γουνα
 will grow weary sooner than Thine ; for both have lost their youth .”
 καμοντα φθησονται η ημιν : γαρ αμφω ατεμβονται νεοτητος .

So he spoke , then seized with fear at the rebuke of their lord they ran more swiftly ,
 445 Ως εφαθ' , δε υποδδειςαντες ομοκλην ανακτος οι επι- μαλλον -δραμετην ,
 then quickly came close to them . Then Argives sitting in assembly were looking out
 δε ταχα γενοντο αγχι σφισιν . δ' Αργειοι καθημενοι εν αγωνι εισοροωντο
 to horses , that were flying over the plain raising dust . Then first to catch sight of the horses
 ιππους : τοι επετοντο πεδιοιο κονιοντες . δ' πρωτος εφρασαθ' ιππους
 was Cretan Leader **Idomeneus** ; for he sat apart from the assembly ; sitting highest
 450 Κρητων αγος Ιδομενευς : γαρ ηστο εκτος αγωνος υπερτατος
 in a lookout post ; so that upon hearing the voice of him who was calling out
 εν περιωπη : δ' ακουσας ομο- τοιο εοντος -κλητηρος
 although far off , he recognized it ; then he noticed a horse conspicuously in front ,
 ανευθεν εγνω , δ' φρασσατο ιππον αριπρεπεα προυχοντα ,
 the one which was a bay like the others , but having a round white spot on his forehead
 455 το μεν ος ην φοινιξ τοσον αλλο , δε τετυκτο περιτροχον λευκον σημα εν μετωπω
 like The Moon . Then he stood upright and spoke this **Logos** among Argives ;
 ηυτε μηνη . δ' στη ορθος και ειπεν μυθον εν Αργειοισιν :
 “O Friends , Argive leaders and rulers , is it I alone who distinctly see the horses , or does
 ω φιλοι , Αργειων ηγητορες ηδε μεδοντες , εγων οιος αυγαζομαι ιππους ηε
 Thou also ? Other horses appear to me to be in front , so also appears another charioteer ;
 460 υμεις και ; αλλοι ιπποι δοκεουσι μοι εμμεναι παροιτεροι , δ' ινδαλλεται αλλος ηνιοχος :
 Since I suspect that the mares of **Self** have come to harm in the plain , who were indeed best
 δε που αι αυτου εβλαβεν εν πεδιω , αι ησαν γε φερτεραι

there in the plain . For surely then I saw them sweeping around the boundary first ,
 κεισε : γαρ ητοι ιδον τας βαλουσας περι τερμα πρωτα ,
 but now as I look out I am unable see them in any way , since my eyes glance all over
 δ' νυν παπταινεται ου δυναμαι ιδειν πη , δε μοι οσσε εισορωντι παντη αμ
 Trojan plain . Either reins slipped from the charioteer , unable to well maintain his course
 465 Τρωικον πεδιον . ηε ηνια φυγον τον ηνιοχον , ουδε δυνασθη ευ σχεθειν
 about the boundary , and failed to complete the turn . There I suspect , he was thrown out
 περι τερμα , και ουκ ετυχισεν ελιξας : ενθα οιω μιν εκπεσειν
 and also wrecked his chariot , then the mares must have swerved off course , since a force
 θ' συν αξαι αρματα , δ' αι εξηρωσαν , επει μενος
 had taken their heart . But Thou stand up and observe ; for I indeed do not discern well ,
 470 ελλαβε θυμον . αλλα υμμες ανασταδον και ιδεσθε : γαρ εγω γε ου διαγιγνωσκω ευ :
 but the man appears to me to be an Aetolian by race , and Lord among Argives ,
 δε ανηρ δοκει μοι εμμεναι Αιτωλος γενεην , δ' ανασσει μετα Αργειοισιν ,
Son of horse-taming Tydeus , mighty Diomedes .”

υιος ιπποδαμου Τυδεος , κρατερος Διομηδης .
 Then swift **Aias , Son** of Oileus shamefully rebuked him ;
 δ' ταχυσ Αιας Οιληος αισχρως ενενιπεν Τον :
 “**Idomeneus** , why talk rashly beforehand ? For his high-steeping mares are still far off
 475 Ιδομενευ , τι λαβρευεαι παρος ; δ' αι αερσιποδες ιπποι ετ' ανευθεν
 speeding over the wide plain . Neither are Thou so much the youngest among Argives ,
 διενται πολεος πεδιοιο . ουτε εσσι τοσουτον νεωτατος μετ' Αργειοισι ,
 nor do Thine eyes see sharpest from Thine head ; but Thou always talks rash logos .
 ουτε τοι οσσε δερκεται οξυτατον εκ κεφαλης : αλλ' αιει λαβρευσαι μυθοις :
 Nor must there be a reason for Thou to be a rash talker ; for there are others far better .
 ουδε χρη τι σε εμεναι λαβραγορην : γαρ και αλλοι παρα αμεινονες .
 Since **Selves** are in front that were before , the horses of Eumelos ,
 480 δ' αυται παροιτεραι το περ παρος , αι ιπποι Ευμηλου ,
 while **Self** holds the reins standing in the chariot .”

δ' αυτος εχων ευληρα βεβηκε εν
 Then growing angry the Leader of Cretans spoke in reply to him ;
 δε χολωσαμενος αγος Κρητων ηυδα αντιον Τον :
 “**Aias** , best in strife , last in sense , since Thou lacks this beyond all Argives ,
 Αιαν , αριστε νεικος , κακοφραδες , αλλα δευει τε παντα Αργειων ,
 for Thine mind is ungentle . Here now , let us wager either tripod or a cauldron ,
 485 οτι τοι νοος εστιν απηνης . δευρο νυν περιδωμεθα η τριποδος ηε λεβητος , και
 then let us both set as judge , **Agamemnon** son of Atreus , as to which mares are in front ,
 δ' αμφω θειομεν ιστορα Αγαμεμνονα Ατρειδην , οπποτεραι ιπποι προσθ' ,
 in order that Thou may know by paying the price .”
 ινα γνωης αποτινων .

So spoke **Idomeneus** , then swift **Aias** son of Oileus at-once leapt up in anger to reply
 Ως εφατ' , δ ταχυσ Αιας Οιληος αυτικ ορνυτο χωομενος αμειψασθαι
 with harsh logos ; and surely then now strife between the two would have gone even further ,
 490 χαλεποισιν επεεσσι : και δη νυ ερις αμφοτεροισιν κε γενετ' ετ' προτερω ,
 if **Achilles** had not stood up and **Self** spoken **This Logos** ;
 ει Αχιλλευς μη ανιστατο και αυτος φατο μυθον :

“**Aias** and **Idomeneus** , no longer now answer with harsh destructive logos ,
 Αϊαν τε Ιδομενευ , μηκετι νυν αμειβεσθον χαλεποισιν κακοις επεεσσιν ,
 since it is not **Reasonable** . And since Thou would indeed resent another who acted
 επει ουδε εοικε . και δ’ γε νεμεσατον αλλω οτις ρεζοι
 in this way . Sit down in the place of assembly while Thou looks out for the horses ;
 495 τοιαυτα . καθημενοι εν αγωνι αλλ’ υμεις εισοραασθε ιππους :
 since **Selves** will come here soon in their eager haste for **Victory** , then at that time
 δε αυτοι ελευσονται ενθαδ’ ταχ’ οι επειγομενοι περι νικης : δε τοτε
 Thou will know each Argive horse , which are secondary and which are in front .”
 γνωσεσθε εκαστος Αργειων ιππους , οι δευτεροι τε οι παροιθεν .

So spoke **Achilles** , then **Son** of Tydeus came riding up very close , while ever applying his whip
 Ως φατο , δε Τυδειδης ηλθε διωκων μαλα σχεδον , δ’ ειεν ελευνε μαστι
 down from the shoulder ; while his horses stepped on high as they swiftly sped on their way .
 500 κατωμαδον : δε οι ιπποι αιρεσθην υψος’ οι ριμφα πρησσοντε κελευθον .
 Then specks of dust were continually striking his charioteer , while his chariot overlaid with gold
 δ’ ραθαμιγges κονιης αιει εβαλλον ηνιοχου , δε αρματα πετυκασμενα χρυσω
 and tin rolled behind swift-footed horses , nor were hardly any chariot wheel tracks
 τε κασσιτερω επετρεχον ωκυποδεσσιν ιπποις : ουδε γινετ’ πολλη τι αρματροχη επισωτρων
 left behind in the light dust ; as the two flew in haste . Then they halted in middle of the
 505 κατοπισθεν εν λεπτη κονιη : δε τω πετεσθην σπευδοντε . δε στη εν μεσω
 assembly , while much sweat gushed-forth from horses necks and from chests to the ground .
 αγωνι , δ’ πολυς ιδρως ανεκηκειεν εκ ιππων τε λοφων και απο στερνοιο χαμαζε .
 Then **Self** leapt to the ground from his much-gleaming chariot , then he leaned his whip
 δ’ αυτος θορε χαμαι εκ παμφανοωντος διφροιο , δ’ αρα κλινε μαστιγα
 against the yoke . Neither was mighty **Sthenelos** idle , but eagerly took the prize ;
 510 ποτι ζυγον . ουδε ιφθιμος Σθενελος ματησεν , αλλ’ εσσυμενωσ λαβ’ αεθλον ,
 the woman and the eared tripod to give to his high-hearted companions to lead away ;
 γυναικα και ωτωνεντα τριποδ’ δωκε υπερθυμοισι εταροισιν αγειν φερειν
 then he loosened the horses from the yoke .
 δ’ ο ελυνεν ιππους υφ’ .

Then after him **Antiloxos** grandson of Neleus drove in his horses , by taking **Advantage** ,
 515 δ’ αρ’ επ’ Τω Αντιλοχος Νηληιος ηλασεν ιππους , κερδесιν ,
 not at all by speed , had he overtaken **Menelaos** ; but even so **Menelaos** kept his swift horses
 ου τι γε ταχει , παραφθαμενος Μενελαον : αλλα και ως Μενελαος εχ’ ωκεας ιππους
 close behind ; since as far away as a horse is from the wheel , which draws his lord over the plain
 εγγυθεν : δε οσσον αφισταται ιππος τροχου , ος ελκησιν ανακτα ρα πεδιοιο
 while straining with the chariot , and whose hindmost hairs of its tail touch the wheel rim :
 520 τιταινομενος συν οχεσφι : τε του μεν ακραι τριχες ουραιαι ψαυουσιν επισωτρου :
 since it rolls very close , there is hardly any space between , as it rolls over the wide plain ;
 δε ο τρεχει μαλα αγχι , τ’ ουδε τι πολλη χωρω μεσσηγυς , θεοντος πολεος πεδιοιο :
 by so much then was **Menelaus** behind **blameless Antiloxos** , although at first he was behind
 τοσσον δη Μενελαος λειπετ’ αμυμονος Αντιλοχοιο : αταρ τα πρωτα λελειπτο
 as far as a discuss throw , but he was quickly overtaking him , for the strength was increasing
 και ες δισκουρα , αλλα αιψα κιχανεν μιν , γαρ μενος οφελλετο
 of the noble mare of **Agamemnon** , fair-maned **Aethe** ; but if the course had gone still further
 525 της ηυ ιπου Αγαμεμνονεης , καλλιτριχος Αιθης : δε ει δρομος κ’ γενετο ετι προτερω

for both of them , then he would have passed by him nor would the outcome be contested .
 αμφοτεροισι , τω κεν παρελασσε' μιν ουδ' εθηκεν αμφηριστον .
 Whereas **Meriones**, mighty attendant of **Idomeneus**, was a spear cast behind glorious **Menelaus** ,
 αυταρ Μηριονης εως θεραπων Ιδομενηος , δουρος ερωην λειπετ' αγακληος Μενελαου :
 for on the one hand , his fair-maned horses were slowest ,
 530 γαρ μεν οι καλλιτριχες ιπποι εσαν βαρδιστοι ,
 while on the other hand , **Self** was least fit in driving a chariot in the race .
 δ' αυτος ην ηκιστος ελαυνεμεν αρμ' εν αγωνι .
 Then **Rich-in-Sheep** , Son of **Unbroken** came in last of all , pulling his fair chariot ,
 δ' υιος Αδμητοιο ηλυθεν πανυστατος αλλων , ελκων καλα αρματα ,
 driving his horses before him . Then upon seeing him swift-footed **Divine Achilles**
 ελαυνων ιππους προσσοθεν . δε ιδων τον ποδαρκης διος Αχιλλευσ
 felt **Compassion** , so that he stood up among Argives to speak **Winged Logos** ;
 535 ωκτειρε , δ' αρ' στας εν Αργείοις αγορευε πτεροεντ' επεα :
 “The best man drives his single-hoofed horses last .
 ωριστος ανηρ ελαυνει μωνυχας ιππους θοισθος :
 But come along then , let us give him a prize , that is fitting , for second place ;
 αλλ' αγε δη δωμεν οι αεθλιον , ως επεικες , δευτερ' :
 whereas let **Son** of Tydeus carry away first prizes .”
 αταρ υιος Τυδεος φερεσθω τα πρωτα .

So he spoke , then they all approved as he commanded . And now he would have given
 540 Ως εφαθ' , δ' αρα οι παντες επηνεον ως εκελευε . και νυ πορεν
 him the mare , for Achaeans had so assented , if **Antiloxos** , son of great-hearted Nestor
 οι ιππον , γαρ Αχαιοι επηνησαν , ει Αντιλοχος υιος μεγαθυμου Νεστορος
 had not then stood-up to justly reply to **Achilles** son of Peleus :
 μη αρ' αναστας δικη ημειψατ' Αχιλῆα Πηλειδην :
 “O **Achilles** , I shall be very angry with Thee , if Thou will bring **This Logos** to pass ,
 545 ω Αχιλευ , κεχο-μαλα-λωσομαι τοι , αι κε τελε-τουτο επος-σσης :
 for Thou intends to take away my prize , with this in mind ; that although being good his chariot
 γαρ μελλεις αφαιρησεσθαι αεθλον , τα φρονεων οτι εων εσθλος οι αρματα
 and swift horses and **Self** came to harm . But he should have prayed to **The Immortals** ,
 και ταχε' ιππω τ' αυτος βλαβεν : αλλ' ωφελεν ευχεσθαι αθανατοισιν :
 then he would not at all have come in last in the race . But if Thou has pity for him and
 τω κ' ου τι ηλθε πανυστατος διωκων . δε ει οικτειρεις μιν και
 he is dear to Thine heart , there is much gold in Thine tent , then there is bronze and sheep ,
 550 επλετο φιλος τοι θυμω , εστι πολυς χρυσος εν τοι κλισιη , δε εστι χαλκος καιπροβατ' ,
 then there are female-slaves and single-hoofed horses . Then take from these to give to him and
 δε τοι εισι δμωαι και μωνυχες ιπποι : επειτ' ανελων των δομεναι οι και
 better prizes , or even now at once , so that Achaeans may praise Thee . But I will not give up
 μειζον αεθλον , ηε και νυν αυτικα , ινα Αχαιοι αινησωσιν σ' . δ' εγω ου δωσω
 the **Mare** ; for **Self** then , let any brave who so wishes to try fighting with me hand to hand .”
 την , περι αυτης δ' κ' ανδρων ος εθελησιν πειρηθητω μαχεσθαι εμοι χειρεσσι .

So he spoke , then swift-footed **Divine Achilles** smiled rejoicing in **Antiloxos** ,
 555 Ως φατο , δε ποδαρκης διος Αχιλλευσ μειδησεν χαιρων Αντιλοχω ,
 because he was his dear companion ; and he replied to him by addressing **Winged Logos** ;
 οτι ηεν οι φιλος εταιρος , και αμειβομενος μιν προσηυδα πτεροεντα επεα :

“**Antiloxos (Opposed-to-ambush)** , surely then on the one hand , if Thou bids me to give
 Αντιλοχ’ , δη μεν ει κελευεις με επιδουναι
Eumelos (Rich-in-sheep) something else of my own , then on the other hand , so be it !
 Ευμηλω αλλο οικοθεν , δε τελεσσω .
 And so I will give him the bronze breast-plate that I took from Asteropaion ; about which
 560 και δε εγω κε δωσω οι το χαλκεον θωρηκα απηυρων τον Αστεροπαιον , περι ω
 are cast bright circles of tin , so that for him it will be a prize of great worth .”
 γευμα φαινω αμφιδεδινηται κασσιτεροιο : δε οι εσται πολεος αξιον .

So he spoke , and told his dear companion **Automedon (Self-ruled)** to bring it from the tent ;
 Η ρα , και εκελευσεν φιλω εταιρω Αυτομεδοντι οισεμεναι κλισιηθεν :
 then he went and brought it , then placed it in the hands of **Eumelos** ; and he received it gladly .
 565 δ’ ο ωχετο και ενεικεν , δ’ τιθει εν χειρσι Ευμηλω : δε ο δεξατο χαιρων .
 And then **Menelaos** stood up among them grieved at heart , furiously angry at **Antiloxos** .
 και δε Μενελαος ανιστατο Τοισι αχευων θυμον , αμοτον κεχολωμενος Αντιλοχω :
 Accordingly a herald then placed his staff in his hand , and ordered silence among Argives ;
 αρα κηρυξ δ’ εθηκε σκηπτρον εν χειρι , τε κελευσεν σιωπησαι Αργειους :
 then thereafter the **God-like Beacon** spoke among them ;
 δ’ επειτα ο ισοθεος φως μετηυδα :

“**Antiloxos** , Thou has been conscientious before , what has Thou done ! Thou has put my
 570 Αντιλοχε , πεπνυμενε προσθεν , ποιον ερεξας . μεν εμην
 excellence to shame , and hindered my horses , by thrusting Thine in front , that are far inferior .
 αρετη ησχυνας , δε βλαψας μοι ιππους , βαλων σους τους προσθε , οι ησαν πολυ χειρονες .
 Come along then , Argive leaders and rulers , judge between both of us ,
 αγετ’ αλλ’ , Αργειων ηγητορες ηδε μεδοντες , δικασσατε ες μεσον αμφοτεροισι ,
 not with partiality , so that some bronze-clad Achaean may never say ;
 575 μηδ’ επ’ αρωγη , τις χαλκοχιτωνων Αχαιων μη ποτε ειπησιν :
 ‘**Antiloxos** overpowered **Menelaos** by deceit ; thus leading away the mare , since
 Αντιλοχον βησησαμενος Μενελαος ψευδεσσι αγων οιχεται ιππον , οτι
 his horses were far inferior , while **Self** is superior in excellence and in power .’
 οι ιπποι ησαν πολυ χειρονες , δε αυτος κρεισων τε αρετη τε βιη .

But if I the Leader were to judge **Self** , I suspect that not any other Danan will rebuke me ;
 580 δ’ ει εγων αγ’ δικασω αυτος , φημι ου τινα αλλον Δαναων επιπληξειν μ’ :
 for my judgment will be **Straight** . **Antiloxos** nurtured by **Zeus** , will Thou come here , which is
 γαρ εσται ιθεια . Αντιλοχ’ διοτρεφες , ει δ’ αγε δευρο , η εστι
 the **Custom** , while standing beside Thine horses and chariot , holding slender whip with which
 θεμις , αυταρ στας προπαροιθε ιππων και αρματος , εχε ραδινην ιμασθλην η
 Thou were driving just before , while laying Thine hand on Thine horses , swear by
 585 ελαυνες περ το προσθεν , αψαμενος χειρσιν ιππων , ομνυθι
Earth-holding Earth-shaker that not willingly did Thou hinder my chariot by guile .”
 γαιηοχον Εννοσιγαιον μεν μη εκων το πεδησαι εμον αρμα δολω .

Then in turn **Antiloxos Conscientiously/Guilelessly/Candidly** replied to him **Face-to-face** ;
 δ’ αυτ’ Αντιλοχος πεπνυμενος ηυδα Τον αντιον :
 “Bear with me now , **Lord Menelaos** , for I am indeed much younger than Thee , but Thou
 ανσχεο νυν : αναξ Μενελαε , γαρ εγω ειμι γε πολλον νεωτερος σειο , δε συ
 are **Senior** and **Better** . Thou knows what kind of trespasses transpire for a young brave ;
 590 προτερος και αρειων . οισθ’ οiai υπερβασiai τελεθουσι νεου ανδρος :

for on the one hand , his mind is more rash , whereas on the other hand , his plan is thin .
 γαρ μεν νοος τε κραιπνότερος , δε μητις τε λεπτή .
 Therefore let Thine heart be patient ; since I will certainly give **Self** the mare , that I won .
 τω επι- τοι κραδίη -τλητώ : δε δω- τοι -σω αυτος ιππον , την αροιμην .
 And now if Thou would ask for some other greater prize of my own , then I would at once
 και νυν ει κεν επαιτησειας αλλο μειζον οικοθεν , κε αυτικα
 quickly wish to give it to Thee rather than to be indeed cast out of
 αφαρ βουλοιμην δουναι τοι η ειναι γε πεσεειν εκ
Thine Heart , Nurtured by Zeus , for all my days and be a trespasser against **Divine Spirits**.”
 595 σοι θυμου , διοτρεφες , παντα ηματα και ειναι αλιτρος δαιμοσιν .

So spoke **Son** of great-hearted **Nestor** while leading the mare to place her in hands of **Menelaos** ,
 Η ρα υιος μωγαθυμου Νεστορος και αγων ιππον τιθει εν χειρεσσι Μενελαου :
 Then his **Heart** was warmed as if when a bristling wheat field with dew about the grain ripens ,
 δε τοιο θυμος ιανθη ως ει οτε φρισσουσαν ληιου αρουραι εερση περι σταχυεσσιν αλδησκοντος ,
 So also , **Menelaus** , was Thine heart warmed in Thine breast .
 600 ως αρα , Μενελαε , σοι θυμος ιανθη μετα φρεσι .
 And then he spoke **Winged Logos** to him saying ;
 και φωνησας πτεροεντα επεα μιν προσηυδα :
 “**Antiloxos** , on the one hand , now I yield my **Self** anger against Thee , since in times past
 Αντιλοχε , μεν νυν υποειξομαι εγων αυτος χωομενος τοι , επει παρος
 Thou were not at all reckless nor witless ; but just recently in turn , Thine youth vanquished
 605 ησθα ου τι παρηγορος ουδ αεσιφρων : νυν αυτε νεοιη νικησε
 Thine Intellect . In times to come in turn avoid trying to cheat Thine **Bettors** . For another
 νοον . δευτερον αυτε αλεασθαι ηπεροπειειν αμεινονας . γαρ αλλος
 Achaean brave would not have persuaded me so soon , for surely then **Thou** and Thine **Good**
 Αχαιων ανηρ κεν ου παρεπεισεν με ταχ’ : γαρ δη συ τε σος αγαθος
Father and **Brother** have undergone much and toiled much , for my sake ; therefore I will hear
 πατηρ και αδελφος επαθες πολλ’ και εμογησας πολλ’ , εμειο εινεκ’ : αλλα επιπεισομαι
 Thine petition and I will give the mare to Thee , although she is already mine , in order that
 610 τοι λισσομενω και δωσω ιππον τω , περ εουσαν ηδε εμην , ινα
 they may know and determine that *my* heart is never over-bearing and un-bending .”
 οιδε και γνωωσι ως εμος θυμος ου ποτε υπερφιαλος και απηνης .

He spoke , and gave the mare to **Noemon** companion of **Antiloxos** to lead away ;
 Η ρα , και δωκεν ιππον Νοημονι εταιρω Αντιλοχοιο αγειν :
 then thereafter he took the all-shining cauldron . Then **Meriones** took the two talents of gold
 δ’ επειτα ο ελε παμφανοωντα λεβηθ’ . δ’ Μηριονης αναειρε δυω ταλαντα χρυσοιο
 for fourth place , just as he had driven in ; but fifth prize , the two-handled urn ,
 615 τετρατος , ως ελασεν , δ’ πεμπτον αεθλον , αμφιθετος φιαλη ,
 was left unclaimed ; so that **Achilles** carried it through the assembly of Argives
 υπελειπετ’ , Αχιλλευς φερων αν αγωνα Αργειων
 to give this to **Nestor** , and standing by him said ;
 δωκεν την Νεστορι , και παραστας ειπε :
 “And now this here is for Thee , **Ancient One** , let it be a treasure , a memorial of the funeral
 και νυν τουτο τη εμμεναι σοι γερον , εστω κειμηλιον , μνημ’ ταφου
 of **Patroclus** ; for never again will Thou see **Self** among Argives . Therefore I give Thee this
 620 Πατροκλοιο : γαρ ου ετ’ οψη αυτον εν Αργειοισι : δε διδωμι τοι τοδ’

prize in this way ; for Thou wilt not indeed contend in boxing , nor in wrestling ,
αεθλον αυτως : ου γε μαχησεται πυξ , ουδε παλαισεις ,
not even wilt Thou enter the javelin contest , nor the foot race ;
ουδ ετ' εσδυσεται ακοντιστων , ουδε ποδεσσι θευσεαι :
for grievous old age already weighs heavily upon Thee .”
γαρ χαλεπον γηρας ηδη επειγει κατα .

So saying he placed the urn in his hands ; while Nestor received it gladly ,
Ως ειπων τιθει εν χειρσι : δ' ο εδεχάτο χαιρων ,
and spoke addressing Achilles with Winged Logos ;
625 και φωνησας προσηυδα μιν περοεντα επεα :
“Yes surely then , child , Thou has indeed spoken all this according to That which is Due ;
ναι δη , τεκος , γε ειπες παντα ταυτα κατα μοιραν :
for my limbs are no longer firm , friend ; neither feet nor arms still move-about nimbly
γαρ γυια ου ετ' εμπεδα , φιλος , ουδ' ποδες χειρες ετι επαισσονται ελαφραι
from my shoulders on either side . If only I were as young and my strength were as firm
αμφο- ωμων -τερωθεν . ειθ' ηβω-ως-οιμι τε μοι βιη ειη εμπεδος
as on the day when Epeians were burying lord Amarugkea at Buprasion , while his children
630 ως οποτε Επειοι θαπτον κρειοντ' Αμαρυγkea Βουπρασιω , δε παιδες
set out prizes for their king ; there and then not any brave came to be like me , neither
θεσαν αεθλα βασιληος : ενθ' ου τις ανηρ γενετ' ομοιος μοι , ουτ' αρ'
Epeians nor Pyliahs nor great-hearted Aetolians Selves . For on the one hand I vanquished
Επειων ουτ' Πυλιων ουτ' μεγαθυμων Αιτωλων αυτων : μεν ενικησα
Clutomedes , son of Enops in boxing , and on the other hand , Ancaion of Pleuron in wrestling ,
635 Κλυτομηδεα , υιον Ηνοπος πυξ , δε Αγκαιον Πλευρωνιον παλη ,
he who stood up to me ; then I out-ran Iphiclon who was good in the foot race ,
ος ανεστη μοι : δε παρεδραμον Ιφικλον εοντα εσθλον ποδεσσι ,
then I out-threw Phyleus and Poludoros with the spear . But in the horse-race alone
δ' υπειρεβαλον Φηληα τε και Πολυδωρον δουρι . ιπποισι οιοισιν
the sons of Actor drove-by me , by hurling full in front , caring-overmuch for Victory ;
Ακτοριωνε παρηλασαν μ' , βαλοντες πληθει προσθε , αγασσαμενοι περι νικης ,
surely then for the sake of the greatest prizes that still remained there .
640 δη ουνεκα τα μεγαιστα αεθλα παρ' λειπετ αυτοθι .
Accordingly then , they were twins ; the one charioteered firmly , while the other plied the whip .
αρα δ' οι εσαν διδυμοι : ο μεν ηνιοχευεν εμπεδον , αρα ο δ' κελευεν μαστιγι .
So I once was ; now in turn , let the younger ones face tasks like these ; but I must yield
ως ποτ' εον , νυν αυτε νεωτεροι αντιωωντων εργων τοιουτων : δε εμε χρη πειθεσθαι
to grievous old age , but at that time I was preeminent among Heroes . But now , Thou also
645 λυγρω γηραι , δ' αυτε τοτε μετεπρεπον ηρωεσσιν . αλλ' ιθι και
holds funeral rites with contests for Thine companion . Therefore I willingly receive this prize ,
κτερειζε αεθλοισι σον εταιρον . δ' εγω προφρων δεχομαι τουτο ,
while my heart rejoices , that Thou always remembers me kindly , nor does Thou forget
δε μοι ητορ χαιρει , ως αι μεμνησαι μεν ενηεος , ουδε σε ληθω
the honor with which it is also Proper that I be honored among Achaeans .
τιμης θ' ης τε εοικε μ' τετιμησθαι μετ' Αχαιοις .
Then may The Gods grant favor to Thee to satisfy Thine heart in return for these undertakings .”
650 δε θεοι δοιεν χαριν σοι μενοεικεα αντι τωνδ' .

So spoke **Nestor** , then when **Son** of Peleus had heard the entire tale of **Son** of Neleus
 Ως φάτο , δε επει Πηλειδης επεκλυε παντ' αινον Νηλειδαο
 he went through the great company of Achaeans . Then in turn he set out prizes for grievous
 ωχετ' καθ' πολυν ομιλον Αχαιων . αυταρ ο θηκεν αεθλα αλεγεινης
 fist-fighting ; by leading and tethering in the place of assembly a labor-enduring unbroken
 πυγμαχιης : αγων κατεδης' εν αγωνι ταλαεργον αδμητην
 mule of six years , which are also hardest to break . Then he set out a two-handled cup
 655 ημιονον εξετε , η τ' αλγιστη δαμασασθαι : δ' αρα τιθει αμφικυπελλον δεπας
 for the vanquished . Then **Achilles** stood upright and spoke **This Logos** among Argives ;
 τω νικηθεντι . δ' στη ορθος και ειπεν μυθον εν Αργείοισιν :
 “**Son** of Atreus and all other well-armored Achaeans ,
 Ατρεϊδη τε και αλλοι ευκνημιδες Αχαιοι ,
 we urge two braves , who ever are best , to lift up their fists to fight hard for these prizes .
 κελευομεν δυω ανδρε , ω περ αριστω , ανασχομενω πυξ πεπληγεμεν μαλ' περι τωνδε :
 Then to whom **Apollo** will grant strength to endure , while all Achaeans acknowledge it ;
 660 δε ω Απολλων κ' δωη καμμοινην , δε παντες Αχαιοι γνωωσι ,
 let him go back to his tent leading the labor-enduring mule ;
 νεεσθω κλισιηνδε αγων ταλαεργον ημιονον :
 while in turn , the one who is vanquished takes-away the two-handled cup .”
 αυταρ ο νικηθεις οισεται αμφικυπελλον δεπας .

So he spoke , then at-once arose a powerful and tall brave and skillful in fist-fighting ,
 Ως εφατ' , δ' αυτικ' ορνυτο τε ης τε μεγας ανηρ τε ειδως πυγμαχιης ,
Epeios son of Panopeos ; then he took hold of the labor-enduring mule and spoke ;
 665 Επειος υιος Πανοπηος , δ' αψατο ταλαεργου ημιονον τε φωνησεν :
 “Let anyone come on , whoever is to take away the two-handled cup ; for I say that
 τις ιτω ασσον οισεται αμφικυπελλον δεπας : δ' φημι
 not any other Achaean will lead away the mule by vanquishing me with his fists , since I claim
 ου τιν' αλλον Αχαιων αξεμεν ημιονον νικησαντ' πυγμα , επει ευχομαι
 to be best . Or is it not enough that am lacking in battle ? For it was somehow not to be that
 670 ειναι αριστος . η ουχ αλις οτι επιδευομαι μαχης ; αρα ην πως ουδ' γενεσθαι
 one Light be **knowing** in all works . For thus I say , and thus it will be done ; I will utterly
 φωτα **δαημονα** εν παντεσσ εργοισι . γαρ ωδε εξερεω , και το δε εσται τετελεσμενον : αντικρυ
 both tear his flesh and also crush his bones . Then let his kin remain here among the crowd ,
 τε ρηξω χροα τ' συν αραξω οστε . δε οι κηδεμονες μενοντων αυθι ενθαδ αολλεες ,
 that they may carry him out when vanquished at my hands .”
 675 οι κε εξ-μιν -οισουσιν δαμεντα υπο εμης χερσι .

So he spoke , then accordingly they all became hushed in silence . But **Eurualos** alone stood-up
 Ως εφαθ' , δ' αρα οι παντες εγενοντο ακην σιωπη . δε Ευρυαλος οιος ανιστατο
 to him , a **God-like Light** , **Son** of Lord Mekisteos son of Talaos , who had once come to
 οι ισοθεος φως , υιος ανακτος Μηκιστηος Ταλαιονιδαο , ος ποτε ηλθε
 Thebes for the burial of Oedipus when he had fallen , and there defeated all sons of Cadmus .
 Θηβασδ' ες ταφον Οιδιποδαο δεδοποτος : δε ενθα ενικα παντας Καδμειωνας .
 Then *spear-famed* **Son** of Tydeus attended to **Eurualos** by encouraging him with **Logos** ,
 680 μεν δουρικλυτος Τυδειδης αμφεπονειτο τον θαρσυνων επεσιν ,
 since he was very eager for **Self** to be victorious . First of all he cast a belt about him , whereas
 δ' μεγα βουλετο αυτω νικην . πρωτον δε παρα-ζωμα-καββαλεν οι , αυταρ

thereafter he gave him well-cut field-raised-ox-hide straps . Then after they were belted
685 *επειτα δωκεν ευμητους αγραυλου βοος ιμαντας . δε τω ζωσαμενω*
they stepped into the middle of the assembly , then both at-once lifted their stout hands
βητην ες μεσσον αγωνα , δ' αμφω αμ ανασχομενα στιβαρησιν χερσι
falling violently on each-other , as their hands parried together with heavy blows .
επεσον ρ' συν , δε σφι χειρες εμιχθεν συν βαρειαι .
Then the crashing-sound from their jaws became terrible , as their sweat flowed from
δε χρομαδος γενυων γενετ' δεινος , δ' ιδρως ερρεε εκ
every pore of their limbs . Then *noble Epeios* rushed at *Eurualos* , then struck him on the jaw
690 *παντοθεν μελεων : δ' διος Επειος ορνυτο επι , δε κοψε παρηιον*
as he looked for an opening , nor did he still stay standing for long ; for the glorious limbs
παπτηναντα , ουδ' αρ επι εστηκεν δην : γαρ φαιδιμα γυια
of *Self* failed under him . Then just as during the rippling of the *North Wind* a fish flops-about
αυτου υπηριπε . δ' ως υπο φρικος Βορεω ιχθυς αναπαλλεται
on a seaweed-strewn shore , then a black wave hides it , so also did *Eurualos* flop-about
εν φυκιοεντι θιν' , δε μελαν κυμ εκαλυψεν ε' , ως ανεπαλτο
when he was struck . But *great-hearted Epeios* took him in his hands and raised him up ;
695 *πληγεις . αταρ μεγαθυμος Επειος λαβων χερσι ωρθωσε :*
then his dear companions came around , they led him through the assembly dragging his feet
δ' φιλοι εταιροι αμφεσταν , οι αγων μιν δι' αγωνος εφελκομενοισι
spitting out thick blood , with his head thrown to one side ; thus they fetched him senseless
πτυνοντα παχυ αιμα , καρα βαλλονθ' ετερωσε : δ' αγωντες αλλοφρονεοντα
and set him down amongst themselves , then *Selves* went to fetch the two-handled cup .
εισαν καδ' μετα σφισιν , δ' αυτοι οιχομενοι κομισαν αμφικυπελλον δεπας .
Then *Son* of Peleus at-once set-out other prizes for a third prize , to display to Danans ,
700 *δ' Πηλειδης αιψ' θηκεν αλλα αεθλα κατα τριτα , δεικνυμενος Δαναοισι ,*
for grievous wrestling . On the one hand , for the *Victor* a great tripod for standing on fire ,
αλεγεινης παλαισμοσυνης , μεν τω νικησαντι μεγαν τριποδ' εμπυριβητην ,
but that Achaeans valued among themselves at twelve oxen ; and for the vanquished brave
δε τον Αχαιοι τιον ενι σφισι δυωδεκαβοιον : δε νικηθεντι ανδρι
he set in their midst a woman , so skilled in manifold handiwork , and valued her at four oxen .
705 *εθηκε εν μεσσον γυναικ' , δ' επιστατο πολλα εργα , δε τιον ετεσσαραβοιον .*
Then he stood upright among Argives and spoke *This Logos* ;
δ' στη ορθος εν Αργειοισιν και ειπεν μυθον :
“Those who will also attempt to win these prizes , Arise !”
οι και πειρησεσθον τουτου αεθλα ορνυσθ' .

So he spoke , then there arose *Great Aias* son of Telamon , then *Resourceful Odysseus* stood up ,
ως εφατ' , δ' επειτα ωρτο μεγας Αιας Τελαμωνιος , δ' πολυμητις Οδυσευς ανιστατο αν ,
knowing advantages . But then once belted they indeed stepped in the middle of the assembly ,
710 *ειδως κερδεα . δ' αρα ζωσαμενω τω γε βατην ες μεσσον αγωνα ,*
then took hold of the arms of each other with their stout hands as when the crossing-rafters
δ' λαβητην αγκας αλληλων στιβαρησιν χερσι ως οτ' αμειβοντες
of a lofty house , that some famous carpenter joins-together , to withstand the force of winds .
υψηλοιο δωματος , τους τε κλυτος τεκτων ηραρε , αλεινων βιας ανεμων .
Accordingly then , their backs cracked from the firm tugging of bold hands , then sweat
αρα δ' νωτα τετριγει απο στρεως ελκομενα θρασειων χειρων : δε ιδρως

flowed like rain ; then numerous welts , purple with blood sprang up along
 715 ρεεν κατα νοτιος , δε πυκναι σμωδιγγες φοινικοεσσαι αιματι ανεδραμον αν
 their ribs and shoulders ; as they ever strove hard for **Victory** concerning fabricated tripod ;
 πλευρας τε και ωμους : δε οι αιει ιεσθην μαλ' νικης περι ποιητοιο τριποδος :
 but **Odysseus** was not able to overthrow **Aias** to the ground and get on top , nor was **Aias** able ,
 Οδυσευς ουτ' δυνατο σφηλαι ουδαι τε πελασσαι , ουτ' Αιας δυνατο ,
 since the mighty strength of Odysseus held . But when at last well-armored Achaeans
 720 δ' κρατερη ις Οδυσηος εχεν . αλλ' οτε δη ρ' ευκνημιδας Αχαιους
 were getting weary , then at that time great **Aias** son of Telamon spoke to him :
 ανιαζον , δη τοτε μεγας Αιας Τελαμωνιος προσεειπε μιν :
 “**Zeus-born** son of Laertes , **Resourceful Odysseus** , either lift me , or I Thee ;
 διογενες Λαερτιαδη , πολυμηχαν Οδυσσευ , η αναιειρ' μ , η εγω σε :
 since in turn all matters will be attended by **Zeus** .”
 δ' αυ παντα τα μελησει Δι .

So he spoke while attempting to lift him ; but **Odysseus** not forgetful of his ingenuity ;
 725 Ως ειπων αναιειρε : δ' Οδυσσευς ου ληθετ' δουλου :
 successfully struck behind his knee , so that his limbs were loosened beneath , then
 τυχων κοψ' οπιθεν κωληπα , δε γυια υπελυσε , δ'
 he was thrown down backward ; then **Odysseus** fell upon his chest ; while in turn troops gazed
 εβαλ' καδ εξοπισω : δε Οδυσσευς καππεσε επι στηθεσσιν : δ' αυ λαοι τε θηενυτο
 and were amazed . Second in turn *much-enduring Divine Odysseus* while attempting to lift him
 τε θαμβησαν . δευτερος αυτ' πολυτλας διος Οδυσσευς αναιειρε
 then moved him a little off the ground , but did not lift him , but then he hooked in his knee
 730 δ' αρα κινησεν τυτθον απο χθονος , τ' ουδε αιειραν , δε γναμψεν εν γονυ
 then both fell down next to each other on the ground , so that they were befouled with dust .
 δε αμφω καππεσον πλησιοι αλληλοισι επι χθονι , δε μιανθησαν κονιη .
 And now they would have sprung up again to wrestle for the third time ,
 και νυ κε αναιξαντε αυτις παλαιον το τριτον ,
 if **Achilles** had not stood up and **Self** held them back ;
 ει Αχιλλευς μη ανιστατο και αυτος κατερυκε :
 “Press-hard no longer , nor wear-out with pain . since **Victory** belongs to both ;
 735 ερειδεσθον μηκετ' , μηδε τριβεσθε κακοισι : δ' νικη αμφοτεροισιν :
 take-up prizes of equal worth and go , so that other Achaeans may also contend for prizes .”
 ανελοντες αεθλια ισ' ερχεσθ' , οφρα αλλοι Αχαιοι και αεθλευωσιν .

So he spoke , then they eagerly heard and obeyed him , and they first wiped-away the dust
 ως εφθαθ' , δ' οι μαλα κλυον ηδε πιθοντο του , και ρ' μεν απομορξαμενω κονιην
 then they put on their tunics . Then **Son** of Peleus quickly set out other prizes for swiftness ;
 740 αρα δυσαντο χιτωνας . δ' Πηλειδης αιψ' τιθει αλλα αεθλα ταχυτητος ,
 a well-made silver mixing bowl , that held six measures , furthermore it was singular in beauty
 τετυγμενον αργυρεον κρητηρα : δ' αρα χανδανεν εξ μετρα , αυταρ ενικα καλλει
 by far in all **The Earth** , since it was intricately-wrought by well skilled Sidonians , then
 πολλων επ' πασαν αιαν , επει πολυδαيداλοι ευ ησκησαν Σιδονες , δ'
 Phoenician braves brought it over the dark sea , then landed in harbor , then it was given
 Φοινικες ανδρες αγον επ' ηεροειδεα ποντον , δ' στησαν εν λιμενεσσι , δε εδωκαν
 to Thoas as a gift ; then it was given as ransom for Lycaon , son of Priam , then Euneos
 745 Θοαντι δωρον ; δε εδωκε ωνον Λυκαονος υιος Πριαμοιο Ευνηος

son of Jason gave it to *Heroic Patroclus* . And Achilles set this out as a prize in honor of
 Ιησονιδης ηρωι Πατροκλω . και Αχιλλεύς θη- τον -κεν αεθλιον ου
 his *Companion* , for anyone who would prove to be the nimblest in the foot race .
 εταροιο , τις ος πελοιτο ελαφροτατος ποσσι κραιπνοισι :
 For second prize in turn he set out a great ox , rich with fat , then he set out for last prize
 750 δευτερω αυ θηκε μεγαν βουν πιονα και δημω , δε εθηκε λoiseθηι
 a half talent in gold . Then he stood upright and spoke *This Logos* among the Argives ;
 ημιταλαντον χρυσου . δ' στη ορθος και ειπεν μυθον εν Αργείοισιν :
 “Arise , those who will also attempt this contest .”
 ορνυσθ' οι και πειρησεσθε τουτου αεθλου .

So he spoke , then *swift Aias* son of Oileus arose at-once , then in turn *Resourceful Odysseus* ,
 755 ως εφάτ' , δ' ταχύς Αιας Οίληος ορνυτο αυτικ' , δ' αν πολυμητις Οδυσσεύς ,
 then thereafter *Antiloxos* son of Nestor , for he in turn surpassed all youths with his feet .
 δε επειτα Αντιλοχος υιος Νεστορος , γαρ ο αυτε ενικα παντας νεους ποσι .
 Then they stood in a row ; then *Achilles* pointed-out the finish line . Thus the race was strained
 δε σταν μεταστοιχι : δε Αχιλλεύς σημηνε τερματ' . δ' δρομος τετατο
 for them from the starting-point . Then thereafter *Son* of Oileus quickly sped to the front ,
 760 τοισι απο νυσσης : δ' επειτα Οίλιαδης ωκα εκφερ' :
 then very close after him rushed *Divine Odysseus* , as close as a shuttle is drawn to the breast
 δ' μαλ' αghi επι ορνυτο διος Οδυσσεύς , ως τε τις κανων εστι εξελκουσα στηθεος
 of a fair-zoned woman , when she stretches the woof past the warp very well in her hands ,
 ευζωνοιο γυναικος , οτε ον τανυσση τ' πηνιον παρεκ μιτον μαλα ευ χερσι ,
 while holding it close to her breast ; so close ran *Odysseus* , so that in turn
 δ' ισχει αghoθι στηθεος : ως εγγυθεν θεεν Οδυσσεύς , αυταρ
 his feet trod behind in his tracks before the dust settled in them . Accordingly then
 ποδεσσι τυπτε οπισθεν ιχνια παρος κονιν αμφιχυθηναι . αρα δ'
 the breath of *Divine Odysseus* poured down on his head as he ran ever swiftly ;
 765 αυτμενα διος Οδυσσεύς χε' καδ οι κεφαλής θεων αιει ριμφα :
 while all Achaeans were shouting urging him on , as he struggled most urgently for *Victory* .
 δ' παντες Αχαιοι ιαχον κελευον δε ιεμενω μαλα σπενδοντι νικης .
 But surely then when they were finishing the last part of the race ,
 αλλ' δη οτε τελειον πυματον δρομον ,
Odysseus at-once prayed in his heart to *Flashing-Grey-Eyed Athena* ;
 Οδυσσεύς αυτικ' ευχετ' κατα ον θυμον γλαυκωπιδι Αθηναη :
 “Hear me , *Good Goddess* , come to the rescue of my feet !”
 770 κλυθι , αγαθη θεα , ελθε επιρροθος μοι ποδοιιν .

So he spoke in prayer , then *Spear-Shaker Athena* heard him , then *She* made his limbs light ;
 ως εφάτ' ευχομενος : δ' Παλλας Αθηνη εκλυε του , δ' εθηκεν γυια ελαφρα ,
 feet and hands above . But surely then when they were about to sprint to win the prize ,
 ποδας και χειρας υπερθεν . αλλ' δη οτε εμελλον ταχ' επαιξασθαι αεθλον ,
 there and then *Aias* slipped while running –for *Athena* hindered– since dung was strewn from
 775 ενθα μεν Αιας ολισθε θεων –γαρ Αθηνη βλαψεν– ρα ονθος κεχυτ'
 the slaying of loud-bellowing bulls , which *swift footed Achilles* had slain in honor of *Patroclus* ;
 τη αποκταμενων εριμυκων βοων , ους ωκυσ ποδας Αχιλλεύς πεφνεν επι Πατροκλω :
 so that his mouth and nostrils were filled with bull dung .
 δ τε στομα τε ρινας πλητο εν βοεου ονθου .

And in turn since he came in first , *much-enduring* , *Divine Odysseus* took away the bowl ,
 αυτ' ως ηλθε φθαμενος : πολυτλας διος Οδυσσευς αναειρε κρητηρ' ,
 while *Glorious Aias* took the ox . Then he stood holding in his hands the horn
 780 δε φαιδιμος Αιας ελε ο βουν . δε στη εχων χερσιν κερας
 of the field ox , spewing out dung ; then he spoke among Argives ;
 αγραυλοιο βοος , αποπτυνων ονθον , δ' ειπεν μετα Αργειοισιν :

“O my ! Surely *The Goddess* has hindered my feet ,
 ω ποποι , η θεα εβλαψε μ' ποδας ,
She who in times past stands beside *Odysseus* and helps him just like a *Mother* !”
 η το παρος παρισταται Οδυσηι ηδ' επαρηγει ως περ μητηρ !

So he spoke , then accordingly they all laughed pleasantly at *Self* .
 Ως εφαθ' , δ' αρα οι παντες γελασσαν ηδυ επ' αυτω .
 Surely then *Antiloxos* thus carried away last prize smiling, and spoke this *Logos* among Argives;
 785 δη δ' Αντιλοχος αρα εκφερ λoisestιον μειδιοων , και ειπεν μυθον εν Αργειοισιν :

“Friends , Thou knows this quite well , nevertheless I say this to all ; that still , even now
 φιλοι , υμμ' ειδοσιν ερεω πασιν , ως ετι και νυν
The Immortals Honor Senior Humans . For on the one hand , *Aias* is slightly older than me ,
 αθανατοι τιμωσι παλαιότερους ανθρωπους . γαρ μεν Αιας εστιν ολιγον προγενεστερος εμει' ,
 but on the other hand , *This One* is of an earlier generation and of earlier *Humans* ;

790 δε ουτος προτερης γενεης τ' προτερων ανθρωπων :
 thus it is said that his is a fresh old age ; and thus it is hard
 δε φασ' μιν εμμεναι ωμογεροντα : δε αργαλεον
 for Achaeans to contend with him in foot-race ; except *Achilles* .”
 Αχαιοις εριδησασθαι ποσσιν , ει μη Αχιλλει .

So he spoke , thus giving glory to *swift-footed Son* of Peleus .
 Ως φατο , δε κυδηεν ποδωκεα Πηλειωνα .
 Then *Achilles* replied and spoke *This Logos* to him ;
 δ' Αχιλλευς αμειβομενος προσειπεν μυθοισιν τον :
 “*Antiloxos* , on the one hand , Thine *Logos* of *Praise* will not be spoken in vain ;
 795 Αντιλοχ' , μεν τοι αινος ειρησεται μελεος ,
 for on the other hand , I will add to Thine prize a half talent of gold .”
 αλλα εγω επιθησω τοι ημιταλαντον χρυσου .

So saying *Achilles* set it in his hands , while *Antiloxos* received it gladly .
 Ως ειπων τιθει εν χερσιν , δ' ο εδεξατο χαιρων .
 Then in turn *Son* of Peleus brought and set among the assembly a far-shadowing spear ,
 μεν αυταρ Πηλειδης φερων θηκ' ες κατα αγωνα δολιχοσκιον εγχος
 along with shield and helmet ; battle-gear of *Sarpedon* , which *Patroclos* stripped from him .
 800 κατα δ' ασπιδα και τρυφαιαν , τειχεα Σαρπηδοντος , α Πατροκλος απηυρα μιν .

Then he stood upright and spoke this *Logos* among Argives ;
 δ' στη ορθος και ειπεν μυθον εν Αργειοισιν :
 “We invite *Two Braves* , who are by far *Chiefs* , to contend for these , by putting on
 κελευομεν δυω ανδρε , ω περ αριστω , περι τωνδε , εσσαμενω
 their battle-gear , and taking-up flesh-ripping bronze , to test each-other before the company .
 τευχεα , ελοντε ταμεσιχροα χαλκον , πειρηθηναι αλληλων προπαροιθεν ομιλου .

Whichever one will first reach the fair flesh of the other , thus touching the inner parts and
 οππο— κε φθησιν ορεξαμενος καλον χροα —τερος , δ' ψαυση ενδινων τ' και
 dark blood through their armor , to this one I will give this fair silver-studded Thracian sword ,
 μελαν αιμα δια εντεα , τω μεν εγω δωσω τοδε καλον αργυροηλον Θρηικιον φασγανον ,
 that I took from **Asteropaion** . Therefore let both braves carry away these arms in common ,
 τω μεν απηυρων Αστεροπαιον (21–179) : δ' αμφοτεροι φερεσθων ταυτα τευχεα ζυνηια :
 and we will set before them a good feast in our tents .”
 810 και παραθησομεν σφιν αγαθην δαιτ' εν κλισιησιν .

So spoke **Achilles** , then thereafter **Great Aias** , Son of Telamon arose ,
 Ως εφατ' , δ' επειτα μεγας Αιας Τελαμωνιος ωρτο ,
 then accordingly , **Mighty Lord Diomedes** , Son of Tydeus arose .
 δ' αρα , κρατερος αν Διομηδης Τυδειδης ωρτο .
 But then , when they had armed themselves on either side of the company ,
 δ' ουν επει οι θωρηχθησαν εκατερθεν ομιλου ,
 they both stepped in the middle eager to fight , glaring terribly ; so that all Achaeans
 815 αμφοτερω συνιτην ες μεσον μεμαωτε μαχεσθαι , δερκομενω δεινον : δ' παντας Αχαιους
 were held in amazement . But surely then , when they were advancing near against each-other ,
 εχε θαμβος . αλλ' δη οτε ησαν ιοντες σχεδον επ' αλληλοισιν ,
 on the one hand thrice they rushed , and on the other hand , thrice they eagerly came near .
 μεν τρις επηιξαν , δε τρις ορμηθησαν σχεδον .
 There and then on the one hand , **Aias** pierced his shield that was well-balanced on every side ,
 ενθ' επειτα μεν Αιας νυξ ασπιδα κατ' εισην παντοσ' ,
 but did not reach his flesh ; for the mail-coat within kept it away . Accordingly then
 820 ουδε ικανεν χρο' : γαρ θωρηξ ενδοθι ερυτο : αρ' επειτα
 on the other hand , **Son** of Tydeus kept trying to hit his neck over his great shield with
 δ' Τυδειδης αιεν κυρε αυχενι υπερ μεγαλοιο σακεος επ'
 the point of his shining spear . Surely then at that time Achaeans were seized with fear for Aias
 ακωκη φαινου δουρος . δη τοτε Αχαιοι περιδδειςαντες Αιαντι
 and thus ordered them to cease and take up equal prizes . Thus **Achilles** gave the great sword
 και ρ' εκελευσαν παυσαμενους ανελεσθαι ισ' αεθλια . αυταρ δωκεν μεγα μεγα φασγανον
 to **Heroic Son** of Tydeus bearing it along with scabbard and its well-cut baldric .
 825 ηρωσ Τυδειδη φερων συν κολεω τε και ευμητω τελαμωνι .
 Then in turn **Son** of Peleus set out a mass of rough-cast iron , which in former times **Eetion**
 Αυταρ Πηλειδης θηκεν σολον αυτοχοωνον , ον πριν μεν Ηετιωνος
 used to hurl with great force ; but surely then *swift-footed* **Divine Achilles** slew him ,
 ριπτασκε μεγα σθενος : αλλ' ητοι ποδαρκης διος Αχιλλευσ πεφνε τον ,
 then **Achilles** carried this away in his ships along with his other possessions .
 δ' α— τον —γετ' εν νηεσσι συν αλλοισι κτεατεσσι .
 Then **Achilles** stood upright and spoke **This Logos** among Argives ,
 830 δ' στη ορθος και ειπεν μυθον εν Αργειοισιν :

“Those who will also try for this prize Arise ! Even if his rich fields lie very far away ,
 οι και πειρησεσθε τουτου αεθλου ορνυσθ' . και ει πιονες αγροι αποπροθι μαλα πολλον ,
 he will have enough for five revolving years to serve his need , for not indeed by lack of iron
 μιν εξει πεντε περιπλομενους ενιαυτους χρεωμενος : γαρ ου γε ατεμβομενος σιδηρου
 will his shepherd nor his ploughman go to the city ; since this will be more than enough .”
 835 ποιμην ουδ' αροτηρ εισ' ες πολιν , αλλα παρεξει .

So spoke **Achilles** , then thereafter **Polupoites** *firm in fight* arose , then arose **God-like Leonteos**
 Ως εφάτ' , δ' επειτα Πολυποιτης μενεπτολεμος ωρτο , δε αν αντιθεοιο Λεοντηος
 of mighty strength , then arose **Aias** son of Telamon and **noble Epeios** . Then they stood in a row
 κρατερον μενος , δ' αν Αιας Τελαμωνιαδης και διος Επειος . δ' ισταντο εξειης
 then **noble Epeios** grasped the mass , then swung and hurled ; then all Achaeans laughed at him .
 840 δ' διος Επειος ελε σολον , δε δινησας ηκε : δ' παντες Αχαιοι γελασαν επι .

Second in turn **Leonteos** , *offshoot of Ares* , hurled-forth . Then in turn , in the third place
 δευτερος αυτ Λεοντευς , οζος Αρης αφηκε . αυτ' το τριτον
Great Aias son of Telamon hurled it from his stout hand , and hurled it past the marks of all .
 μεγας Αιας Τελαμωνιος ερριψε απο στιβαρης χειρος , και υπερβαλε σηματα παντων .
 But surely then when **Polupoites** *firm in fight* grasped the mass , he cast it beyond all the
 αλλ' δη οτε Πολυποιτης μενεπτολεμος ειλε σολον , υπερβαλε τοσσον παντος
 assembly , as far as a herdsman flings his crook and so it flies whirling over the

845 αγωνος , οσον τις βουκολος ανηρ ερριψε καλαυροπα τ' δε η πετεται ελισσομενη δια θ'
 herds of cattle , then they all cheered-aloud . Then companions of **mighty Polupoites** stood up
 αγelaias βους , δε τοι βοησαν . δ' εταιροι κρατεροιο Πολυποιταο ανσταντες
 and carried the prize of their king to the hollow ships . Then in turn **Achilles** first set down
 εφερον αεθλον βασιλης επι γλαφυρας νηας . δ' Αυταρ ο μεν τιθει καδ
 for archers ten double axes , then he set ten single axes of dark iron , and he set up the mast
 850 τοξευτησι δεκα πελεκεας , δ' ετιθει δεκα ημιπελεκκα ιοεντα σιδηρον , δ' εστησεν ιστον
 of a dark-prowed ship far off in the sands , then bound from it , a timid dove by the foot
 κυανοπρωροιο νηος τηλου επι ψαμαθοις , δε δησεν εκ τρηρωνα πελειαν ποδος
 with a fine string , then he commanded them to shoot at it .

λεπτη μηνινθω , αρ' ανωγει τοξευειν ης .
 “On the one hand , let whoever hits the timid dove , take up all the double axes
 μεν ος κε βαλη τρηρωνα πελειαν , αιραμενος παντας πελεκεας
 and carry them home ; whereas on the other hand , let whoever fails to hit the bird ,
 855 φερεσθω οικονδε : δε ος κε αμαρτων ορνιθος ,
 but hits the string , take the single axes , for his shot is surely inferior .”
 δ' τυχη μηνινθοιο , οισεται ημιπελεκκα , γαρ ο κεινος δη ησσων .

So spoke **Achilles** , then thereafter the *Force* of **Lord Teukros** arose , then accordingly
 Ως εφάτ' , δ' επειτα βιη ανακτος Τευκροιο ωρτο , δ' αρα
mighty Meriones attendant of Idomeneos arose . Then they took the lots and shook them in
 860 ευσ Μηριονης θεραπων Ιδομενης αν . δ' ελοντες κληρους παλλον εν
 a brazen helmet , then **Teukros** drew first lot . Then at-once mightily let fly an arrow , failing
 χαλκηρει κυνη , δε Τευκρος λαχεν πρωτος κληρω . δ' αυτικα επικρατεως ηκεν ιον , ουδ'
 to vow to sacrifice to **The Lord** a glorious hecatomb of firstling lambs . Thus on the one hand ,
 ηπειλησεν ρεξειν ανακτι κλειτην εκατομβην πρωτογονωναρνων . μεν

he failed to hit the bird , for **Apollo** indeed begrudged him that ; whereas on the other hand ,
 865 αμαρτε ορνιθος : γαρ Απολλων γ' μεγηρε οι το : αυταρ
 he hit the string beside its foot , with which the bird was tied , so that the bitter arrow cut
 ο βαλε μηνινθον παρ ποδα , τη ορνις δεδετ' : δ' απο πικρος οιστος ταμε
 the string clean through . Thereupon on the one hand , the dove darted toward **Heaven** ,
 μηνινθον αντικρυ . επειτ' μεν η ηιξε προς ουρανον ,
 while on the other hand , the string hung loose toward **Earth** ; so that Achaeans shouted aloud .
 δε η μηνινθος παρειθη ποτι γαιαν : αυταρ Αχαιοι κελαδησαν .

But then **Meriones** speedily snatched the bow from his hand , since all along
 870 δ' αρα Μηριονης σπερχομενος εξειρυσε τοξον χειρος – δη αταρ παλαι
 he had been holding an arrow , while **Teukros** aimed , then vowed at-once to sacrifice
 εχεν οιστον , ως ιθυνεν – δ' ηπειλησεν αυτικα ρεξειν
 a glorious hecatomb of firstling lambs to **Apollo Who-Hits-The-Mark-From-Afar** .
 κλειτην εκατομβην πρωτογονων αρνων Απολλωνι εκηβολω .
 Then high up beneath the clouds he saw the timid dove ; there then , as she circled round
 875 δ' υψι υπαι φεων ειδε τρηρωνα πελειαν : τη ρ' δινευουσαν
 he struck her indeed right beneath her wing , then the arrow passed clean through ; and it fell
 βαλε γε μεσσην υπο πτερυγος , δε βελος διηλθε αντικρυ : το μεν
 again to **Earth** and fixed itself in front of the feet of **Meriones** ; and in turn the bird settled on
 αψ επι γαιη παγη προσθεν ποδος Μηριοναο : αυταρ η ορνις εφεζομενη
the mast of a dark-prowed ship and hung her head on her neck , and her thick plumage drooped .
 880 ιστω κυανοπρωροιο νηος απεκρεμασεν αυχεν , συν πυκνα πτερα λιασθην .
 Then her spirit fled swiftly from her limbs , so that she fell far from **self** ; while in turn the troops
 δ' θυμος πατο ωκυσ εκ μελεων , δ' καππεσε τηλε απ' αυτου : δ' αυ λαοι
 looked-on and were struck with wonder . Accordingly then **Meriones** took up all ten double axes ,
 τε θευντο τε θαμβησαν . αρα δ' Μηριονης αιρε αν παντας δεκα πελεκεας ,
 while **Teukros** took the single axes to his hollow ships .
 δ' Τευκρος φερων ημιπελεκκα επι κοιλας νηας .
 Then in turn **Son** of Peleus brought and set down in the assembly a far-shadowing spear ,
 Αυταρ κατα Πηλειδης φερων μεν θηκ' καδ ες αγωνα δολιχοσκιον εγχος ,
 then in turn an unfired cauldron , embossed with flowers , worth an ox .
 885 δε απυρον λεβητ' , ανθεμοεντα , αξιον βοος :
 And finally , braves who hurled spears stood-up . Wide-ruling **Agamemnon** son of Atreus
 και ρ' ανδρες ημονες ενεσταν : ευρυ κρειων Αγαμεμνων Ατρειδης
 then arose first , and then arose **mighty Meriones** , attendant of Idomeneus .
 αρ' αν μεν , δ' αρα αν ευς Μηριονης , θεραπων Ιδομενης .
 And then **swift-footed Divine Achilles** spoke among them ;
 και δε ποδαρκης διος Αχιλλευς μετεειπε τοισι :
 “**Son** of Atreus , since we know by how much Thou are **Superior** to all
 Ατρειδη , γαρ ιδμεν οσον προβεβηκας απαντων
 and by how much Thou are **Best** in power and in hurling spears ; thus on the one hand ,
 ηδ' οσσον επλευ αριστος δυναμει τε και ημασιν : αλλα μεν
 Thou take this prize to take thine hollow ships ; while on the other hand , let us give the spear
 συ εχων τοδ' αεθλον ερχευ επι κοιλας νηας , αταρ πορωμεν δορυ
 to **Heroic Meriones** , if indeed Thou so wish in Thine heart ; for I indeed urge it .”
 ηρωι Μηριονη , ει γε συ εθελοις σω θυμω , γαρ εγω γε κελομαι .
 So spoke **Achilles** , nor did **Agamemnon Lord** of braves fail to obey ;
 895 Ως εφατ' , ουδ' Αγαμεμνων αναξ ανδρων απιθησεν :
 thus he gave the bronze spear to **Meriones** ; whereas in turn
 δε δωκε χαλκεον δορυ Μηριονη : αυταρ
 he **Heroically** indeed handed the very beautiful prize to the herald **Talthybios** .
 ηρως γε διδου περικαλλες αεθλον κηρυκι Ταλθυβιω .

6 July 2020

Chapter 24 - Ω

Then the assembly dissolved , and the troops dispersed ; each returning to their own ship .
δ' αγων Αυτο , δε λαοι εσκιδναντ' εκαστοι ιεναι επι νηας .
On the one hand , they took thought of enjoying supper and sweet sleep ;
μεν τοι μεδοντο ταρπημεναι δορποιο τε γλυκερου υπνου :
whereas on the other hand , **Achilles** wept while remembering his dear **Companion** ,
αυταρ Αχιλλευς κλαιε μεμνημενος φιλου εταρου ,
nor did **Sleep** that subdues all take hold of him , since he kept turning this way and that ,
5 ουδε υπνος πανδαματωρ ηρει μιν , αλλ' εστρεφετ' ενθα και ενθα ,
longing for the **Bravery** and **Noble Strength** of **Patroclos** , remembering all he had endured with
ποθεων ανδροτητα τε και ηυμενος Πατροκλου , ηδ' οποσα τολουπευσε συν
Self and all the grief he had suffered ; being tested by both wars of braves and grievous waves .
αυτω και αλγεα παθεν , πειρων τε πτολεμους ανδρων τε αλεγεινα κυματα ,
While remembering these events stout tears kept falling ; at one time lying on his side ,
10 μιμνησκομενος των θαλερον δακρυον κατα ειβεν , αλλοτ' κατακειμενος επι πλευρας ,
but at another time on his back , at another on his face ; then at another time stand upright
δ' αλλοτε αυτε υπτιος , δε αλλοτε πρηνης : δ' τοτε αναστας ορθος
to roam restless along the sea shore , nor did **Dawn** escape his notice as **She Came to Light**
δινευεσκ' αλυνων παρα αλος θιν' , ουδε Ηως ληθεσκεν φαινομενη
over the sea and shore-lines . Since he would then indeed yoke swift horses to chariot ,
υπειρ τ' αλα τε ηιονας . επει ο αλλ' γ' ζευξειεν ωκεας ιππους υφ' αρμασιν ,
then bind **Hector** behind his chariot to be dragged ; but once having drug him thrice around
15 δ' δησασκετο Εκτορα οπισθεν διφρου ελκεσθαι , δ' ερυσας τρις περι
the burial-mound of the dead **Son** of Menoitios , then in turn he would rest in his tent ,
σημα θανοντος Μενoitιαδαο αυτις παυεσκετο ενι κλισιη ,
but he would also leave **Hector** outstretched on his face in the dust .Whereas **Apollo**
δε τ' εασκεν τον εκτανυσας προπρηνεα εν κονι . δ' Απολλων
feeling **Compassion** for **The Beacon** kept away all injury from his flesh even in death ;
ελεαιρων φωτ' απεχε πασαν αεικειην χροι περ και τεθνητοτα :
and thus covered him wholly with **His** golden aegis , in order that **he** might not tear his flesh
20 δ' καλυπτε παντα περι χρυσειη αιγιδα , ινα μη αποδρυφои
as he dragged him .Thus on the one hand , **Achilles** in his fury tried to disfigure **Divine Hector** ,
ελκυσταζων μιν . Ως μεν ο μενεαινων αεικιζεν διον Εκτορα ,
whereas on the other hand , **The Blessed Gods** felt **Compassion** as they looked upon him ,
δ' μακαρες θεοι ελεαιρεσκον εισορωντες τον ,
then **They** urged keen-sighted **Argos-slayer** to steal him away . On the one hand , there and then
δ' οτρυνεσκον ευσκοπον Αργειφοντην κλεψαι . μεν ενθ'
it was pleasing to most **Others** , whereas on the other hand , it was not to **Hera** nor **Poseidon**
25 ενηδανεν πασιν αλλοις , ποθ' ουδε Ηρη ουδε Ποσειδαων
nor **The Virgin** of **Gleaming-Grey-Eyes** , but **They** persisted just as when **Sacred Ilios** and
ουδε κουρη γλαυκωπιδι , αλλ' εχον ως ιρη Ιλιος και
Priam and his people first became hateful to **Them** on account of the delusion of **Alexander** ,
Πριαμος και λαος πρωτον απηχθετο σφιν ενεκ' ατης Αλεξανδρου ,
who insulted **Those Goddesses** , when **They** came to his inner-court , but praised
30 ος νεικεσσε θεας , οτε ικοντο οι μεσσαυλον , δ' ηγησ'

Her (Aphrodite) who furnished his grievous lustfulness .

την η πορε αλεγεινην μαχλοσυνην .

But surely then when **The Twelfth Dawn** after these had thus come to be ,
αλλ' δη οτε δυωδεκατη ηως εκ τοιο ρ' γενετ' ,
and accordingly at that time **Brilliant Apollo** spoke among **The Immortals** ;
και αρ' τοτ' Φοιβος Απολλων μετηυδα αθανατοισι :

“Some **Gods** are merciless workers of harm ! Now then , did **Hector** not ever burn unblemished

35 θεοι εστε σχετλιοι , δηλημονες : νυ Εκτωρ ου ποθ' εκηε τελειων
thighs of bulls and goats for **Thee** !?! Now then , can **Thou** not endure to save him
μηρι βοων τε αιγων υμιν ; νυν ουκ ετλητε σαωσαι τον
for wife and mother and child and father Priam to look upon - even if he is a corpse -
τ' αλοχω και μητερι και τεκει και πατερι Πριαμω ιδειν η περ εοντα νεκυν
and his people , who would quickly alight him in **Fire** and bury him with **Due Honors** .
τε τοι λαοισι , ω κε ωκα κησιεν μιν εν πυρι και κτερισαιεν επι κτερεα .

But it is destructive **Achilles** , that some **Gods** , wish to assist , whose **Mind**
αλλ' ολωω Αχιληι , θεοι , βουλεσθ' επαρηγειν , ω φρενες
is not Righteous/Favorable , **nor is The Design** in his breast pliable/workable ;
40 εισιν ουτ' εναισιμοι ουτε νοημα ενι στηθεσσι γναμπτον ,
since he knows savagery as a lion , who goes out against the flocks of mortals ,
δ' οιδεν αγρια ως λεων , ος ειξας εισ' επι μηλα βροτων
in order to take a feast , at the urging of his great strength and magnificent heart ;
ινα λαβησιν δαιτα , επει αρ' τ' μεγαλη βιη τε και αγηνορι θυμω
on the one hand , so also has **Achilles** lost his **Compassion** , nor does he have a share
μεν ως Αχιλευς απωλεσεν ελεον , ουδε οι γιγνεται
of Respect/Awe /Reverence/Shame , which both harms and benefits braves greatly .
45 αιδως , η τ' σινεται ηδ' ονινησι ανδρας μεγα .

On the one hand , someone may have lost one even dearer ; such as a brother
μεν τις που μελλει ολεσσαι αλλον και φιλτερον , ηε κασιγνητον
born of the same mother or even a son ; but surely when they have wept and mourned
ομογαστριον ηε και υιον : αλλ' η τοι κλαυσας και οδυραμενος
they give it up ; for **The Fates** have set an enduring heart in human-beings .
μεθεηκε : γαρ Μοιραι θεσαν τλητον θυμον ανθρωποισιν .

Whereas on the other hand , having taken away dear life from **Divine Hector** , he indeed
50 αυταρ επει απηυρα φιλον ητορ διον Εκτορα ο γ'
binds him from his horses and drags him about the mound of his dear **Companion** .
εξαπτων ιππων ελκει περι σημ' φιλοιο εταροιο :
This is most certainly neither done **Beautifully** nor for **That** which is **Better** !
το γε μην ου καλλιον ουδε τ' αμεινον .

By **not** being **Good** , **We** may grow angry with him ;
μη εοντι αγαθω ημεις περ νεμεσσηθεωμεν οι :
for surely then he abuses **The Mute Earth** in his fury !”
γαρ δη αεικιζει κωφην γαιαν μενεαινων .

Then **White-armed Hera** stirred to **anger** replied to **Apollo** ;

55 δε λευκωλενος Ηρη χολωσαμενη προσεφη Τον :

“Surely then **This Logos** of **Thine** may also be , **Lord Silver-bow** ,

δη τουτο επος τεον κεν και ειη , αργυροτοξε ,
if **Achilles** and **Hector** will be granted the same honor !

ει Αχιλῆι και Εκτορι θησετε ομην τιμην .

On the one hand , **Hector** is mortal and suckled at the breast of a woman , whereas

μεν Εκτωρ τε θνητος τε θησατο μαζον γυναικα : αυταρ

on the other hand , **Achilles** is the **Offspring** of a **Goddess** , whom **I** nurtured and reared **Self**

60 Αχιλλευσ εστι γονος θεας , ην εγω θρεψα τε και ατιτηλα αυτη
and gave to a brave as his **Wife** , to **Peleus** , who came to be **Dear** to **Immortal Hearts** .

και πορον ανδρι παρακοιτιν , Πηλει , ος γενετ’ φιλος περι αθανατοισι κηρι .

Then , **All The Gods** Attended **Her** Wedding , then , **Thou** were among **Them** at the Feast

δ’ παντες θεοι αντιασθε γαμου , δε συ εν τοισι δαινυ’
holding lyre in hand , constant companion to un-trustworthy wrong-doers !”

εχων φορμιγγα , αιεν εταρ’ απιστε κακων .

Then **Zeus Cloud-gather** replied to **Her** by saying ;

δ’ Ζευς νεφεληγερατα απαμειβομενος Την προσεφη :

“**Hera** , surely then be not wholly angry against **Gods** ; for indeed on the one hand ,

65 Ηρη , δη μη παμπαν αποσκυδμινει θεοισιν : γαρ γε μεν
Their Honor will *not* be **One** ; whereas on the other hand , of all mortals who are in Ilios ,
τιμη ου εσσεται μι’ : αλλα βροτων οι εισιν εν Ιλιω

Hector was also **Dearest** to **Gods** ; for so he was to me indeed , since in no way did he fail

Εκτωρ εσκε και φιλτατος θεοισι : γαρ ως εμοι γ’ , επει ου τι ημαρτανε
of loving gifts . For not ever was **My Altar** lacking in **Well-balanced Banquet** or **Drink-offering**
φιλων δωρων . γαρ ου ποτε μοι βωμος εδευετο εισης δαιτος τε λοιβης
or **Incense** of **Burnt offering** ; for **We** are **Allotted This** as **Our Gift of Honor** .

70 τε κνισης : γαρ ημεις λαχομεν το γερας .

But surely then on the one hand , let us be done with stealing away **bold Hector**

αλλ’ ητοι μεν εασομεν κλεψαι θρασυν Εκτορα

– for it will not be done in any way unknown to **Achilles** – for his **Mother** is always at his side

– γαρ ουδε εστι πη λαθρη Αχιλλης – γαρ οι μητηρ η αιει παρμεμβλωκεν

Equally both **Night** and **Day** . Whereas on the other hand , if **One** of **The Gods** would call

ομως νυκτας τε και ημαρ . αλλ’ ει τις θεων καλεσειε

Thetis to come close to me , in order that **I** may speak to **Her Some Certain Pithy Logos** ,

75 Θετιν ασσον εμειο , οφρα ειπω οι τι πυκινον επος ,
so that **Achilles** will accept gifts from **Priam** and release **Hector** .”

ως Αχιλλευσ κεν λαχη δωρων απο Πριαμοιο θ’ εκ λυση Εκτορα .

So spoke **Zeus** , then **Storm-swift Iris** rushed-forth bearing **His Message** ,

Ως εφат’ , δε αελλοπος Ιρις ωρτο αγγελεουσα ,

then between Samos and rugged Imbros **She** leapt into the **Dark Sea** ; as **The Waves** roared .

δε μεσσηγυς Σαμου τε και παιπαλοεσσης ενθορε μειλανι ποντω : δε λιμνη επεστοναχησε .

Then **She** sped into **The Deep** like a lead weight , set on a horn of an ox of the field which

80 δε ορουσεν εξ βυσσον ικελη μιλυβδαινη , κατ’ κερας βοος αγραυλοιο η
goes down and brings death to ravenous fishes . Then **She** found **Thetis** in **Her** hollow cave ,

ερχεται εμβεβαυια τε φερουσα κηρα επ ωμηστησιν ιχθυσι . δε ευρε Θετιν ενι γλαφυρω σπηι ,

while around **Her** sat **Other Sea Goddesses** , but **She** was weeping in **Their** midst

δ’ αρ’ αμφι ηαθ’ αλλαι αλαιαι θειαι , δ’ η κλαιε ενι μεσσης

because of **The Destiny** of **Her Noble Child** , who was going to perish ; far from his father land
85 ου μορον αμυμονος παιδος , ος εμελλε φθισεσθ' , τηλοθι πατρης ,
in the deep-soiled land of Troy . Then **Swift footed Iris** stood close to **Her** and spoke ;
εν εριβωλακι Τροιη : δ' ωκεα ποδας Ιρις ισταμενη αγχου προσεφη :

“Arise **Thetis ! Zeus Of Imperishable Wise Counsels Summons** .”
ορσο , Θετι : Ζευς αφθιτα ειδως μηδεα καλεει .

Then thereafter **Thetis Silver-footed Goddess** replied to **Her** ;
δ' επειτα Θετις αργυροπεζα θεα ημειβετ' την :

“Why does **That Magnificent God** summon me ? But **I** feel shame to mingle among
90 τιπτε κεινος μεγας θεος ανωγε με ; δε αιδεομαι μισγεσθ'
Immortals , since **I** have measureless grief at heart . Nevertheless ,
αθανatoiσιν , δ' εχω ακριτα αχε θυμω : μεν
I will go ; nor will **His Logos** be unprofitable , whatever **He** may say .”
ειμι , ουδ' επος εσσεται αλιον , οτι κεν ειπη .

So saying the **Most Trusted of Goddesses** took a black veil , than which no garment was blacker ,
Ως φωνησασα αρα δια θεων ελε κυανειον καλυμν' , δ' του ου τι εσθος επλετο μελαντερον ,
then **They** set out to go , while **Wind-footed Swift Iris** led the way in front ;

95 δ' βη ιεναι , δε ποδηνεμος ωκεα Ιρις ηγειτ' προσθεν :
Accordingly then , the waves of the **Sea** parted on either side about **Them** .
αρα κυμα θαλασσης λιαζετο αμφι σφι .
Then after **They** stepped out on shore **They** sped to **Heaven** ;
δ' εξαναβασαι ακτην αιχθητην ες ουρανον ,
then found **Far-Sounding Son of Kronos** , while about **Him**
δ' ευρον ευρυοπα Κρονιδην , δ' περι
sat assembled **All The Other Blessed Gods** who **Are Forever** .
ηαθ'ομηγερες απαντες αλλοι μακαρες θεοι εοντες αιεν .

Accordingly then , **She** sat down beside **Father Zeus** , as **Athena** gave way .
100 αρα δ' η καθεζετο παρ πατρι Δι , δ' Αθηνη ειξε .
Then **Hera** set a beautiful golden cup in **Her** hand , and then greeted **Her** kindly ;
δε Ηρηθηκε καλον χρυσειον δεπας εν χειρι και ρ' επεεσσι ευφρην :
then **Thetis** drank and handed it back .

δ' Θετις πiousα ωρεξε .
Then **The Father of Gods** and braves first spoke **This Logos**' to **Them** ;
δε πατηρ τε θεων τε ανδρων ηρχε μυθων τοισι :

“**Thou** has come to **Olympos** , **Goddess Thetis** , regardless of **Thine** distress ,
ηλυθες Ουλυμπονδε , θεα Θετι , περ κηδομενη ,
even while having insufferable sorrow within **Thine Mind** ; and **Self Knows** ;
105 εχουσα αλαστον πενθος μετα φρεσιν : και αυτος οιδα :

but even so , **I** tell **Thee** why **I Summoned Thee Here** .
αλλα και ως ερεω του εινεκα καλεσσα σ' δευρο .
Surely then , for Nine Days strife has arisen among **Immortals**
δη εννηημαρ νεικος ορωρεν εν αθανatoiσιν
concerning the corpse of **Hector** and **Achilles** *sacker of cities* .
αμφι νεκυι Εκτορος και Αχιλληι πολιπορθω :

since **They** tried urging **Keen-sighted Argos-Slayer** to steal the corpse , whereas **I**
 110 δ' οτρυνουσιν ευσκοπον Αργειφοντην κλεψαι : αυταρ εγω
 assign **This Prestige** to **Achilles** , wishing to preserve **Thine** Respect and Lovingness
 προτιαπτω τοδε κυδος Αχιλληι , φυλασσων τεην αιδω και φιλοτητα
 in time to come . Go very quickly to the camp and give this command to **Thine** son . Tell him
 μετοπισθε . ελθε μαλ' αιψα ες στρατον και επιτειλον σω υiei : ειπε οι
 that **The Gods** are angry at him , but that **I** am angry **Above All Immortals** , because
 θεους σκυζεσθαι , δ' εμε κεχολωσθαι εξοχα παντων αθανατων , οτι
 through **the fury** in his heart he holds **Hector** by his beaked ships and does not release him ,
 115 μαινομενησιν φρεσι εχει Εκτορ' παρα κορωνισιν νηysi ουδ' απελυσεν ,
 if perhaps he may be seized with fear of **Me** and release **Hector** .
 αι πως κεν δειση απο εμε θ' λυση Εκτορα .
 Then in turn **I** will send **Iris** to **great-hearted Priam** to tell him to go to Achaean ships ,
 αυταρ εγω Ιριν μεγαλητορι Πριαμω εφησω ιοντ επι Αχαιων νηας ,
 to ransom his dear son , and to bring gifts to **Achilles** , that will warm his heart ."
 λυσασθαι φιλον υιον , δ' φερεμεν δωρα Αχιλληι , τα κε ιηνη θυμον .

So spoke **Zeus** , nor did **The Goddess** , **Silver-footed Thetis** fail to obey ,
 120 Ως εφат , ουδ' θεα αργυροπεζα Θετις απιθησε ,
 but darted down from **Olympian Summits** , then came to the tent of **Her** son . Accordingly
 δε αιχασα βη κατ' Ουλυμποιο καρηνων , δ' ιξεν ες κλισιην ου υιος . αρα
 there indeed **She** found him lamenting without end ; while about **Self** dear companions
 ενθ' γε ευρ' τον στεναχοντα αδινα : δ' αμφι αυτον φιλοι εταιροι
 were busily preparing and making their morning meal , and inside the tent a large and shaggy
 125 εσσυμενωσ επενοντο και εντυνοντ' αριστον : δ' εν κλισιη μεγας λασιος
 ram lay slaughtered for them . Then **The Queenly Mother** sat down very close to **Self** ,
 οis ιερευτο τοισι . δε η ποτνια μητηρ καθεζετο μαλ' αγχ' αυτοιο ,
 and called him by name and stroked him with **Her** hand and **Spoke This Logos** ;
 τ' εκ ονομαζε τε κατερεξεν μιν χειρι τ' εφат επος :

“**My Child** , for how long will **Thou** devour **Thine** heart with lamentation and sorrow , nor
 εμον τεκνον , μεχρις τεο εδεαι σην κραδιην οδυρομενος και αχευων , ουτε
 bring to **Mind** any food nor bed ? Since it is **Good** by far to mingle in **Love** with a woman .
 130 μεμνημενος τι σιτου ουτ' ευνης ; δε αγαθον περ μισγεσθ' εν φιλοτητι γυναικι :
 For **Thou** has not long to live for **Me** , but even now **Death** and **Mighty Destiny** stand close !
 γαρ ου δηρον βεη μοι , αλλα τοι ηδη θανατος και κραταιη μοιρα παρεστηκεν αγχι .
 Therefore obey **Me** quickly ! For **I** am a **Messenger** from **Zeus** ! **He** says ,
 αλλ' ξυνες εμεθεν ωκα , δε ειμι αγγελος Διος : φησι
 that **The Gods** are angry at **Thee** , but **Himself** is angry **Above All Immortals** , because
 θεους σκυζεσθαι σοι , δ' εε κεχολωσθαι εξοχα παντων αθανατων , οτι
 through **the fury** in thine heart **Thou** holds **Hector** beside beaked ships and do not release him .
 135 μαινομενησιν φρεσι εχεις Εκτορ παρα κορωνισιν νηysi ουδ' απελυσας .
 Therefore come along , surely then release him , then receive ransom for his corpse .”
 αλλ' αγε δη λυσον , δε δεξαι αποινα νεκροιο .

Then swift footed **Achilles** replied to **Her** by saying ;
 δ' ωκυς ποδας Αχιλλευσ απαιμειβομενος Την προσεφη :

“Let this be ! The one who brings ransom will also take away the corpse !
 τηδ’ ειη , ος φεροι αποινα και αγοιτο νεκρον ,
 Surely then with **Willing-Mind** and **Heart** , if **The Olympian Self Commands** !”
 140 δη προφρονι θυμω ει Ολυμπιος αυτος ανωγει .

In this way indeed , **Mother** and **Son** spoke many **Winged Logos**’ to **Each-other**
 Ως γε μητηρ και υιος αγορευον πολλα περοεντ’ επεα προς αλληλους
 wherein his ships were gathered . While **The Son** of **Kronos** sped **Iris** to sacred Ilios ;
 εν οι νηων αγυρει . δ’ Κρονιδης στρυνε Ιριν εις ιρην Ιλιον :

“Away , go , **Swift Iris** ; leave **Olympic Seat** bearing **Message** to **great-hearted Priam**
 145 βασκ ιθι , ταχεια Ιρι , λιπουσ’ Ουλυμποιο εδος αγγειλον μεγαλητορι Πριαμο
 in Ilios , that he go to Achaean ships to ransom dear son , and bring gifts to **Achilles** ,
 εισω Ιλιον ιοντ επι Αχαιων νηας λυσασθαι φιλον υιον , δ’ φερεμεν δωρα Αχιλληι ,
 that will warm his heart , alone , nor let any other Trojan brave go along .
 τα κε ιηνη θυμον , οιον , μηδε τις αλλος Τρωων ανηριτω αμα .
An Older Herald may attend him , who will guide his mules and smooth-running wagon ,
 150 τις γεραιτερος κηρυξ εποιτο οι , ος κ’ ιθυνοι ημιονους και ευτροχον αμαξεν ,
 and again in turn to carry his corpse to the city , him whom **Divine Achilles** slew .
 και ηδε αυτις αγοι νεκρον προτι αστυ , τον διος Αχιλλευς εκτανε .
 Nor should he let any thought of death be in his **Mind** , nor any fear ; for **We** will send him
 μηδε τι μελετω θανατος οι φρεσι , μηδε τι ταρβος : γαρ οπασσομεν οι
Argos-Slayer as his **Guide** , who will **Lead** him until **He** will **Lead** him next to **Achilles** .
 Αργειφοντην τοιον πομπον , ος αξει ηος κεν αγων πελασση Αχιλληι .
 And in turn when **He** has led him inside the tent , **Achilles** and all the other Achaeans
 155 αυταρ επην αγαγησιν εσω κλισιην , Αχιλλης τ’ παντας αλλους
 will not be allowed to slay **Self** ; for **Achilles** is not without-**Mind** , nor without-**Purpose** ,
 ουτ’ ερυξει απο κτενεει αυτος : γαρ εστ’ ουτε αφρων ουτ’ ασκοπος
 nor vicious ; therefore will he spare a suppliant brave with **All Kindliness** .”
 ουτ’ αλιτημων , αλλα πεφιδησεται ικετεω ανδρος μαλ’ ενδυκεως .

So **Spoke Zeus** , then **Storm-swift Iris** rushed bearing **His Message** .
 Ως εφαι , δε αελλοπος Ιρις ωρτο αγγελεουσα .
 Then **She** came to the house of **Priam** , and therein **She** came-upon crying and wailing .
 160 δ’ ιξεν ες Πριαμοιο , δ’ κιχεν τε ενοπην τε γοον .
 On the one hand , children sat around their father inside the court wetting their garments with
 μεν παιδες καθημενοι αμφι πατερ ενδοθεν αυλης εφυρον ειματ’
 tears , while among them on the other hand , the ancient one was wrapped hidden in his cloak ;
 δακρυσιν , εν μεσσοισι δ’ ο γεραιος εντυπας κεκαλυμμενος εν χλαινη :
 and there was much filth about the head and neck of the old one , that he had gathered
 165 δε εην πολλη κοπρος αμφι τοιο κεφαλη τε και αυχενι γεροντος , την ρα καταμησατο
 in his hands as he rolled in it . Then his daughters and wives of his sons were wailing
 ησι χερσιν κυλινδομενος : δ’ θυγατερες ιδε νυοι ωδυροντο
 throughout the house , while remembering those many and noble souls who were lying slain ,
 ανα δωματ’ , δη μιμνησκομεναι των πολεες τε και εσθλοι ψυχας κεατο ολεσαντες
 at the hands of Argives . Then **The Messenger** of **Zeus** stood beside **Priam** ,
 υπ’ χερσιν Αργειων . δε αγγελος Διος στη παρα Πριαμον ,

and spoke *Logos Softly* , yet trembling took hold of his limbs ;
170 ηδε προσηυδα φθεγξαμενη τυτθον , δε τρομος ελλαβε τον γυια :

“Take Courage ! *Priam* son of Dardanos , Take Heart ! Have no fear ! For on the one hand ,
θαρσει , Πριαμε Δαρδανιδη , φρεσι , μηδε τι ταρβει : γαρ μεν
I have not come here to foretell harm to *Thee* , but *I* come bearing *Good-Will* .
εγω ου ικανω τοδ’ οσσομενη κακον τοι , αλλ’ αγαθα φρονεουσα :
Since *I* am *The Messenger* of *Zeus* for *Thee* , *He* who is although far away ,
δε ειμι αγγελος Διος τοι , ος εων ανευθεν
Cares Greatly and has *Compassion* for *Thee* . *The Olympian* urges Thee
175 κηδεται μεγα ηδ’ ελεαιρει σευ . Ολυμπιος κελευσεν σε
to ransom *Divine Hector* , and bring gifts to *Achilles* ,
λυσασθαι διον Εκτορα , δ’ φερεμεν δωρα Αχιλληι ,
that will warm his heart , alone , nor let any other Trojan brave go along .
τα κε ιηνη θυμον , οιον , μηδε τις αλλος Τρωων ανηριτω αμα .
An Older Herald may attend him , who will guide his mules and smooth-running wagon ,
τις γεραιτερος κηρυξ εποιτο οι , ος κ’ ιθυνοι ημιονους και ευτροχον αμαξεν ,
and again in turn to carry his corpse to the city , him whom *Divine Achilles* slew .
180 και ηδε αυτις αγοι νεκρον προτι αστυ , τον διος Αχιλλευσ εκτανε .
Nor should Thou let any thought of death be in Thine *Mind* , nor any fear ; for *Argos-Slayer*
μηδε τι μελετω θανατος οι φρεσι , μηδε τι ταρβος : γαρ Αργειφοντην
will attend Thee as Thine *Guide* , who will *Lead* Thee until *He* has *Led* Thee next to *Achilles* .
εψεται τοι τοιος πομπον , ος αξει σ’ ηος κεν αγων πελασση Αχιληι .
And in turn when *He* has led Thee inside the tent , *Achilles* and all the other Achaeans
αυταρ επην αγαγησιν εσω κλισιην , Αχιληος τ’ παντας αλλους
will not be allowed to slay *Self* ; for *Achilles* is not without-*Mind* , nor without-*Purpose* ,
185 ουτ’ ερυξει απο κτενεει αυτος : γαρ εστ’ ουτε αφρων ουτ’ ασκοπος
nor vicious ; therefore will he spare a suppliant brave with *All Kindliness* .”
ουτ’ αλιτημων , αλλα πεφιδησεται ικετεω ανδρος μαλ’ ενδυκεως .

On the one hand , so spoke *Swift-footed Iris* then departed ; while on the other hand , he indeed
Η μεν ως ειπους’ ωκεα ποδας Ιρις αρ’ απεβη , αυταρ ο γ’
ordered his sons to prepare a smooth-running mule *wagon* , then bind a wicker box on *self* .
190 ηνωγει υιας οπλισαι ευτροξον ημιονειην αμαξαν , δε δησαι πειρινθα επ’ αυτης .
Then *Self* went down to the high vaulted treasure chamber fragrant of cedar ,
δ’ αυτος κατεβησετο ες υψοροφον θαλαμον κηωντα κεδρινον ,
which contained many jewels ; then he called *Hecabe* his wife to him and said ;
ος κεχανδει πολλα γληνεα : δ’ εκαλεσσατο Εκαβην αλοχον ες τε φωνησεν :
“*Divine One* an *Olympian Messenger* has come to me from *Zeus* ordering that I go to Achaean
δαιμονιη , Ολυμπιος αγγελος ηλθε μοι Διοθεν ιοντ’ Αχαιων
ships to ransom our dear son , and that I bring gifts to *Achilles* , that will warm his heart .
195 νηας λυσασθαι φιλον υιον , δ’ φερεμεν δωρα Αχιλληι , τα κε ιηνη θυμον .
Come along then , tell me this , how does it appear to be to *Thine Mind* ? For *Self*
αγε αλλ’ ειπε μοι τοδε , τι ειδεται ειναι τοι φρεσιν ; γαρ αυτον
Strength and *Spirit* indeed *Dreadfully Command* me to go there to their ships ;
μενος και θυμος γε αινως ανωγει μ’ ιεναι κεισ’ επι νηας
into the wide camp of Achaeans .”
εσω ευρυν στρατον Αχαιων .

So spoke **Priam** , then his **Lady** shrieked and replied with this **Logos** ;
200 Ως φατο , δε γυνη κωκυσεν και αμειβετο μυθω :

“O my , where then has **Thine Mind** gone , for which in times past **Thou** were famed
ω μοι , πη δη οι- τοι φρενες -χονθ’ , ης το παρος εκλε
among all strangers and those **Thou** are **Lord** ? How can **Thou** intend to go to Achaean ships
περ ανθρωπους ξεινους ηδ’ οισιν ανασσεις ; πως εθελεις ελθεμεν επι Αχαιων νηας
alone ! To look upon the eyes of the brave who has slain so many of **Thine** noble sons !?!
οιος , ες οφθαλμους ανδρος ος εξεναριζε τε και πολεας τοι εσθλους υιες ;
Thine heart must now be iron . For if that brave lays hold of **Thee** and his eyes look upon **Thee** ,
205 τοι ητορ νυ σιδηρειον . γαρ ει ανηρ αιρησει σ’ και οφθαλμοισιν εσופεται ,
he is indeed so savage and untrustworthy , that he will neither have pity for **Thee** , nor
ο γε ωμηστης και απιστος , ου ελεησει σ’ , ουδε
have any respect for **Thee** ! Now then let us remain crying far away from him in our great hall ;
τι αιδεσεται σ’ . νυν δε ημενοι κλαιωμεν ανευθεν εν μεγαρω :
since **Mighty Destiny** so spun **Her** thread for him this way at his birth ,
210 δ’ κραταιη Μοιρα ως επενησε λινω τω ποθι γιγνομενω ,
when **Self** bore him , to glut swift-footed dogs far from his parents , maimed by
οτε αυτη τεκον μιν , ασαι αργιποδας κυνας απανευθε τοκηων , παρα
a mightier brave ! If only **I** could cling to feed upon the center of his liver ! At that time
κρατερω ανδρι , εγω εχοιμι προσψυσα εσθεμεναι μεσον του ηπαρ : τοτ’
deeds of requital would be done for **My** son , since he was indeed no coward that he killed ,
εργα αντιτα γενοιτο εμου παιδος , επει ε γε ου κακιζομενον κατεκτα ,
but one who stood in front of Trojan braves and deep-bosomed Trojan women ,
215 αλλα εσταοτ’ προ Τρωων και βαθυκολπων Τρωιαδων ,
while remembering neither panic-flight nor escape !”
μεμνημενον ουτε φοβου ουτ’ αλεωρης .

Then in turn , **Ancient , God-like Priam** replied to **Her** ;
δ’ αυτε γερων θεοειδης Πριαμος προσεειπε Την :

“Do not hinder me , for I intend to go ! Nor let **Self** be a bird of ill-omen in our great halls !
μη κατερυκανε μ’ εθελοντ’ ιεναι , μηδε αυτη πελευ ορνις κακος ενι μεγαροισι :
Thou will not persuade me ! For on the one hand , if anyone else on the face of **The Earth**
220 ουδε πεισεις με . γαρ μεν ει τις αλλος επιχθονιων
had told me this , whether they were seers who divine from sacrifice or priests , we would say
εκε- μ’ -λευεν , η οι εισι μαντιες θυοσκοοι η ιερηες , κεν φαιμεν
they were false and turn away even more ! But now I will go ! For **Self** has heard from **God**
ψευδος και νοσφιζοιμεθα μαλλον : δ’ νυν ειμι , γαρ αυτος ακουσα θεου
and looked upon **Her Aspect** , and **Her Logos** will not be spoken in vain !
και εσεδρακον αντην , και επος ουχ εσσεται αλιον !
But if it is my fate to lie dead beside ships of bronze-clad Achaeans , I am ready !
225 δε ει μοι αισα τεθναμεναι παρα νηυσιν χαλκοχιτωνων Αχαιων , βουλομαι :
Therefore let **Achilles** slay me at-once after having clasped my son in my arms ,
γαρ Αχιλλευς κατακτεινειεν με αυτικα επην ελοντ’ εμον υιον αγκας ,
having put aside the desire for crying .”
ειην εξ ερον γοου .

He spoke , and opened the fair lids of chests , from which on the one hand , he took twelve
 230 Η , και ανεωγεν καλ επιθηματα φοριαμων : ενθεν μεν εξελε δωδεκα
 very beautiful robes, and twelve simple mantles, and as many rugs, and as many white shrouds ,
 περικαλλεας πεπλους, δ'δωδεκα απλοιδας χλαινας, δε τοσσους ταπητας, δε τοσσα λευκα φαρεα
 and as many tunics as well . Then on the other hand , he weighed and carried out ten talents
 δ' τοσους χιτωνας επι τοισι . δε στησας εφερεν εκ δεκα ταλαντα
 of gold in all , and two gleaming tripods , and four cauldrons , and a very exquisite cup , that
 χρυσου παντα , δε δυ αιθωνας τριποδας , δε πισυρας λεβητας , δε εκ περικαλλες δεπας , ο
 Thracian braves had given him when he was sent on a mission , a great treasure ; not even this
 235 Θρηκες ανδρες πορον οι ελθοντι εξεσιην , μεγα κτερας : ουδε περ του
 did the **Ancient** now spare in his great halls , since he intended to ransom dear son with Heart !
 ο γερων νυ φεισατ' ενι μεγαροις , δ' ηθελε λυσασθαι φιλον υιον περι θυμω .
 Then he drove out all Trojans from his corridors while rebuking them with shaming **Logos** ;
 δε ο απεεργεν απαντας Τρωας αιθουσης μεν ενισσων αισχροισιν επεσσ' :

“Begone , despicable slanderers ! And is there no one to lament in thine home now !
 240 ερρετε , ελεγχεες λωβητηρες : και ου γοος ενεστι υμιν οικoi νυ ,
 So that thou comes to distress me !?! Or does thou complain that **Zeus Son of Kronos** ,
 οτι ηλθετε κηδησοντες μ' ; η ονοσασθ' οτι Ζευς Κρονιδης
 has given suffering to me , by losing **The Best Son** ? Whereas thyselves will also
 εδωκε αλγε μοι , ολεσαι τον αριστον παιδ' ; αυταρ υμεις και
 realize this ; since surely then thou will be slain more easier by Achaeans ;
 γνωσεσθε : δη εσεσθε εναιρεμεν μαλλον ρηιτεροι Αχαιοισιν
 for **That One** is dead . Whereas in turn may I indeed go down into the domain
 245 γαρ κεινου τεθνηωτος . αυταρ εγω γε βαιην εισω δομον
 of **Hades** before my eyes look upon the city sacked and ravaged .”
 Αιδος πριν οφθαλμοισιν ιδειν πολιν τε αλαπαζομενην τε κεραιζομενην .

He spoke , and drove the men away with his staff ; so that they went out in a hurry
 Η , και δι- ανερας -επ' σκηπανιω : δ' ισαν εξω σπερχομενοιο
 before the ancient one . Then he rebuked his sons ; reviling
 γεροντος . δ' ο ομοκλα οισιν υιασιν , νεικειων
 Helenos and Paris and *Noble* Agathon and Pammon and Antiphon
 250 Ελενον τε Παριν τ' διον Αγαθωνα τ' Παμμονα τε Αντιφονον
 and Polites *Good-War-Cry* , and Deiphobos and Hippothoon and lordly Dion .
 τε Πολιτην αγαθον βοην τε Δηιφοβον και Ιποθοον και αγαυον Διον :
 These nine sons the ancient one was reviling while commanding them ;
 τοις εννεα ο γεραιος ομοκλησας εκελευε :

“Hurry to me , base children , disgraces ; if only all of thee had been slain at their swift ships
 σπευσατε μοι , κακα τεκνα , κατηφονες : ωφελετ αιθ' παντες αμα πεφασθαι επι θοης νηυσι
 instead of **Hector** ! O my ! I am wholly-unfortunate ! Since I begot **The Best Sons**
 255 αντι Εκτορος . ω μοι εγω παναποτμος , επει τεκον αριστους υιας
 in wide-land of Troy , for I say that not one of them is left , not **God-like Mestor** ,
 εν ευρειη Τροιη , δ' φημι ου τινα των λελειφθαι , τ' αντιθεον Μηστορα
 not **Troilon chariot-fighter** , not **Hector** , who was like **God** among braves ,
 και Τρωιλον ιππιοχαρμην θ' Εκτορα , ος εσκε θεος μετ' ανδρασιν ,

nor did he indeed appear to be the son of a mortal brave , but of **God** ; but on the one hand ,
ουδε γε εωκει εμμεναι παις θνητου ανδρος , αλλα θεοιο , μεν
Ares has slain them , while on the other hand , all these reproachful-ones remain , liars and
Αρης απωλεσ' τους , δ' παντα τα ελεγχεα λελειπται , τε ψευσται τ'
dancers , best at beating the dance-floor , robbers of lambs and kids of thine own people .
ορχησται , αριστοι χοροιτυπησιν , αρπακτηρες αρνων ηδ' εριφων επιδημιοι .
Surely then will thou not quickly prepare a wagon for me , and put all these in it ,
δη αν ουκ ταχιστα εφοπλισσαιτε αμαξαν μοι , τε επι- παντ' ταυτα -θειτε ,
in order that we may travel on our way ?”
ινα πρησσωμεν οδοιο ;

So he spoke , then accordingly being seized with fear at the rebuke of their father ,
265 Ως εφαθ' , δ' αρα υποδδειςαντες ομοκλην πατρος
on the one hand , they brought out a fair and newly made smooth-running mule **wagon** ,
μεν οι αιραν εκ καλην πρωτοπαγεια ευτροχον ημιονειον αμαξαν ,
then on the other hand , they bound on **self** a wicker basket ; then they took down the mule yoke
δε δησαν επ' αυτης πειρινθα , δ' ηρεον καδ ημιονειον ζυγον
from its peg , made with boxwood knob/navel , well fitted with guiding rings . Then they
απο πασσαλοφι πυχινον ομφαλεον , ευ αρηρος οηκεσσιν . δ'
brought out the yoke band of nine cubits (12 ft) along with the yoke . Then they set out the yoke
270 εφερον εκ ζυγοδεσμον εννεαπηχυ αμα ζυγω . και κατεθηκαν το μεν
with care on the well-polished pole , at the far end , then cast the ring on the peg ; then
ευ επι ευξεστω ρυμω , επι πρωτη πεζη , δε βαλλον κρικον επι εστορι , δ'
they bound the ring to the knob three times on either side , and then tied it to the car-post ,
εδασαν επ' ομφαλον τρις εκατερθεν , αυταρ επεिता κατεδησαν εξειης ,
then guided the yoke strap under . Then they brought his countless ransom from the inner-room
275 δ' εκαμψαν γλωχινα υπο . δε φεροντες απειρεισι αποινα εκ θαλαμου
to load upon the well-polished wagon for **The Head of Hector** , then yoked the strong-hoofed
νηεον επ' ευξεστης απημης κεφαλης Εκτορεης , δ' ζευξαν κρατερωνυχας
mules that toil in harness , those glorious gifts that Mysians had once given to **Priam** . Then they
ημιονους εντεσιεργους , τους αγλαα δωρα ρα Μυσοι ποτε δοσαν Πριαμω . δε
led horses under the yoke , which **The Ancient Self** kept and reared at their well-polished stall .
υπ- ιππους -αγον , ους ο γεραιος αυτος εχων ατιταλλεν επι ευξεστη φατνη .
Thus on the one hand, both **Herald** and **Priam** were having their teams yoked in their lofty home ;
280 μεν Τω κηρυξ και Πριαμος ζευγνυσθην εν υψηλοισι δωμασιν ,
not without deep concerns in their minds . Then **Hecabe** came up to them troubled at heart ,
μηδε εχοντες πυκινα φρεσι : δε Εκαβη ηλθ' σφ' τετιηοτι θυμω ,
while holding in **Her** right hand , honey-minded wine , in a golden cup , that they might pour a
εχουσ' εν δεξιτερηφι χειρι μελιφρονα οινον , εν χρυσεω δεπαι , οφρα λει-
libation before they left , and stood by his horses calling him by name and spoke this **Logos** ;
285 -ψαντε κιοιτην . τ' στη προπαροιθεν ιππων ονο- εκ -μαζε τ' εφατ' δ' επος :

“Here , pour a libation to **Father Zeus** , and pray that **Thou** may return home again from the foe
τη , σπεισον πατρι Διι , και ευχεο ικεσθαι αψ οικαδ' εκ δυσμενεων
of braves , since **Thine Spirit** urges **Thee** to their ships , even if **I** do not so wish . Then Thou
ανδρων , επει σε θυμος οτρυνει επι νηας , γε μεν εμειο ουκ αρ' εθελουσης . αλλ' επεिता γ' συ
pray to **The Son of Kronos** , **Idaeon Lord of Dark Clouds** , who looks down on all Troy land ,
290 ευχεο Κρονιωνι ιδαιω κελαινεφει , ος οραταικατα τε πασαν Τροην ,

then beseech **Him** for a **Bird of Omen** , the *swift Messenger* , that is **Dearest of Birds** to **His Self** ,
 δ' αιτει οiwονov , ταχυν αγγελον , ος τε φιλτατος οiwωνov οι αυτω ,
 and is mightiest in strength ; let him cry at **Thine** right hand , so that by **Self** taking notice
 και εστι μεγαστον κρατος , ευ δεξιον , οφρα αυτος νοησας
 of him with **Thine** eyes , then **Thou** may **Trust** going to ships of Danans of *swift-ponies* .
 295 μιν εν οφθαλμοισι τω πισυνος ιης επι νηας Δαναων ταχυπωλων .
 But if **Far-Thundering Zeus** does not grant **Thee His** own **Messenger** , then **I** would indeed
 δε ει ευρυοπα Ζευς ου δωσει τοι εον αγγελον , επειτα εγω αν γε
 not urge **Thee** to go to Argive ships even if **Thou** are very eager .”
 ουκ κελoiμην σ ιεναι επ Αργειων νηας περ μαλα μεμαωτα .

Then **God-like Priam** replied to **Her** by saying ;
 δ' θεοειδης Πριαμος απαμειβομενος Την προσεφη :
 “O **Woman** , I will not disobey this desire of **Thine** ; for it is **Good** to lift hands to **Zeus** ,
 300 ω γυναι , μεν ου απιθησω τοδ' εφιμενη τοι : γαρ εσθλον ανασχεμεν χειρας Δι ,
 in hope that **He** may show **Mercy** .”
 αι κ' ελεηση .

So he spoke , and **The Ancient One** urged her attending handmaid to pour **Pure Water**
 Η ρα , και ο γεραιος στρυν' αμφιπολον ταμιην επιχευαι ακηρατον υδωρ
 on his hands ; then the handmaid stood close holding in her hands both pitcher and basin .
 χερσιν : δε η αμφιπολος παρεστη εχουσα χερσιν θ' προχοομ αμα χερνιβον .
 Then having washed his hands , he took the cup from his wife , then he prayed
 305 δε νιψαμενος εδεξατο κυπελλον ης αλοχοιο : επειτα ευχετ'
 standing in the center of the court , then poured forth the wine looking toward **Heaven** ,
 στας μεσω ερκει , δε λειβε οινον εισανιδων ουρανον ,
 and spoke this **Logos** saying ;
 και φωνησας επος ηυδα :

“**Most Glorious** , **Most Great** , **Father Zeus** , who **Rules** from **Ida** ,
 κυδιστε μεγαστε , πατερ Ζευ , μεδεων Ιδηθεν ,
 allow me to come to **Achilles** as a friend and pitied ;
 δος μ' ελθειν ες Αχιλληος φιλον ηδ' ελεεινον ,
 then send a **Bird of Omen** , the *swift Messenger* , that is **Dearest of Birds** to **Thine Self** ,
 310 δ' πεμψον οiwονov , ταχυν αγγελον , ος τε φιλτατος οiwωνov σοι αυτω ,
 and is mightiest in strength ; let him cry at my right hand , so that by **Self** taking notice
 και εστι μεγαστον κρατος , ευ δεξιον , οφρα αυτος νοησας
 of him with my eyes , then I may trust going to ships of Danans of *swift-ponies* .”
 μιν εν οφθαλμοισι τω πισυνος ιω επι νηας Δαναων ταχυπωλων .

So he spoke in prayer , then **Zeus The Counselor** heard him , and at once sent an **Eagle** ,
 315 Ως εφ'ατ' ευχομενος , δ' Ζευς μητιετα εκλυε του , δ' αυτικα ηκε αιετον ,
 most perfect of the winged , dark hunter , which is also called dusky . As wide as a door
 τελειοτατον πετεηνων , μορφον θηρητηρ , ον και καλεουσιν περκνον . οσση θυρη
 to a lofty-roofed inner-room made for a wealthy man , well fitted with bolts , so also were
 υποροφοιο θαλαμοιο τετυκται αφνειοιο ανερος , ευ αραρυια κληισ' , τοσσ' αρα εσαν
 his wings spread wide this way and that ; then it darted quickly across the city on their right .
 του πτερα εκατερθεν : δε εισατο αιξας δια αστεος σφι δεξιος .

Then upon seeing him they rejoiced , and the spirit in all breasts was warmed .
 320 δε ιδοντες οι γηθησαν , και θυμος ενι πασιν φρεσι ιανθη .
 Then **The Ancient One** hurried on board his chariot , then drove out the gateway
 δ' ο γεραιος Σπερχομενος επεβησετο εου διφρου , δ' ελασε εκ προθυριοιο
 and the echoing portico . On the one hand , the mules drew the four-wheeled wagon in front ,
 και εριδουπου αιθουσης . μεν τας ημιονοι ελκον τετρακυκλον απηνην προσθε ,
 driven by **Wise-minded Idaios** , on the other hand , the horses that **The Ancient One** urged by
 325 ελαυνε δαιφρων Ιδαιος , αυταρ τους ιπποι ο γερων κελευε
 plying his whip came behind , swiftly through the city ; then all kinfolk followed wailing
 εφεπων μαστιγι οπισθεν , καρπαλιμως κατα αστυ : δ' παντες αμα φιλοι εποντο ολοφυρομενοι
 aloud , as if he was going to his death . But when they had gone down from the city and arrived
 πολλ' ως ει κιοντα θανατονδε . δ' επει οι κατεβαν πολιος , δ αφικοντο
 at the plain , accordingly then on the one hand , his sons and daughters-in-law , returned again
 330 πεδιον , αρ' ουν μεν οι παιδες και γαμβροι , απονεοντο αψορροι
 to Ilios ; whereas on the other hand , **Far-Seeing Zeus** did not fail to notice **The Two**
 προτι Ιλιον , δ' ευρυοπα Ζην ου λαθον τω
 as they appeared on the plain ; then upon seeing him **He Felt Compassion**
 προφανεντε ες πεδιον : δ' ιδων ελεησε
 for **The Ancient One** , and then at-once spoke face-to-face with **Hermes , His Dear Son** ;
 γεροντα , δ' αρ' αιψα ηυδα αντιον Ερμειαν , φιλον υιον :

“**Hermes** , since it is indeed **most Dearest** for **Thee** to accompany a brave ,
 335 Ερμεια , γαρ εστιν γε μαλιστα φιλτατον σοι εταιρισσαι ανδρι ,
 and since **Thou** listens to whom **Thou** may wish , Away ! Go ! **Guide** Priam
 και τ' εκλυες ω κ' εθελησθα , βασκ' ιθι , αγαγ' Πριαμον
 to hollow Achaean ships , so that no one may see him or perceive him
 επι κοιλας Αχαιων νηας ως και μητ' τις αρ ιδη τε νοηση
 among all Danans , until he comes to **Son** of Peleus .”
 των αλλων Δαναων , πριν ικεσθαι Πηλειωναδ' .

So **Spoke Zeus** , nor did **The Minister/Guide , Argos-Slayer** fail to obey .
 340 Ως εφατ' , ουδ' διακτορος Αργειφοντης απιθησε .
 Then at once he bound his beautiful , immortal , golden sandals beneath his feet ,
 επειθ' αυτικ' εδησατο καλα αμβροσια χρυσεια πεδιλα υπο ποσσιν ,
 that also bore **Him** over **The Water** and across **The Boundless Earth** , as swift as
 τα ημεν φερον μιν εφ' υγρην ηδ' επ' απειρονα γαιαν αμα
Wind blasts . Then **He** took **His Wand** , with which **He** enchants the eyes of braves
 ανεμοιο πνοιης : δε ειλετο ραβδον , τη τ' θελγει ομματα ανδρων
 whom **He** wishes , while others in turn **He** also awakes from sleep . Having **This** in hand
 345 ων εθελει , δ' τους αυτε και εγειρει υπνωοντας . εχων την μετα χερσιν
Mighty Argos-Slayer flew . Then **He** quickly came to the land of Troy and the Hellespont .
 κρατυς Αργειφοντης πετετο . δ' αρα αιψα ικανε τε Τροιην και Ελλησποντον :
 Then **He** set out to go in the **likeness** of a young prince , growing his first beard , in whom
 δ' βη ιεναι εοικως κουρω αισυμνητηρι , υπη- πρωτον -νητη , περ
 the bloom of youth is fairest . But then when they had driven past the great tomb of Ilos ,
 350 του ηβη χαριεστατη . δ' ουν επει Οι ελασσαν παρεξ μεγα σημα Ιλοιο ,
 they halted mules and horses by the river to drink ; for darkness had by now come
 αρ' στησαν τε ημιονους και ιππους , εν ποταμω , οφρα πιοιεν , γαρ κνεφας και δη ηλυθε

over **The Earth** . Then while the **Herald** was looking out , he saw **Hermes** coming near ,
επι γαιαν . δ' τον κηρυξ εφρασσατο εκ ιδων Ερμειαν αγχιμολοιο ,
then he spoke to **Priam** and said ;

δε φατο ποτι Πριαμον τε φωνησεν :

“Take notice , **Son of Dardanos** ! One must prepare in mind clear deeds ! I see a brave !
355 φραζεο , Δαρδανιδη : τετυκται νοου φραδεος εργα . οροω ανδρ' ,
And I suspect that he may soon cut us to pieces ! Surely then , come ! Let us flee upon
δ' οιω ταχα διαρ- αμμε -ραισεσθαι . δη αλλ' αγε φευγωμεν εφ'
Thine horses ! Or then clasp his knees and supplicate him , in hope that he may have pity !”
ιππων , η επειτα αψαμενοι μιν γουνων λιτανευσομεν , αι κ' ελεηση .

So he spoke , then the mind of **The Ancient One** gave way , since he was dreadfully afraid ,
Ως φατο , δε νοος γεροντι χυτο συν , δ' αινως δειδιε ,
and the hair on his pliant limbs stood straight up , and he stood in a daze .

δε τριχες ενι γναμπτοισι μελεσσι εσαν ορθαι , δε στη ταφων .

Then **The Self Helper** came up close ; taking **The Ancient One** by the hand
360 δ' αυτος Εριουνιος ελθων εγγυθεν , ελων γεροντος χειρα
and enquired by saying ;

και εζειρετο προσειπε :

“Where , **Father** , does **Thou** thus guide horses and mules through **The Immortal Night** ,
πη , πατερ , ωδ' ιθυνεις ιππους τε και ημιονους δι' αμβροσιν νυκτα ,
at the time when other mortals are asleep ? Are **Thou** indeed not seized with fear of unfriendly
θ' οτε αλλοι βροτοι ευδουσι ; συ γ' ουδε εδδειςας αναρσιοι
and hostile Achaeans who are near to Thee breathing fury ? If one of them would see **Thee**
365 και δυσμενες Αχαιοις οι εασι εγγυς τοι πνειοντας μενεα ; ει τις των ιδοιτο σε
bringing such goods through the **Swift Black Night** , what then would **Thine Mind** be ?
αγοντα τοσσαδ' ονειατ' δια θοην μελαιναν νυκτα , τις δη αν τοι νοος ειη ;
Self is not young , and **Thine Attendant** is too old , to keep braves away ,
αυτος εστι ουτ' νεος , δε τοι οπηδει ουτος γερων , ατα- ανδρ' -μυνασθαι ,
if one wants to start a quarrel . But **I** will do **Thee** no harm , but instead
370 οτε τις προτερος χαλεπηνη . αλλ εγω ρεξω σε ουδεν κακα , δε και
I will defend **Thee** against another , since **Thou** are *like My Dear Father* .”
κεν απα- σευ -λεξησαιμι αλλον : δε σε εισκω φιλω πατρι .

Then thereafter **The Ancient One** , *God-like Priam* replied to **Him** ;

δ' επειτα γερων θεοειδης Πριαμος ημειβετ Τον :

“Just in this way , **Dear Son** , this is indeed as **Thou** says .

ουτω πη , φιλον τεκος , ταδε εστι γ' ως αγορευεις .

But even still , **A Certain One** of **The Gods** has stretched out **His Hand** over me ,
αλλ' και επι τις θεων υπερεσχεθε χειρα εμειο ,

One who has sent *An Auspicious Wayfarer* such as **Thee** to meet me ,
375 ος ηκεν αισιον οδοιπορον τοιονδ' συ αντιβολησαι μοι ,
so **Wondrous** in **Frame** and **Ideal-Form** , and surely then **Thou** are **Wise** in **Mind** ,
οιον αγητος δεμας και ειδος , τε δη πεπνυσαι νοω ,
Blessed then are **The Parents** from whom **Thou** are sprung .”
μακαρων δ' εστι τοκων εξ .

Then in turn **The Minister/Guide** , **Argos-Slayer** spoke to him ;
δ' αυτε διακτορος Αργειφοντης προσειπε Τον :

“Yes indeed **Ancient One** , surely then **Thou** has spoken all this according to **That** which is **Due** .
ναι γε , γερον , δη ειπες παντα ταυτα κατα μοιραν .
But come , tell me this and declare it precisely , whether **Thou** are exporting these many and
380 αλλ' αγε ειπε μοι τοδε και καταλεξον ατρεκεως , ηε πη εκπεμπεις πολλα και
noble treasures to some foreign people , so that they may all remain there safe for **Thee** ,
εσθλα κειμηλια ες αλλοδαπους ανδρας ινα περ μιμνη ταδε σοα τοι ,
or whether **All** are now forsaking sacred Ilios in fear ; for **The Best Brave** ; such as **Thine Son**
η παντες ηδη καταλειπετειρην Ιλιον δειδιότες : γαρ ωριστος ανηρ τοιος σος παις
has perished ! For he never held back in any way from fighting Achaeans .”
385 ολωλε : γαρ ου επιδευετ' τι μεν μαχης Αχαιων .

Then thereafter **The Ancient One** , **God-like Priam** replied to **Him** ;
δ' επειτα γερων θεοειδης Πριαμος ημειβει Τον :
“Who then , are **Thou** , **Noble One** , and from what **Parents** are **Thou** sprung ?
τις δε εσσι συ , φεριστε , δ' τεων τοκηων εσσι εξ ;
Thou speaks so well of the fate of my unhappy son .”
ενισπες ως καλα τον οιτον μοι αποτμου παιδος .

Then in turn **The Minister/Guide** , **Argos-Slayer** spoke to him ;
δ' αυτε διακτορος Αργειφοντης προσειπε Τον :
“**Thou** tests **Myself** , **Ancient One** , and enquires about **Divine Hector** . On the one hand ,
390 πειρα εμειο , γεραιε , και ειρεαι διον Εκτοτα . μεν
My own eyes have very often seen him in battle wherein glory is won , even at the time when
εγω οφθαλμοισιν οπωπα τον μαλα πολλο μαχη ενι κυδιανειρη , και ευτ'
he drove Argives to their ships and slew them , cutting them down with his sharp bronze !
ελασσας Αργειους επι νηυσιν κτεινεσκε , δαιζων οξει χαλκω :
Then we stood astonished , for **Achilles** would not allow us to fight ,
δ' ημεις εσταοτες θαυμαζομεν : γαρ Αχιλλευς ου εια μαρνασθαι ,
for he was angry at the **Son of Atreus** . For **I** am his attendant , and one well-made ship
395 κεχολωμενος Ατρειωνι . γαρ εγω του θεραπων , δ' μια ευεργης νηυσ
brought us ; and thus **I** am one of the Myrmidons , and my **Father** is **Far-Sounding** .
ηγαγε : δ' ειμι εξ Μυρμιδωνων , δε μοι πατηρ εστι Πολυκτωρ .
On the one hand , **He** is indeed **Wealthy** , and even thus **Ancient** just like **Thee** , and **He** has
μεν ο εστι γ' αφνειος , δε δη ωδε γερων ως περ συ , δε οι εασιν
Six sons , and **I** am **His Seventh** . **I** was chosen from these by casting lots to follow here .
400 εξ υιες , δε εγω ειμι οι εβδομος : λαχον μετα των παλλομενος κληρω επεσθαι ενθαδ' .
Now on the other hand , **I** have come to plain from ships ; for at **Dawn** , bright-eyed Achaeans
νυν δ' ηλθον πεδιονδ' απο νηων : γαρ ηωθεν ελιωπεζ Αχαιοι
will execute combat about the city . For they hate this idleness ,
θησονται μαχην περι αστυ . γαρ ασχαλωσι οιδε καθημενοι ,
nor are Achaean Kings able to hold them back in their eagerness for war .”
ουδε Αχαιων βασιληες δυνανται ισχειν εσσυμενους πολεμου .

Then thereafter **The Ancient One** , **God-like Priam** replied to **Him** ;
405 δ' επειτα γερων θεοειδης Πριαμος ημειβει Τον :

“Surely then if **Thou** are an attendant of **Achilles** son of Peleus , come along then tell me
 δη ει εις θεραπων Αχιλλος Πηληιαδεω , αγε δη καταλεξον μοι
The Whole Truth , on the one hand , whether my son is still by the ships , or on the other hand ,
 πασαν αληθειην , μεν η εμος παις ετι παρ νηεσσιν , ηε
 whether **Achilles** has already cut him limb from limb and cast him before his dogs.”
 Αχιλλευς ηδη ταμων μιν μελειστι προυθηκεν ησι κυσιν .

Then in turn **The Minister/Guide Argos-Slayer** spoke to him ;
 410 δ’ αυτε διακτορος Αργειφοντης προσεειπε Τον :

“O **Ancient One** , in no way indeed have dogs nor birds devoured him ,
 ω γερον , ου πω γε κυνες ουδ’ οιωνοι φαγον τον ,
 but he still lies there in the same way beside the ship of **Achilles** among the tents ;
 αλλ’ ετι κειται κεινος αυτως παρα νηι Αχιλλης εν κλισιησι :
 and this is The Twelfth **Dawn** that he lies there ! Nor has his flesh decayed in any way ,
 δε δυωδεκατη ηως οι κειμενω , ουδε οι χρωσ σηπεται τι ,
 nor do maggots consume him , which so also devour **Beacons** slain by **Ares** ! No doubt
 415 ουδε ευλαι εσθουσ’ μιν , αι αρ τε κατεδουσιν φωτας αρηιφατους . η
 on the one hand , **Achilles** drags him ruthlessly about the tomb of his **Dear Companion** ,
 μεν ελκει μιν ακηδεστως περι σημα εου φιλοιο εταριοι ,
 as soon as **Divine Dawn** brings **Light** , nor is **Hector** disfigured ; so that **Self** would gaze
 οτε δια Ηως φανηη , ουδε μιν αισχυνει : αυτος κεν θηοιο
 in wonder to see how he lies dewy-fresh , since on the other hand , he is washed clean of blood !
 επελθων οιον κεται εερσηεις , δ’ νενιπται περι αιμα ,
 Nor is he stained anywhere ! And all the wounds with which he was struck are closed !
 420 ουδε μιαρος ποθι : δ παντα ελκεα συν οσσ’ ετυπη μεμυκεν :
 For there were many who drove bronze into **Self** . So do **The Blessed Gods Care**
 γαρ ελα— πολεες —σαν χαλκον εν αυτω . ως μακαρες θεοι κηδονται
 for **Thine Own Son** , even if he is a corpse , since **He** was **Dear to Their Hearts** .”
 τοι εοιο υιος και περ εοντος νεκυος , επει φιλος περι σφι κηρι .

So spoke **Hermes** , then **The Ancient One** rejoiced , and replied this **Logos** :
 425 Ως φατο , δ’ ο γερων γηθησεν , και αμειβετο μυθω :
 “O **Young One** , it is **Truly Good** to give to **The Immortals** gifts that are **Their Due** ;
 ω τεκος , η ρ’ αγαθον διδουναι αθανατοις δωρα και εναισιμα ,
 since not ever did my **Son** , forget in our great-halls **The Gods** , who hold **Olympus** ;
 επει ου ποτ’ εμος παις , ληθετ’ ενι μεγαροισι θεων , οι εχουσι Ολυμπον :
 if indeed **he** ever existed , and so **They have Kept him in Mind** ,
 ει γε ποτ’ εην , και τω απο— οι —μνησαντο ,
 even if **he** is in the **Destiny** of **Death** .
 περ εν αιση θανατοιο .

Surely then come , accept from me this fair cup , and **Protect me** , then **Guide Self**
 430 δη αλλ’ αγε δεξαι παρα εμευ τοδε καλον αλεισον , τε ρυσαι με , δε πεμπον αυτος
 with **Thine Divine Light** , until I may arrive at the tent of the **Son** of Peleus .”
 συν γε θεοισιν , οφρα κεν αφικωμαι ες κλισιην Πηληιαδεω .

Then in turn **The Minister/Guide , Argos-Slayer** spoke to him ;
 δ’ αυτε διακτορος Αργειφοντης προσεειπε Τον :

“Thou tests **Me** , **Ancient One** , **The Younger One** ?! Nor will **Thou** persuade **Me** !

πειρα εμειο , γεραιε , νεωτερου , ουδε πεισεις με ,

It is **Thou** who urges **Me** to accept gifts behind the back of **Achilles** !

σεο ος κελεαι με δεχεσθαι δωρα παρεξ Αχιλεια .

For on the one hand , **I** fear and would be ashamed at heart to defraud him , and that no

435 μεν εγω δειδοικα τον και αιδεομαι περι κηρι συλευειν τον , τι μη
harm befalls **Me** later . Whereas on the other hand , **I** will be **Thine Guide** and will even go
κακον γενηται μοι μετοπισθε . δ’ εγω αν σοι πομπος και κε ικοιμην

to glorious Argos , *Accompanying Thee* with *Kindly Care* in swift ship or on foot ;

κλυτον Αργος , ομαρτεων ενδυκεως εν θοη νηι η πεζος :

nor would anyone disregard **Thine Guide** and fight with **Thee** .”

ουκ αν τις ονοσσαμενος τοι πομπον μαχεσαιο .

So spoke **The Ready Helper** , and leaping upon chariot and horses **He** quickly grasped

440 Η Εριουνιος , και αναιξας αρμα και ιππους καρπαλιμως λαζετο
whip and reins in his hands , then **He Breathed Noble Ardor** into horses and mules .

μαστιγα και ηνια χερσιν , δ’ επνευσ’ ηυ μενος εν ιπποισι και ημιονοις .

But surely then when they came to trench and towers and ships , then while the young guards
αλλ’ δη οτε ικοντο ταφρον και πυργους τε νεων , δε περι οι νεον φυλακτηρες
were preparing their meal , **The Minister/Guide Argos-Slayer** shed **Sleep** on all these ,

445 πονεοντο δορπα , διακτορος Αργηειφοντης εχευε υπνον εφ’ πασιν τοισι ,
then at-once **He** thrust back the bars and opened the gates , then **He** led **Priam** in and also

δ’ αφαρ απωσεν οχηας και ωιξε πυλας , δ’ αγαγε Πριαμον ες τε και
the glorious gifts on the wagon . But surely then when they came to the lofty tent

αγλαα δωρ’ επ’ απηνης . αλλ’ δη οτε αφικοντο υψηλην κλισιην
of **Son** of Peleus , that the Myrmidons had made for their **Lord** by cutting beams of fir ,

450 Πηληιαδεω , την Μυρμιδονες ποιησαν ανακτι κερσαντες δουρ ελατης :
then roofed it over with shaggy reeds gathered from meadows ;

αταρ ερεψαν καθυπερθεν λαχνηεντ οροφον αμησαντες λειμωνοθεν :

then for **him** , their **Lord** , they made a great court with thick-set stakes around it ;

δε οι ανακτι ποιησαν μεγαλην αυλην πυκινοισι σταυροισιν αμφι :
while the door was held by a single bolt of fir , that took three Achaeans to drive home ,

δ’ θυρην εχε μουνος επιβλης ειλατινος , τον μεν τρεις Αχαιοι επιρρησσεσκον ,
but three also , to draw back the great bolt from the door ,

455 δ’ τρεις αναοιγεσκον μεγαλην κληιδα θυρων ,
-three of the rest , but **Achilles** would accordingly drive it home alone-
και των αλλων : δ’ Αχιλλευσ αρ’ επιρρησσεσκε οιος :

Surely then there and then **Hermes The Ready Helper** opened the door for **The Ancient One** ,

δη τοθ’ Ερμειας εριουνιος ωξε ρα γεροντι ,

then **He** brought in the glorious gifts for *swift-footed Son* of Peleus ;

δ’ αγαγε ες κλυτα δωρα ποδωκει Πηλειωνι ,

then **He** stepped down from the horses to the ground and said ;

δ’ απεβαινεν εξ ιππων επι χθονα τε φωνησεν :

“O **Ancient One** , surely then **I** , **The Immortal God** , **Hermes** , have come ;

460 ω γερον , η τοι εγω αμβροτος θεος , Ερμειας ; ειληλουθα :
for **My Father** sent **Me** to *Accompany Thee* . But surely then on the one hand ,

γαρ αμα πατηρ πομπον με οπασεν σοι . αλλ’ η τοι μεν

I must return again , nor come into the eye-sight of Achilles ; since it would be inappropriate
εγω εισομαι παλιν , ουδ' εισειμι οφθαλμους Αχιλλεος : δε κεν ειη νεμεσσητον
that an Immortal God be thus Welcomed face-to-face by mortals . Whereas on the other hand ,
αθανατον θεον ωδε αγαπαζεμεν αντην βροτους : δ'

Thou must go in and clasp the knees of Son of Peleus , and beseech him on behalf of
465 τυνη εισελθων λαβε γουνατα Πηλειωνος , και λισσεο μιν υπερ
his Father and fair-haired Mother and Child , in order that his heart be stirred at-once ."
πατρος και ηυκομοιο μητερος και τεκεος , ινα οι θυμον ορινης συν .

So spoke Hermes and accordingly went away to Remote Olympos ; then Priam leapt to
Ως φωνησας Ερμειας αρα απεβη προς μακρον Ολυμπον , δ' Πριαμος αλτο
the ground from his horses , but left Idaios there ; who thus stayed holding horses and mules ;
470 χαμαζε εξ ιππων , δε λιπεν Ιδαιον κατ' αυθι : ο δε μιμνεν ερυκων ιππους τε ημιονους :
while the Ancient One went straight to his house , where Achilles Dear to Zeus would sit .

δ' γερων κινεν ιθυς οικου , τη Αχιλλεος διφιλος ριζεσκε :
There in Self found him , but his companions sat apart ; they were only two , Heroic Automedon
δε εν αυτον ευρ' μιν , δ' εταροι καθηατο απανευθε : τω δε οιω δυ' , ηρως Αυτομεδων
and Alkimos , offshoot of Ares , waiting ready at hand ; since he had just ceased from eating
475 τε και Αλκιμος , οζος Αρηος , ποιπνυον παρεοντε : δ' νεον απεληγεν εσθων
food and drinking , and a table still stood by his side . Then great Priam entered unnoticed
εδωδης και πινων : και τραπεζα επι παρεκειτο . δ' μεγας Πριαμος εισελθων ελαθ'
by them , then he stood close and clasped his knees in his hands , and then kissed his terrible ,
τους , δ' στας αγχι αρα λαβε γουνατα χερσιν και κυσε δεινας
man-slaying hands , which had slain his many sons ! Then just as when an overpowering
ανδροφονους χειρας αι κτανον οι πολεας υιας . δ' ως οτ' πυκινη
bewilderment takes hold of a brave , who slays a Beacon in his own country and reaches
480 ατη λαβη ανδρ' , ος κατακτεινας φωτα ενι τ' πατρη εξικετο
a land of strangers , at the house of a wealthy man , so that a sense of wonder takes hold
δημον αλλων , ες αφνειου ανδρος , δ' θαμβος χει
of those who look on , so also was Achilles struck with wonder upon seeing God-like Priam ;
εισοροωντας , ως Αχιλλεος θαμβησεν ιδων θεοιδεα Πριαμον :
but the others were also struck with wonder , so that they looked at each-other .
δε αλλοι και θαμβησαν , δε ιδοντο ες αλληλους .

And then Priam spoke this Logos to him , beseeching ;
485 και Πριαμος ειπε μυθον προς τον λισσομενος :
"Remember Thine Father , God-like Achilles , whose age is just as mine , who is upon
μνησαι σοιο πατρος , θεοις επιεικελ' Αχιλλευ , τηλικου ως περ εγων , επι
the threshold of grievous old age . And perhaps on the one hand , those that dwell round about
ουδω ολωω γηρας : και που μεν κεινον περιναιεται αμφις
are oppressing , nor is there anyone to keep-away ruin and havoc . Surely then on the other hand ,
εοντες τειρουσ' , ουδε εστιν τις αμυναι αρην και λοιγον . η τοι αλλ'
as long as That One hears that Thou are alive he rejoices at heart , and every day hopes that
490 γε κεινος ακουων σεθεν ζωντος τ' χαιρει εν θυμω , τ' παντα ηματα ελπεται επι
he will see his Dear Son returning from the land of Troy . Whereas I am wholly-unfortunate ,
οψεσθαι φιλον υιον ιοντα απο Τροιηθεν : αυταρ εγω παναποτμος ,
since I begot the best sons in broad Troy , but I say that not any of them are left .
επει τεκον αριστους υιας εν ευρειη Τροιη , δ' φημι ου τινα των λελειφθαι .

Fifty were mine , when sons of Achaeans came ; on the one hand , nine-and-ten were born
 495 πεντηκοντα ησαν μοι , οτ' υιες Αχαιων ηλυθον : μεν εννεακαιδεκα ησαν ης
 to me from one womb , while on the other hand , women in the great-halls bore the others .
 μοι εκ νηδους , δ' γυναικες ενι μεγαροισι ετικτον τους αλλους .
 On the one hand , the knees of many have been loosed by **Furious Ares** ; but on the other hand ,
 μεν γουνατ' των πολλων ελυσεν υπο θουρος Αρης : δε
 the only one I had , who guarded city and **Selves** ; him **Thou** slew lately as he fought for his
 οιος μοι εην , ος ειρυτο αστυ και αυτους , τον συ κτεινας πρωην αμυνομενον περι
 Fatherland , **Hector** . For whose sake , I have now come to Achaean ships , to redeem him
 500 πατρης , Εκτορα : του εινεχ' νυν ικανω Αχαιων νηας λυσομενος
 from **Thee** , thus I bring ransom past counting . Therefore respect **The Gods** , **Achilles** ,
 παρα σειο , δ' φερω αποινα απερεισι . αλλ' αιδειο θεους , Αχιλεϋ ,
 and have **Pity** for **Self** , *by Remembering Thine* own **Father** ; since I am far more **Pitiful** ,
 τ' ελεησον αυτον , μνησαμενος σου πατρος : δ' εγω περ ελεεινότερος ,
 and I have thus endured that which **not any other mortal** on the face of **Earth** has yet endured !
 505 δ' ετλην οι ου τις αλλος βροτος επιχθονιος πω
 to reach out my hand to the mouth of the brave who-slayed-my-children !"
 ορεγεσθαι χειρ' ποτι στομα ανδρος παιδοφομοιο .

So spoke **Priam** , thus awakening in **Achilles** the longing to cry for his **Father** ; accordingly
 Ως φατο , δ' ωρσε υφ' τω ιμερον γοοιο αρα πατρος : αρα
 he then took the hand of **The Ancient One** and gently pushed him away . So that they both
 δ' αψαμενος χειρος γεροντα ηκα απωσατο . δε τω
 remembered , the one , remembering brave-slaying **Hector** wept loudly and collapsed at
 510 μνησαμενω , ο μεν ανδροφονοιο Εκτορος κλαι' αδινα ελυσθεις
 the feet of **Achilles** , whereas **Achilles** wept for his own **Father** , then in turn at another time
 ποδων Αχιλῆος , αυταρ Αχιλλευς καιεν εον πατερ , δ' αυτε αλλοτε
 for **Patroclos** ; so that their crying went up throughout the house . But when **Noble Achilles**
 Πατροκλον : δε των στοναχη ορωρει κατα δωματ' . αυταρ επει διος Αχιλλευς
 had thus had enough of weeping , and the longing had gone from his heart and from his limbs ,
 ρα τεταρπετο γοοιο , και ιμερος ηλθ' απο οι πραπιδων ηδ' απο γυιων ,
 he sprang at-once from his chair , then lifted-up **The Ancient One** by the hand , having-**Pity**
 515 ωρτο αυτικ' απο θρονον , δε ανιστη γεροντα χειρος , οικτειρων
 for his gray head and gray beard ; and he spoke addressing him with **Winged Logos** ;
 τε πολιον καρῃ τε πολιον γενειον , και φωνησας προσηυδα μιν πτεροεντα επεα :

"Ah **Wretched One** , surely then many indeed are the misfortunes **Thou** has sustained in **Thine**
 α δειλ' , δη πολλα η κακ' σον ανσχεο κατα
 heart ! How could **Thou** endure to come alone to Achaean ships ! To look into the eyes
 520 θυμον . πως ετλης ελθεμεν οιος επι Αχαιων νηας , ες οφθαλμους
 of the brave who has slain **Thine** many and **Good** sons !? Surely **Thine** heart is made of iron !
 ανδρος ος εξεναριξα τοι πολεας τε και εσθλους υιεας ; νυ τοι ητορ σιδηρειον .
 But surely then come , and sit on a chair , then let us allow all the sorrow in out hearts to rest ;
 αλλ' δη αγε αρ' κατ' εζεϋ επι θρονου , δ' εασομεν εμπης αλγεα εμ θυμω κατακεισθαι
 all of it ! For nothing practical comes from icy weeping ! For so have **The Gods** spun the thread
 525 περ αχνυμενοι : γαρ ου τις πρηξις πελεται κρυεροιο γοοιο : γαρ ως θεοι επεκλωσαντο
 of wretched mortals ; to live in sorrow ; while **Selves** Are also **Without a Care** !
 δειλοισι βροτοισι , ζωειν αχνυμενους , δε αυτοι εισι τ' ακηδεες .

For *Two Jars* lie on the floor of **Zeus** of gifts which **He** gives , *the one* of ills ,
 γαρ δοιοι πιθοι κατακεινται εν ουδει Διος δωρων οια διδωσι , τε κακων ,
 but *the other* of goods . *On the one hand* , to whomever **Zeus Who-Delights-In-Thunder** gives
 δε ετερος εαων : μεν ω κ' Ζευς τερπικεραυνος δωη
 a mixed portion , that one indeed at one time meets with harm , but at another with good ;
 530 αμμειξας , ο μεν γε αλλοτε κυρεται τε κακω , δ' αλλοτε εσθλω :
while on the other hand , to whomever **He** gives of the baneful , **He** assigns abuse , so that
 δε ω κε δωη των λυγρων , εθηκε λωβητον , και
 ravenous misfortune drives them over the **Divine Earth** , thus they wander respected neither
 βουβρωστις κακη ελαυνει ε επι διαν χθονα , δε φοιτα τετιμενος ουτε
 by **Gods** nor by mortals . So also **The Gods** gave *on the one hand* , glorious gifts to **Peleus** from
 θεοισι ουτε βροτοισιν . ως και θεοι δοσαν μεν αγλαα δωρα Πηληι εκ
 birth ; for he **Excelled** all humans in happiness and wealth , and was **Lord** of Myrmidons ,
 535 γενετης : γαρ εκεκαστο παντας ανθρωπους επ' ολβω τε πλουτω , τε δε ανασσε Μυρμιδονεσσι ,
 and to him who was mortal , **They** gave **A Goddess** to be his **Wife** . *But on the other hand* , even
 και οι εοντι θνητω ποιησαν θεαν ακοιτην . αλλ' και
 on him **God** brought harm ; since not any offspring of lordly sons were born in his great-halls ,
 επι τω θεοςθηκε κακον , οτι ου τι γονη κρειοντων παιδων γενετο εν μεγαροισι ,
 but begot one son doomed to an untimely fate . Nor can I now tend to him in his old age ,
 540 αλλ' τεκεν ενα παιδα παναωριον : ουδε γε νυ κοιμιζω τον γηρασκοντα ,
 since I sit very far from my country in Trojan land , distressing both **Thee** and **Thine** children .
 επει ημαι μαλα τηλοθι πατρης ενι Τροιη , κηδων τε σε ηδη σα τεκνα .
 And we hear that once , *on the one hand* , **Thou** , **Ancient One** , were happy ; even as far away
 και ακουμεν το πριν μεν σε , γερον , ειναι ολβιον : οσσον ανω
 as Lesbos ; the seat of **Happiness** , enclosing within Phrygia and boundless Hellespont .
 545 Λεσβος , εδος Μαραρος , εργει εντος Φρυγιη και απειρων Ελλησποντος ,
 It is said that over these people , **Ancient One** , **Thou** were **Preeminent** because of
 φασι καθυπερθε των , γερον , σε κεκασθαι τε
Thine wealth and **Thine** sons . *But on the other hand* , ever since **The Heavenly Gods** brought
 πλουτω και υιασι . αυταρ επει Ουρανιωνες ηγαγον
 this misery to **Thee** , there are endless battles and slayings of braves about **Thine City** . Endure !
 τοδ' πημα τοι , τ' αιει μαχαι τε ανδροκτασiai περι τοιαστυ . ανσχεο ,
 Do not grieve ceaselessly in **Thine** heart ; for **Thou** will accomplish nothing by grieving for
 550 μηδ' οδυρεο αλιαστον κατα σον θυμον : γαρ πρηξεις ου τι ακαχημενος
Thine son , nor bring him back to life ; before **Thou** suffers some other ill ."
 εοιο υιος , ουδε αν- μιν -στησεις , πριν παθησθα και αλλο κακον .

Proclus' Commentary on The Republic , 6 . I . 4

Δ

P 96

How one should defend the Divine Myths

Πως τις αν απολογησαιτο των θειων μυθων
that are reputed to hold The Gods as Causes of ills/defects/vices .
 των δοκουντων υπερ τους θεους αιτιασθαι των κακων .

Let us then go there , to the next Puzzles of Socrates concerning Homer .
 Ημεις δε μετιωθεν εντευθεν επι τα εξης απορηματων των Σωκρατικων προς Ομηρον
 I suspect it follows to consider ,
 οιμαι επεται διασκεψασθαι ,

since **The Gods** are *Transcendently Allotted Their Hyparxis* According to *Goodness* ,
 5 δε των θεων διαφεροντως λαχοντων την υπαρξιν κατα την αγαθοτητα
 how does poetry hold **The Gods** as *Causes* of both ills and goods ,
 πως η ποιησις αι- τους θεους -τιαται τε κακων και αγαθων ,
 when one must refer to **Selves** solely **The Archetypal/Primary Cause** of those that are **Good** ?
 δεοντος αναπεμπειν επ' αυτους μονων την αρχηγον αιτιαν των αγαθων .
 For Socrates demonstrates as much (**Republic** Book 1 **335D**) ; that **The God** only Gives Subsistence
 γαρ ο Σωκρατης αποδειξας ταυτα , τον θεον μονων υποστατην
 to **Those** that are **Good** , but *nothing* harmful , and considered this to be worthy of attention
 10 των αγαθων , δε ουδενος κακου , επιστασεως ηξιωσεν
 in the poetry of Homer ; and on the one hand he considered it reasonable to *Make-straight*
 εν τοις ποιημασιν Ομηρου : και μεν εοικεν ευθυνειν
The Battles-of-The-Gods , as being destructive of **The Divine Unity** , and so on the other hand ,
 την θεομαχίαν ως αναιρετικην της θειας ενωσεως , δε
 to *Expose/Prove/Try* these lines (found @ **Rep 379D**) , which now lie before us to *Investigate*
 διελεγχειν ταυτα α νυν προκειται ζητειν
 as being *The Lesser* of **The Goodness** of **The Gods** ; and since
 15 ως ελαττωτικα της αγαθοτητος των θεων . τε γαρ

‘ *Two Jars* lie on the floor of **Zeus** , one filled full of good fates , the other of wretched ones .’
 δοιοι πιθοι κατακεινται εν ουδει Διος , ο μεν εμπλειοι εσθλων κηρων , ο αυταρ δειλων .

Surely then in reply to such poetry , let it be said that there exist in **The Kosmos**
 δη απαντησεις Προς τας τοιαυτας λεγεσθω ειναι εν τω κοσμω

The Twofold Columns-of-Co-Ordinates of The Realities ,
 τας διττας συστοιχίας των πραγματων ,

and of which we spoke earlier (P94.17) , that They Arise from **Above** ; from **The Divine Selves** .
 και ο ειπομεν προτερον , ωρμημενας ανωθεν απ' των θεων αυτων .
 For **All** have been divided into **The Two-Ideal Causes** of **The Real-Beings** (**Limit/Unlimited**) :
 20 γαρ παντα διηρηται ταις δυοειδεσιν αρχαις των οντων ,
The Kosmic-Orders of **The Gods** , **The Under-lying-Realities** of **The Real Beings** (Par 142C) ,
 αι διακοσμησεις των θεων , αι υποστασεις των οντων
The Genera/Kinds of **Souls** ,
 τα γενη των ψυχων ,
The Powers in **Nature** (**The Logos** infused **Double-Helix** , **Right/Left** , **Di-cotyledons/Mono-cotyledons** . . .) ,
 αι δυναμεις φυσικαι ,

The Revolutions of **Heaven** (The Circle of **The Same** and The Circle of **The Other**) ,
 αι περιφοραι του ουρανου ,

The Differences/Distinctions of **Physical Beings** (**Female/Male**) .

αι διαφοροτητες των ενυλων :

Furthermore , **The Twin Self Procession** of **The Realities** Pre-establish at The End

δε η διδυμος αυτη προοδος των πραγματων προεστησατο τελευτωσα

The Double Generation of both the events

διπλην γενεσιν και των περι

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that befall human beings , and those that are **Allotted According** to **Justice** .

25 συμπιπτοντων τους ανθρωπους και αποκληρουμενων κατα δικην .

For on the one hand , some of these events/experiences belong to *The Superior Destiny* ,
γαρ μεν τα τουτων εστι της κρειττονος μοιρας ,
whereas on the other hand , some belong to *the inferior fate* .

δε τα της υποδεεστερας :
Thus I mean , *on the one hand* , *the conditions* of *bodies* according to *Nature* , such as
δε λεγω μεν τας διαθεσεις των σωματος κατα φυσιν , οιον
beauty and *strength* and *good health* , and those *conditions* that subsist *outside the physical*
P97 καλλος και ισχον και ευεξιαν , και των συστασεως εκτος της σωματικως
which *befall Souls* ; such as *power* and *honors* and *wealth* , which belong
συγκυρουντων ταις ψυχαις , τε τας δυναμεις και τας τιμας και τας πλουτους ειναι
to *the one* of The Co-ordinations , whereas in turn , *on the other hand* ,
της ετερας συστοιχιας , αυ δε
the *opposite conditions* and *circumstances* belong to *the worse Column* of The Co-ordinations .
τας αντικειμενας εξεις τε και περιστασεις της χειρονος τουτοις .

Surely then of these conditions and events which are *Divided According to Necessity*
5 δη ουν εξ τουτων διηρημενων κατα αναγκης
in the way discussed , on the one hand , the ancients called *Those* that were of *The Habit*
τον τροπον ειρημενον μεν τοις παλαιοις προσαγορευειν τα ως οντα της εθος
found *There in The Better Portion* , *Good* , and on the other hand , named *those bad* , that were
αυτοθεν αμεινονος μεριδος αγαθα , δε προσονομαζουσιν τα κατα ως
found in the *opposite Column* . And doubtless in *their* case , they did not mean *bad* in this way ;
της εναντιας : και δηπου ενταυθα ουχ λεγουσιν κακον το ουτω ,
in that we agree that *the unjust* and *uncorrected habit* of *the soul* is *bad* ; but rather since *they are*
ομολογουμεν ως την αδικον και ακολαστον εξιν της ψυχης υπαρχειν κακον : αλλ' ως τα
impediments of *Activities* and *obstacles* to our being *Disposed* According to *Nature* (*Crat 415C*) ,
10 εμποδια των ενεργειων και επιπροσθουντα ταις ημων διαθεσεσιν κατα φυσιν (*Phi 31D-32B*)
and since *they interrupt the souls'* Providential Completion with Ease of human concerns
και τα διακοπτοντα της ψυχης την προνοιαν αποτελουμενην μετα ραστωνης των ανθρωπινων
and they agree that *they* are called *bad* in a different way to those called *bad* for *the soul Self* ,
και συγχωρουσιν ειναι λεγεσθαι κακα ετερον τροπον των λεγομενων κακων της ψυχης αυτης ,
accordingly , in this way , they are accustomed to list among *the bad* ; *disease* and *powerlessness*
15 αρα ουτως ειωθασι καταλεγειν εν τοις κακοις και νοσον και την αδυναμιαν
and *the life* that is *lacking* of necessities . And what need is there to call poetry exclusively
και την ζωην αποραν των αναγκαιων . και τι δει μαρτυρ- την ποιησιν απασαν
to witness for the use of *that Name* ? And since *The Logos* of the *Pythagoreans* that divides
-εσθαι ενεκα της χρησεως του ονοματος ; και αλλα ο λογος των Πυθαγορειων ο διαιρουμενος
The Two-fold Columns-of-Co-Ordinates of The Real-Beings in All The Kosmic Orders
20 διττας συστοιχιας των οντων εν απασαις ταις διακοσμησεσιν

did not think it unworthy to call The One Column *of the Good*

ουκ απηξιου καλειν την μεν του αγαθου
but The Other Column *of the bad* .
την δε του κακου :

And yet how could one indeed agree that *The Even* or *The Rectangular* or that *Motion*
καιτοι πως αν τις γε συγχωρησειεν το αρτιον η το ετερομηκες η την κινησιν
be arranged among such as *those* that are *bad* , as many as we define as *deprived of the good* ?
τεταχθαι εν τοιουτοις τοις κακοις , οσα αφοριζομεθα στερησεις των αγαθων ;

Then how could we say that **The Female** and **The Genus of Difference** and **Unlikeness**
25 δ' πως αν φησαιμεν το θηλυ και το γενος της ετεροτητος και το την ανομοιοτητα
are contrary to **Nature** in relation to **The Real Beings** ? But surely I think it is quite-clear to all ,
ειναι παρα φυσιν τοις ουσιν ; αλλ' δη οιμαι τουτο καταφανες παντι ,
that **Pythagoras** named **bad** the **inferior** series of the oppositions of **The Real Beings** in all
οτι προσηγορευεν κακον την καταδεσπεραν σειραν των αντικειμενων των οντων κατα πασας
The Processions , since this series is lacking *by comparison* to the other series , and
τας προοδους ως απολειπομενην της ετερας και
is not a **Primary Creator** of **Good** , nor is **this series** Allotted **The Self/Same Separation**
ουσαν ουτε πρωτως αγαθουργον ουτε λαχουσαν την αυτην αποστασιν
in relation to **The One Cause** of **All** that are **Beautiful** and **Good** .

P98 προς την μιαν αιτιαν των παντων καλων και αγαθων .
Now then it is appropriate to assign The Twofold Columns-of-Co-ordinates
τοιουν προσηκει εξαπτειν τας διττας συστοιχιας
of the good/superior and *of the bad/inferior* arising in **The Kosmos** to **The Demiurgic Monad** .
των αγαθων τε και των κακων γεγοντων εν τω κοσμω της δημιουργοκης μοναδος .
For The Divisions of **The Gods** and The Divisions of **The Genera** after **The Gods** are suspended
5 γαρ αι και διαιρεσεις των θεων και αι των γενων μετα θεους ανηρτηνται
from **That Primary Cause** ; so that one must assign **The Cause** for *good* and *bad* that befall
εις εκεινην πρωτιστην αρχην : και υποθετεον την αιτιαν αγαθων τε και κακων συμπιπτοντων
souls according to **Fate** and according to **Justice** that are **Allotted** concerning the generation
ταις ψυχαις καθ' ειμαρμενην και κατα δικην αποκληρουμενων περι την γενεσιν
in **That** which **Sets in Order The All** and **Sends Down souls** into the mortal place .
εν τω διακοσμησαντι το παν και καταπεμποντι τας ψυχας εις τον θνητον τοπον .
And since **The Creation** of **Fate** depends upon **The Demiurgic Providence** ,
10 και γαρ η ποιησις της ειμαρμενης εξεχεται της δημιουργικης προνοιας ,
and **The Series** of **Justice** Subsists according to **That** and follows **The Limits** of **That** ,
και η σειρα της δικης υφεστηκεν περι εκεινην και επεται τοις οροις εκεινου ,
by **Being 'The Avenger of Divine Law'** , says the Athenian Foreign-Guest (**Laws 4 - 716A**) .
ουσα του τιμωρος θειου νομου , φησιν ο Αθηναιος ξενος
And **The Forethought** of **Fortune/Fate/Providence** which fulfills that which is **Apportioned**
και η προμηθεια της τυχης αποπληρωτικη των διανεμομενων
by **Justice** that is **Determined** by to **The Will** of **The Father** . Accordingly then ,
15 κατα δικην αφοριζεται κατα την βουλησιν του πατρος . αρα
The Demiurge and **Father** has **Pre-established** in **Himself The Cause** of **All**
ο δημιουργος και πατηρ προεστησατο εν εαυτω την αιτιαν των παντων
Good and also **bad** ; of both **Those** that are **Better** in **Their** giving , and of those that are **worse** ;
αγαθων τε και κακων , τε των βελτιονων εν ταις δοσεσιν και των χειρονων ,
of both **Those** that have a **Better Fate** , along with **those** beset with obstacles in the external
τε των ευμοιροτερων και ομου των εμποδιδικων εις τα εκτος
activities of **their souls** , and by **Apportioning That** which is **Appropriate to each one** and
της ενεργειας των ψυχων , και διανεμων τα προσηκοντα εκαστοις και
by **Leading All** , by **Guiding Them** according to **The Paternal Care** of **Himself** to **Intellect** .
20 αναγων παντα ποδηγει τα κατα την πατρονομικην επιστασιαν εαυτου προς νουν .
And since it is *by Looking towards* **The Good** and *for the Sake of* **Perfecting** those who receive
και γαρ βλεπων προς το αγαθον και ενεκα της τελειοτητος των δεχομενων

The Goods that **He** Apportions to **souls** ; both **Those** which belong to **The Superior** Column
διανέμει ταις ψυχαις τε τα της κρείττονος συστοιχίας
and also those that belong to **the inferior** One .

25 και τα της καταδεστέρας .
If we have said this correctly , surely then we must also accept the **Homeric** arrangement in
Ει ειπομεν ταυτα ορθως , δη και αποδεξομεθα την Ομηρικην διαταξιν εν
The Demiurgic Intellect of **Zeus** of **The Twofold** and **Primary-Effective Under-lying Causes**
τω δημιουργικω νω του Διου της διττας και πρωτουργικω υποτιθεμενην αιτιας
of *both* the goods , and of the ills , which **He** gives to **souls** .
τε των αγαθων , και των κακων , ων διδωσι ταις ψυχαις :

And since , of **All The Intellectual Kings** , **The Dyad** is *Especially Appropriate*
30 και επει παντων των νοερων βασιλεων η δυαδ μαλιστα προσηκει
to **The Demiurge** of **The All** (for **This Dyad** sits beside **Him** , says **The Oracle**) .

P99 τω δημιουργω του παντος (γαρ τωδε δυαδ καθηται παρα , φησιν το λογιον) ,
The **Steering** of all things and the **Organizing** of each one is also **Appropriate** to **Him** ,
το κυβερναν τα παντα και ταττειν εκαστον και ,
which **Steering** and **Organizing** will on the one hand , **Array Excellence Victorious** in **The All** ,
ου μεν ταχθεν αρετην νικωσαν εν τω παντι ,
while on the other hand , **Rendering vice** ineffective !
δε αποδειξειεν κακιαν ηττωμενην .

For how does it differ to say this and to *liken* **The Demiurge** to a checker-player ,
5 γαρ τι διαφερει λεγειν ταυτα τε εικαζειν τον δημιουργον πεττευτη ,
who transposing souls to the **Lives/lives/lives** that are **Appropriate** to **each self** ?
μετατιθεντι τας ψυχας εις τους βιους προσηκοντας εκαστην αυταις .

Now then **Two Self Sources/Fountains** , must be brought to **Mind** , of both **Better** and **worse**
τοιουν δυο αιται πηγαι , νοεισθωσαν , τε των βελτιωνων και των χειρονων
Measures , by **Means of which The Demiurge Leads souls According to Justice** .
μετρων , ος ο δημιουργος αγει τας ψυχας κατα δικην :
which **The Poet** , in **The Logos** of **Myth** , has called **Jars** , either , because he applies
ας ο ποιητης μυθολογων προσειρηκεν **πιθους** , ειθ' οτι επιβαλλει
The Proper Limit to **All through Intellectual Persuasion**

10 τον οικειον ορον πασιν δια νοερας **πειθους**
(for **Timaeus** (48A) says that , **Intellect Rules Necessity** , in that **Intellect Persuades**
(γαρ ο Τιμαιος φησιν , ο νους αρχη της αναγκης τω πειθειν
Self to Lead All towards **The Best**) , or else , in order to demonstrate
αυτην αγειν παντα προς το βελτιστον) , και ειτε ενδεικνυμενος
The Ability of Selves to Contain and Include all kinds and the most varied Effects .
το χωρη-αυτων-τικον και περιληπτικον των παντοδαπων και ποικιλων αποτελεσμάτων :
For **The Father** has **Unifically Contained in Advance** in those **Jars** the dispersed multiplicity
15 γαρ ο πατηρ ηνωμενως προειληπται <εν> εκειναις το διεσπαρμενον πληθος
of *all things* which **He** Apportions to **souls** . So that **According to This Logos** , both Plato and
παντων ων διανέμει ταις ψυχαις . ωστε κατα τουτον τον λογον και ο Πλατων τε και
Homeric poetry are in accord with each other . For on the one hand , Plato says that
η Ομηρικη ποιησις συναδουσιν αλληλοις . γαρ μεν ο φησιν
The Divine cannot be alleged to be the Cause of any **harm** ,
τον θεον ουδ- χρηναι αιτιασθαι -ενος κακου ,

while on the other hand , the Homeric poems introduce **All The Goods** from **There** .
 δε η παραγει παντα τα αγαθα μεν εκειθεν ,
 And then The Twofold Columns-of-Co-Ordinates divide **Them** into Two Kinds ; Each Kind
 20 και δε ταις διτταις συστοιχιας διελουσα διττα εκατερα
 being **Beneficial** to those who receive **Selves** . And Homeric Poetry demonstrates their
 οντα ωφελητικα των δεχομενων αυτων και ενδεικνυμενη την
Difference in relation to each other ; by separating some as **Goods** , and some as **contrary**
 διαφοραν προς αλληλα διεστησεν τα μεν ως αγαθα , τα δε ως εναντια
 to those that are **Good** . And since that which is said to be bad is not such , as the kind that
 απ' εκεινων τοις αγαθοις . και οτι το λεγομενον κακον εστιν ου τοιουτον , οποιον
The Logos of Plato rejects as gifts of **The Gods** , is clear from what **Self** brings-forth next ;
 ο λογος του Πλατωνος απεφησεν της δοσεως των θεων , δηλοι και που αυτος επιφερων εξης :

‘So also **The Gods** gave *on the one hand* , glorious gifts to **Peleus** from birth .’ (Iliad 24.534)
 ως και θεοι δωσαν μεν αγλαα δωρα Πηληι εκ γενετης .

‘*But on the other hand* , even on him **God** brought harm ;’
 αλλ' και επι τω θεος θηκε κακον . (Iliad 24.538)

Therefore whatever this harm is , **Self** added :

P100 ουν τι τουτο το κακον εστιν , αυτος προστιθησιν :
 ‘since not any offspring of lordly sons were born in his great-halls , but begot one son
 οτι ου τι γονη κρειοντων παιδων γενετο εν μεγαροισι , αλλ' τεκεν ενα παιδα
 doomed to an untimely fate . Nor can I now tend to him in his old age ,’
 5 παναωριον : ουδε γε νυ κοιμω τον γηρασκοντα , (Iliad 24.539)

Does he appear to thee to allege **The Divine** as the cause of anything *truly* harmful , or not ?

δοκει σοι αιτι- τον θεον -ασθαι των αληθινων κακων μη ;
 Has he *truly* called **the lack of children** , and *truly* called **the absence of care** , harmful ?
 ου προσειρηκεν την ερημιαν των παιδων , ου την αθεραπευσιαν κακα ;
 And *in this way* , we pre-maturely-called these harmful , since **they** tend to produce
 και οπως προειπομεν ταυτα κακα , εναπεργαζομενα
 discontent and despair in **souls** about the life here . For even if it is *not* **Lawful**
 δυσκολιαν και δυσθυμιαν ταις ψυχαις περι τον βιον τηδε . γαρ και ει ου θεμις
 for **Those** who are **Genuinely Pursuing Philosophy** to call **these** harmful ,
 10 τοις γνησιως φιλοσοφουσιν προσαγορευειν ταυτα κακα ,
they nevertheless *appear* to those who choose the practical life as **obstacles**
 αλλα φαινεται τοις ελομενοις τον πρακτικον βιον εμποδια
 of the life lived according to **Excellence** . Perhaps for this reason the Athenian Foreign-Guest
 της ζωης ειναι κατ' αρετην . που διο ο Αθηναιος ξενος
 also contends (Laws 2 , 661B-D) that all **such circumstances** are on the one hand , harmful to those
 και διατεινεται παντα τοιαυτα ειναι μεν κακα τοις
 that are good , but beneficial for villains . And indeed he holds **The Divine** as **The Cause**
 15 αγαθοις , δε αγαθα τοις πονηροις : καιτοι αιτι- τον θεον -αται
 for **these** and for everything that is imparted from **The All** , so that not only Homer and Achilles
 και τουτων και των απαντων ενδιδομενων εκ του παντος , ωστε ουχ μονον Ομηρος και Αχιλλευσ
 on behalf of Homer say this , but also Plato of **Self** and **The Lawgiver** according to **Self** .
 παρ' ο Ομηρω φασιν ταυτα , αλλα και Πλατων αυτος και ο νομοθετης κατ' αυτον .



Then thereafter the Ancient One God-like Priam replied to him ;
 δ' επειτα γερων θεοειδης Πριαμοζημειβετ' Τον :
 "Sit me not at this time on a chair , **Zeus-Nurtured One** , as long as **Hector** lies uncared for
 ιξε μ' μη πω ες θρονον , διοτρεφες , οφρα Εκτωρ κειται ακηδης
 among the tents ; but release him quickly , so that my eyes may see him ; then accept **Thine**
 555 ενι κλισιησιν , αλλα λυσον ταχιστα , ιν' οφθαλμοισιν κεν ιδω : δε δεξαι συ
 great ransom , that we bring to **Thee** . Then **Thou** may put them to use , and returns to **Thine**
 πολλα αποινα , τα φερομεν τοι . δε συ απο- τωνδ' -ναιο , και ελθοις ες σην
 Father land , since **Self** has allowed me to live from the start and see The Light of The Sun!"
 πατριδα γαιαν , επει αυτον εασας με ζωειν πρωτον και οραν φας ηελιοιο .

Accordingly then , while looking from under his eye-brows **Achilles swift of foot** replied to him ;
 αρ' δ' ιδων υποδρα Αχιλλευς ωκυς ποδας προσεφη Τον :
 "Provoke me no further , **Ancient One** , since **Self** now has in **Mind** to release **Hector** to **Thee** ;
 560 ερεθιζε μ' μηκετι , γερον , δε αυτος νυν νοεω λυσαι Εκτορα τοι ,
 since a **Messenger** from **Zeus** came to me ; my **Mother** who bore me , **Daughter**
 δε αγγελος Διοθεν ηλθε μοι , μητηρ η ετεκεν μ' , θυγατηρ
 of **The Ancient One** of **The Sea** . And then it has not escaped my notice concerning **Thee** ,
 γεροντος αλιοιο . και δε ουδε με ληθεις σε ,
I Recognize in my **Mind** , **Priam** , that **One** of **The Gods** led **Thee** to swift Achaean ships .
 565 γιγνωσκω φρεσιν , Πριαμε , τις θεων ηγε σ' επι θαας Αχαιων νηας .
 For no mortal , not even a very youthful one , would dare to come inside our camp ,
 γαρ ου βροτος , ουδε μαλ' ηβων κε τλαιη ελθεμεν ες στρατον ,
 nor could he escape the notice of our guards , nor easily thrust back the bar of our doors .
 ουδε αν γαρ λαθοι φυλακους , ουδε κ' ρεια μετοχλίσσειε οχηα ημετεραων θυραων .
 So now , **Ancient One** , stir no more the sorrows in my heart , that **Self** may not even spare **Thee**
 τω νυν , γερον , ορινης μη μαλλον αλγεσι εν μοι θυμον , μη αυτον ουδ' και εασω σε
 inside my tent , even if **Thou** are a suppliant , and thus **I** transgress **The Command** of **Zeus** !" **Zeus** !"
 570 ενι κλισιησιν , και περ εοντα ικετην , δ' αλιτωμαι εφετμας Διος .

So spoke **Achilles** , then the **Ancient One** was seized with fear and obeyed his **Logos** .
 Ως εφατ' , δ' ο γερων εδδεισεν και επειθετο μυθω .
 Then **Son** of Peleus sprang out the doors of the house like a lion , not alone ,
 δ' Πηλειδης αλτο θυραζε οικιοιο ως λεων , ουκ οιος ,
 for indeed two attendants followed him at the same time ; **Heroic Automedon** and **Alkimos** ,
 γε δυω θεραποντες εποντο τω αμα , ηρως Αυτομεδων ηδ' Αλκιμος ,
 whom **Achilles** thus especially honored of his companions , indeed after departed **Patroclos** .
 ους Αχιλλευς αρ' μαλιστα τι' εταρων γε μετα θανοντα Πατροκλον ,
 Then they released horses and mules from beneath the yoke , then led in the herald ;
 575 τοθ' οι λυον ιππους τε ημιονους υπο ζυγοφιν , δ αγαγον ες κηρυκα
 spokesman for the **Ancient One** , then set him down on a seat ; then they took countless ransom
 καλητορα τοιο γεροντος , δ' εισαν καδ' επι διφρου : δ' ηρεον απερεισι αποινα
 for **The Head** of **Hector** from the well-wheeled wagon . But they left behind two shrouds
 κεφαλης Εκτορες απ' ευσσωτρου απηνης . δ' ελιπον καδ δυο φαρε
 and a fair-woven tunic , in order that they wrap his corpse in them and give him to be taken
 580 τε ευνηητον χιτωνα , οφρα πυκασας νεκυν δοιη φερεσθαι
 home . Then female-slaves were summoned and ordered to carry him to a place apart ,
 οικονδε . δ' δμωας εκκαλεσας κελετ' αιιρασας νοσφιν ,

to wash and anoint him with oil all about , so that **Priam** not see his son , and on the one hand ,
 λουσai τ' αλειψai αμφι , ως Πριαμος μη ιδoi υιον , μεν
 in his grief of heart would not restrain his wrath upon seeing his child ,
 αχθυμενη κραδιη ουκ ερυσατο ο χολον ιδων παιδα ,
 and on the other hand , so that the dear heart of **Achilles** not be stirred to anger ,
 585 δ' φιλον ητορ Αχιλεια μη ορινθειη ,
 and he slay him , and so transgress **The Command** of **Zeus** .
 και κατακτεινειε ε , δ' αλιτηται εφετμας Διος .
 But when women-slaves had washed and anointed him with oil , then they put
 δ' επει δμωai λουσαν και χρισαν ελαιω , δε βαλον
 about him a fair shroud and tunic , then indeed **Achilles** lifted **Self** and set him on a bier ,
 αμφι μιν καλον φαρoς ηδε χιτωνα , ουν γ' Αχιλευς αιρας αυτον επεθηκεν τον λεχεων ,
 then his companions along with him lifted him upon the well-polished wagon .
 590 δ εταροι συν ηειραν επ' ευξεστην απηνην .
 And thereafter he then lamented , then invoked his dear comrade by name ;
 τ' επειτα αρ' ωμωξεν , δ' ονο- φιλον εταιρον -μηνεν :

“Do not be angry with me , **Patroclos** , even if Thou may learn in **Hades** that I have released
 μη σκυδμαινεμεν μοι , Πατροκλε , περ αι κε πυθetai ειn Αιδος οti ελυσα
Divine Hector to his **Dear Father** , since any blood-money given to me would be shameful .
 διον Εκτορα εων φιλω πατρι , επει ου αποινα δωκεν μοι αιικεα .
 Thus in turn , I will also Apportion all these to Thee as it is Appropriate .”
 595 δ' αυ εγω και αποδασσομαι οσσ' τωνδ' σοι επειοικεν .

So spoke **Divine Achilles** , and went in his tent again , then sat on an intricately-worked chair ,
 Η ρα διος Αχιλλευς , και ηie ες κλισιην παλιν , δ' εξετο εν πολυδαιδαλω κλισμω ,
 from which he had risen , by the opposite wall , then he spoke this **Logos** to **Priam** ;
 ενθεν ανεστη , του ετερου τοιχου , δε φατο μυθον ποτι Πριαμον :

“Surely then on the one hand , **Thine Son** , **Ancient One** , has been released as **Thou** urged ,
 δη μεν τοι υιος , γερον , λελυται ως εκελευες ,
 and lies on a bier ; then as soon as **Thou** sees **Dawn come to Light** carry-away **Self** ,
 600 δ' κειται εν λεχεεσσ' : δ' αμα οψεai ηoi φαινομενηφιν αγων αυτος :
 whereas on the other hand , let us now take thought of a meal , for even **fair-haired Niobe**
 δε νυν μνησωμεθα δορπου , γαρ και ηυκομος Νιοβη
 took thought of food , although twelve of **her** children perished in **her** great-halls ,
 εμνησατο σιτου , περ δωδεκα παιδες ολοντο ενι τη μεγαροιcιν ,
 six daughters and six sons in their prime . On the one hand , **Apollo** slew **her** sons with shafts
 605 εξ θυγατερες μεν δ' εξ υieεc ηβωνοντες . μεν Απολλων πεφνεν τους
 from **His** silver bow , whereas on the other hand , **The Archer Artemis** slew **her** daughters ,
 απ' αργυρεοιο βιοιο , δ' ιοχειαρα Αρτεμις τας ,
 angered at **Niobe** , because **she** had called **herself** equal to **Fair-cheeked Leto** , by saying that
 χωομενος Νιοβη , ουνεκ' αρα ισασκετο καλλιπαρην Λητοι : φη
The Goddess had borne **Two** , while **Self** gave birth to **many** . Accordingly then ,
 τεκεειν διοω , δ' η αυτη γεινατο πολλους : αρα δ'
 even if **They** were but **Two** , **They** destroyed **all** . Accordingly then , on the one hand ,
 610 και περ τω εοντ' απο διοω ολεσσαν παντας . αρ' μεν

for nine days they lay in their blood , nor was there anyone to bury them ,
 εννημαρ' οι κεατ' εν φονω , ουδε ηεν τις καταθαψαι ,
 since **The Son of Kronos** turned the people to stones ;
 δε Κρονιων ποιησε λαους λιθους :
 but accordingly on the other hand , on the tenth day **The Heavenly Gods** buried them ;
 αρα δ' τη δεκατη Ουρανιωνες θεοι θαψαν τους .
 then **Niobe** took thought of food , since **she** grew weary of shedding of tears . But now ,
 δ' αρα η μνησατ' σιτου , επει καμε χειουσα δακρυ . δε νυν
 somewhere among the rocks , on the lonely mountains of Sipulos , where it is said there are
 615 που εν πετρησιν , εν οιοπολοισιν ουρεσιν εν Σιπυλω , οθι φασι εμμεναι
 marriage beds of **Bride Goddesses** , and who dance-amorously about **Axeloion** the God-River ,
 ευνας νυμφαων θεαων , τ' αι ερρωσαντο αμφι Αχελωιον ,
 there , although **she** is a stone , **she** broods over **her** sorrows sent by **The Gods** . But come ,
 ενθα περ εουσα λιθος κηδεα πεσσει εκ θεων . αλλ' αγε
 surely then let us two , **Divine Ancient One** , also think of food ; then in turn **Thou** can lament
 δη νωι , διε γεραιε , και μεδωμεθα σιτου : επειτα αυτε κεν κλαιοισθα
 for **Dear Son** , when **Thou** returns to Ilios ; then he will be mourned with many tears by **Thee** ."
 620 φιλον παιδα , εισαγαγων Ιλιον : δε εσται πολυδακρυτος τοι .

Then , swift **Achilles** sprang up and slew a silver-white ram ; then his companions flayed it
 Η , ωκυς Αχιλλευς αναιξας τε σφαξ αργυφον οιν : δ' εταρο εδερων
 and carefully-prepared it in good order , then they cut it skillfully and spitted the cuts ,
 και αμφεπον κατα ευ κοσμον , αρ' τ' μιστυλλον επισταμενως τ' πειραν οβελοισιν ,
 and roasted them carefully , and drew everything off the spits . Accordingly then **Automedon**
 625 τε ωπησαν περιφραδεως , τε ερυ- παντα - σαντο . αρα δ' Αυτομεδων
 took bread and set it out on the table in fair baskets ; while Achilles served the meat .
 ελων σιτονεπενειμε τραπεζη εν κλαοις κανεοισιν : αυταρ Αχιλλευς νειμεν κρεα .

Then they reached out their hands to the refreshment lying ready before them .
 δ' οι ιαλλον χειρας επ' ομειαθ προ- ετοιμα -κειμενα .
 Whereas when they had put aside the desire for food and drink , then indeed did
 αυταρ επει εντο εξ ερον εδητυος και ποσιος , η τοι
Priam son of Dardanos marvel at **Achilles** ; how **Singular** and **God-like** he was to look upon !
 630 Πριαμος Δαρδανιδης θαυμαζ' Αχιλεια , οστος οιος τε θεοισι εωκει εην αντα ,
 And in turn **Achilles** marveled at **Priam** son of Dardanos , looking upon his **Good Aspect**
 αυταρ Αχιλευς θαυμαζεν Πριαμον Δαρδανιδην , εισορων αγαθην οψιν
 and hearing his **Logos** . But when they had taken delight at gazing at each-other ,
 τ' και ακουων μυθον . αυταρ επει ταρπησαν ες ορωντες αλληλους ,
The Ancient One , God-like Priam was first to speak ;
 τον γερων θεοειδης Πριαμος προτερος προσειπε :

"Now a bed for me quickly , **Zeus-Nurtured One** , and so that lulled by sweet sleep
 635 νυν λεξον με ταχιστα , διοτρεφες , και οφρα κοιμηθεντες υπο γλυκερω υπνω
 we may soon take delight ; for my eyes have not yet closed beneath my eyelids
 ηδη ταρπωμεθα : γαρ οσσε ου πω μυσαν υπο εμοισιν βλεφαροισιν
 since my son lost his life at Thine hands , but ever do I cry and brood over my countless
 εξ εμος παις ωλεσε ου θυμον υπο σης χειρσιν , αλλ' αιει στεναχω και πεσσω μυρια
 sorrows , rolling-around in dung in the enclosure of the court . But now I have eaten food
 640 κηδεα , κυλινδομενος κατα κοπρον εν χορτοισι αυλης . δη νυν και πασαμην σιτου

and fiery-looking wine has passed down my throat ; indeed till now I had partaken of nothing.”
και αιθοπα οινον καθεηκα λαυκανιης : γε μεν παρος πεπασμην ου τι .

He spoke , then **Achilles** ordered his companions and women-slaves to set mattresses beneath
Η ρ’ , δ’ Αχιλλευς κελευσε εταροισιν ιδε δμωησι θεμεναι δεμνι υπ’
the porch and lay on them beautiful purple rugs , and spread carpets above them ,
645 αιθουση και εμβालειν καλα πορφυρε ρηγεα , τ’ στορεσαι ταπητας εφυπερθε ,
and then place fleecy wraps over them to lay on . Then they went out from the large room
τ’ ενθεμεναι ουλας χλαινας καθυπερθεν εσασθαι . δ’ αι ισαν εκ μεγαροιο
holding torches in their hands , and then quickly spread two beds in orderly haste .
εχουσαι δαος μετα χερσιν , δ’ αρα αιψα στορεσαν δοιω λεχε εγκονεουσαι .
Then *nimble footed Achilles* spoke to **Priam** in a playful way ;
δ’ ωκυς ποδας Αχιλλευς προσεφη τον επικερτομεων :

“Surely then on the one hand , lay outside , **Dear Ancient One** , and so remain unseen by any
650 δη μεν λεξο εκτος , φιλε γερον , μη τις
Achaean counselor who may come inside , who continually sit by my side and take counsel ,
Αχαιων βουληφορος επελθησιν ενθαδ’ , οι αιει παρημεναι μοι τε βουλευουσι βουλας ,
which is **Lawful** . For if one of them were to see Thee during the swift black night , they might
η εστι θεμις : ει τις των ιδοιτο σε δια θοην μελαιναν νυκτα , αν
relay it at once to **Agamemnon shepherd of troops**, and a delay may arise in releasing his corpse .
655 εξειποι αυτικ’ Αγαμεμνονι ποιμενι λαων , και αναβλησις κεν γενηται λυσιος νεκροιο .
But come , tell me this and state it exactly ; how many days are intended for the funeral rites
αλλ’ αγε ειπε μοι τοδε και καταλεξον ατρεκεως , ποσσημαρ μεμονας κτερειζεμεν
of **Divine Hector** , so that for so long , **Self** will wait and also hold back the army .”

διον Εκτορα , οφρα τεως αυτος μενω τε και ερυκω λαον .
Then thereafter , **The Ancient One** , **God-like Priam** replied to him ;
δ’ επειτα γερων θεοειδης Πριαμος ημειβετ Τον :
“Surely then on the one hand , if **Thou** intends to help bring about for me
660 δη μεν ει εθελεις τελεσαι μ’
the funeral rites for **Divine Hector** , **Thou** will render me a **Kindness** in doing this , **Achilles** ,
ταφον διω Εκτορι , θειης μοι κεχσρισμενα ρεζων ωδε , Αχιλλευ ,
for **Thou** knows how we are pent up inside the city , and how far it is to fetch wood from
γαρ οισθα ως εελμεθα κατα αστυ , δ’ τηλοθι αξεμεν υλη εξ
the hills , and Trojans are very afraid . First of all , we will lament for **Self** for **Nine Days**
ορεος , δε Τρωες μαλα δεδιασιν . μεν κ’ γοαοιμεν αυτον εννημαρ
in our great-halls , then on the **Tenth Day** we will perform funeral-Rites and
665 ενι μεγαροις , δε τη δεκατη κε θαπτοιμεν τε
the people will feast , then on the **Eleventh Day** we will make a tomb over **Self** ,
λαος δαινυτο , δε ενδεκατη κε ποιησαιμεν τυμβον επ’ αυτω ,
whereas on the other hand , on the **Twelfth Day** we will wage war , if we must do so .”
δε τη δωδεκατη πολεμιζομεν , ει αναγκη περ .

Then in turn *swift-footed* , **Divine Achilles** replied to him ;
δ’ αυτε ποδαρκης διος Αχιλλευς προσεειπε Τον :
“These events will be , **Ancient Priam** , just as **Thou** urges ;
ταυτα τοι εσται , γερον Πριαμ , και ως συ κελευεις :
for I will hold back the battle for as much time as **Thou** commands .”
670 γαρ σχησω πολεμον τοσσον χρονον οσσον ανωγας .

According then as he spoke he clasped the right hand of the **Ancient One** by the wrist ,
 αρα Ως φωνησας ελλαβε δεξιτερην χειρα γεροντος επι καρπω ,
 so that fear would not enter his heart . Accordingly then on the one hand , **Herald** and **Priam** ,
 δεισει μη ενι θυμω . αρ' μεν , κηρυξ και Πριαμο ,
 laid down to sleep there in the portal of the house , not without deep concerns in their minds ;
 κοιμησαντο αυτοθι εν προδομω δομου , μηδε πυκινα εχοντες οι φρεσι ,
 while on the other hand , **Achilles** slept in the innermost part of the well-built tent ;
 675 αυταρ Αχιλλευς ευδε μυχω ευπηκτον κλισιης :
 while *fair-cheeked Briseis* lay at his side .
 δε καλλιπαρης Βρισηις παρε- τω -λεξατο .
 Accordingly then on the one hand , while other **Gods** and horse-equipped braves
 ρα μεν αλλ' Αλλοι θεοι τε και ιπποκορυσται ανερες
 were sleeping the whole **Night** through , overcome by gentle **Sleep** ;
 ευδον παννυχιοι , δεδμημενοι μαλακω υπνω :
Hermes The Ready Helper was not overcome by **Sleep** , as **He Turned-over** in **His Heart/Mind**
 Ερμειαν εριουνιον ουχ εμαρπτεν υπνος , ορμαινοντ' ανα θυμον
 in what way **He** should *Guide King Priam* away from ships unnoticed by devoted gate keepers .
 680 οπως εκπεμ- βασιληα Πριαμο -ψειε νηων λαθων ιερους πυλαωρους .
 Accordingly then , **Hermes** stood above his head and spoke this **Logos** to him ;
 αρ' δ' στη υπερ κεφαλης και ειπεν μυθον προς μιν :
 "O **Ancient One** , even now no thought of harm engages **Thee** , such as braves have who sleep
 ω γερων , γε νυ ου τι κακον μελει σοι , οιον ανδρασιν εθ' ευδεις
 among hostiles , since **Achilles** has spared **Thee** . And now on the one hand ,
 685 εν δηιοισιν , επει Αχιλλευς ειασεν σ' . και νυν μεν
Thou has delivered **Dear Son** , and given much . But on the other hand ,
 ελυσαιο φιλον υιον , δ εδωκας πολλα : δε
Thine sons that are left behind will also give ransom thrice as much for **Thine** own life ,
 τοι παιδες λελειμμενοι μετοπισθε κε και δοιεν αποινα τρις τοσα σειο ζωου ,
 for if **Agamemnon** son of Atreus comes to know of **Thee** , then all Achaeans will know ."
 αι Αγαμεμνων Ατρειδης γνωη σ' , δ' παντες Αχαιοι γνωωσι .
 So **He** spoke , then the **Ancient One** was seized with fear , so that he woke up his **Herald** .
 Ως εφат' , δ' ο γερων εδδειςεν , δ' ανιστη κηρυκα .
 Then **Hermes** yoked horses and mules for them , then **Self** drove them lightly through
 690 δ' Ερμειας ζευζ' ιππους τε ημιονους τοισιν , δ' αρ' αυτος ελαυνε ριμφα κατα
 the camp , nor did anyone know . But surely then when they had come to the ford of the
 στρατον , ουδε τις εγνω . Αλλ' δη οτε ιξον πορον
Fair-flowing River , **Whirling Xanthus** , which **Immortal Zeus** begot , then on the one hand ,
 ευρρειος ποταμοιο , διμηεντος Ξανθου , ον αθανατος Ζευς τεκετο , επειτ' μεν
Hermes went away to distant **Olympos** , while *Saffron-robed Dawn* was spreading over all
 695 Ερμειας απεβη προς μακρον Ολυμπον , δε κροκοπεπλος Ηως εκιδνατο επ' πασαν
The Earth , while on the other hand , they drove horses to the city wailing and sighing ,
 αιαν , δ' οι ελων ιππους ες αστυ τε οιμωγη τε στοναχη ,
 while mules carried his corpse . Nor did any other brave or fair-zoned woman know
 δε ημιονοι φερων νεκυν . ουδε τις αλλος ανδρων τε καλλιζωνων γυναικων εγνω
 before of them ; except **Cassandra** (The Prophetess) , *like Golden Aphrodite* , having ascended
 700 προσθ' , αλλ' αρα Κασσανδρη , ικελη χρυση Αφροδιτη , εισαναβασα

Pergamos , caught sight of **her Dear Father** standing on his chariot , and his herald
Περγαμον εισηνοησεν φιλον πατηρ εσταοτ' εν διφρω , τε κηρυκα
the city-crier ; and then **she** saw the one laying on the bier in the mule-drawn-wagon .
αστυβοωτην : δ' αρ' ιδε τον κειμενον εν λεχεεσσι εφ ημιονων :

Then thereafter **she** cried loudly throughout all the town ;

τ' αρ' επειτα κωκυσεν γεγωνε κατα τε παν αστυ :

“Behold , Trojan-men and Trojan-women , look upon **Hector** , if ever Thou rejoiced while
705 οψεσθε , Τρωες και Τρωαδδες , ιοντες Εκτορ , ει ποτε χαιρετ' και
he lived at his returning from battle ; since he was a great joy to all our people and city !”
ζωοντι νοστησαντι εκ μαχης , επει ην μεγα χαρμα τ' παντι δημω τε πολει .

So **she** spoke , nor was any man nor woman left there inside the city ;

Ως εφατ' , ουδε τις ανηρ ουδε γυνη λιπετ' αυτοθ ενι πτολει :

for an unbearable grief came upon all ; then they met **Priam** close to the gates

γαρ αασχετον πενθος ικετο παντας : δε ξυμβληντο αγχου πυλαων

as he brought his corpse . First of all **Dear Wife** and **Queenly Mother** of **Hector**
710 αγωντι νεκρον . πρωται γ' φιλη αλοχος τε και ποτνια μητηρ τον

jumped upon the smooth-running wagon tearing-out the hair from their head ;
αιξασαι επ' ευτροχον αμαχαν τιλλεσθην απομεναι κεφακης :

while the people crowded-about weeping . And surely now they would have shed tears
δ' ομιλος αμφισταθ' κλαιων . και δη νυ κε χεοντες δακρυ

lamenting all day long in front of the gates for **Hector** until **The Sun** set ,
οδυροντο προ- ημαρ - παν προ πυλαων Εκτορα ες ηελιον καταδυντα ,

if the **Ancient One** had not spoken to the people from his chariot ;
715 ει γερων αρ' μη μετηυδα λαοισι εκ διφροιο :

“Make way for my mules to pass through ; then thereafter thou may have thine fill of weeping ,
ειξατε μοι ουρευσι διελθεμεν : αυταρ επειτα ασεσθε κλαυθμοιο ,
once I have brought him home !”

επην αγαγωμι δομονδε .

So he spoke , thus they stood apart and made way for the wagon . But when they

Ως εφαθ' , δε οι διεστησαν και ειξαν απηνη . δ' επει οι
brought him in his glorious house , then on the one hand , they laid him on a corded bier ,

720 εισαγαγον κλυτα δωματα , επειτα μεν θεσαν τον εν τρητοις λεχεεσσι ,
while on the other hand , the lead singers of the dirge sat by his side ; who also moaned

δ' εξ αρχους αιοιδους θρηνων εισαν παρα , οι τε στονοεσσαν
while singing , then while they on the one hand , sang the dirge , the women on the other hand ,
αιοιδην , αρ' οι μεν εθρηνεον , γυναικες δε

added their wailing . Then among them *white-armed* **Andromache/Brave-Fighter**

επι στεναχοντο . δ' τησιν λευκωλενος Ανδρομαχη

led the wailing , while holding in her hands the head of *brave-slaying* **Hector** ;

ηρκε γοοιο , εχουσα μετα χερσιν καρη ανδροφονοιο Εκτορος :

“**Husband** ! Perished from **Thine** Youthful Life ! And thus **Thou** leaves **me** a widow in **Thine**
725 ανερ , ωλεο απ' νεος αιωνος , καδ δε λειπεις με χηρην εν
great-halls ; while **Thine** son is thus still an infant , who is born of both ill-fated **Thou** and **I** !
μεγαροισι , δ' παις αυτως ετι νηπιος , ον τεκομεν τ' δυσαμμοροι συ τε εγω ,

Nor do **I** think that he will come his prime ; for this **City** will be utterly laid to waste before .
 ουδε οιω ιξεσθαι μιν ηβην : γαρ ηδε πολις κατ ακρης περσεται πριν :
 For **He** indeed who watched over , and guarded **Self** , and protected **Her** trusty wives and
 γαρ μιν η ος επισκοπος , τε ρυσκεν αυτην , δ' εχες κεδνας αλοχους και
 infant children has perished ! Surely then they will soon be sailing in their hollow ships ,
 730 νηπια τεκνα ολωλας . δη αι ταχα οχησονται τοι γλαφυρησι νηυσιν ,
 and **I** among them , and **thou** in turn child , will follow with **my Self** , to a place where
 και εγω μεν μετα τησι , δ' συ αυ τεκος , η εψει εμοι αυτη , ενθα
thou will labor at ugly tasks , struggling for some relentless master , or some Achaean
 κεν εργαζοιο αεικεα εργα , αθλευων προ αμειλιχου ανακτος , η τις Αχαιων
 will seize **thine** hand to hurl **thee** from a tower , a woeful death , an angered one , whom
 735 ελων χειρος ριπει απο πυργου , λυγρον ολεθρον , χωομενος , ω
 surely then **Hector** slew his brother or perhaps his father or his son , since very many Achaeans
 δη Εκτωρ εκτανεν αδελφειον η που πατερ , ηε και υιον , επει μαλα πολλοι Αχαιων
 have bitten the unspeakably vast **Earth** with their teeth at the hands of **Hector** ! For **thine Father**
 ελον ασπετον ουδας οδαξ εν Παλαμησιν Εκτορος . γαρ τεος πατηρ
 was not gentle in woeful battle . And thus on the one hand , the people wail for **him**
 740 εσκε ου μειλιχος εν λυγρη δαι : και τω μεν λαοι οδυρονται μιν
 throughout the city , while on the other hand , **Thou** have brought unspeakable grief and sorrow
 κατα αστυ , δε εθηκας αρρητον γοον και πενθος
 on **thine** parents , **Hector** ; but woeful sorrow will especially be left for **me** ! For **Thou** did not
 τοκευσι , Εκτορ : δε λυγρα αλγεα μαλιστα λελειψεται εμοι . γαρ ου
 reach out **Thine** hands to **me** from **Thine** bed while dying , nor speak to **me** any **Logos**
 ορεξας χειρας μοι εκ λεχεων θνησκων , ουδε ειπες μοι τι επος
Full of meaning , which **I** might always recall **Night** and **Day** while shedding tears !"
 745 πυκινον , ου κεν αιει μεμνημην τε νυκτας τε ηματα και χεουσα δακρυ .

So **she** spoke crying , to which then women added their laments .

Ως εφατο κλαιουσ' , επι δε γυναικες στεναχοντο .

Then in turn among them **Hecabe** led the ceaseless wailing ;

δ' αυθ' τησιν Εκαβη εξηρχε αδινου γοοιο :

"**Hector** ! Far **Dearest** to my heart of all my children , surely when **Thou** were yet alive to me
 Εκτορ , πολυ φιλτατε εμω θυμω παντων παιδων , η μεν εων περ ζωος μοι
Thou were **Dear** to **The Gods** ; and thus **They** have accordingly cared for **Thee** even
 750 ησθα φιλος θεοισιν : και δ' οι αρα κηδοντο σευ περ
 in **Thine Appointed Death** . For *swift-footed Achilles* would sell my other sons ,
 εν αιση θανατοιο . γαρ ωκυς ποδας Αχιλλευς μεν περνασχ εμους αλλους παιδας ,
 whom he took , beyond *the restless Sea* , to Samos and to Imbros and *smoke-shrouded* Lemnos ,
 τιν' ον ελεσκε , περην ατρυγετοιο αλος , ες Σαμον τ' ες Ιμβρον και αμιχθαλοεσσαν Λημνον :
 but when he had taken **the living soul** from **Thee** with his long-edged bronze , many times
 δ' επει εξελετο ψυχην σευ ταναηκει χαλκω , πολλα
 he dragged **Thee** about the tomb of his companion , **Patroclos** , whom **Thou** slew ; but even so
 755 ρυσταζεσκεν περι σημ' εου εταροιο , Πατροκλου , τον επεφνες : δε ως
 he did not raise him up again . But now **Thou** lays in my great-halls , and dewy-fresh !
 ουδ' ανεσ- μιν -τησεν . δε νυν κεισαι εν μοι μεγαροισι και ερσηεις προσφατος ,
 Resembling one whom **Apollo Silver-bow** has approached and slain with his gentle darts !"
 ικελος τω ον Απολλων αργυροτοξος εποιχομενος τ' κατεπεφνεν οis αγανοισι βελεσσιν .

So spoke **Hecabe** in lamentation , and so aroused unceasing weeping .
 760 Ως εφατο κλαιουσα , δ' ορινε αλιαστον γοον .
 Then thereafter **Helen** was the third to lead their weeping ;
 δ' επειθ' Ελενη τριτατη εξηρχε τησι γοοιο :
 “**Hector** , far **Dearest** to my heart of all my brothers-in-law !
 Εκτορ , πολυ φιλτατε εμω θυμω παντων δαερων ,
My husband is indeed **God-like Alexander** , who brought **me** to the land of Troy !
 μοι ποσις εστιν η θεοειδης Αλεξανδρος , ος αγαγε μ' Τροιηνδ' :
 If only **I** was bound to perish before ! For this is now already **The Twentieth Year** from
 765 ως ωφελλον ολεσθαι πριν . γαρ τοδ' εστιν νυν ηδη εεικοστον ετος εξ
 the time when **I** embarked from there and have been gone from my father land !
 ου εβην κειθεν και απεληλυθα εμης πατρης :
 But on the one hand , not ever have **I** heard disrespectful nor degrading logos from **Thee** !
 αλλ' μεν ου πω ακουσα κακον ουδ' ασυφηλον επος σευ :
 –but **Father-in-law** was always gentle as if he were **my** own **Father**–
 –δε εκυρος αιει ηπιος ως πατηρ–
 Whereas on the other hand , if any other spoke-reproachfully of me in the halls ; whether a
 770 αλλ' ει τις αλλος ενιπτοι με ενι μεγαροισιν και
 brother-in-law or his wife or a fair-robed sister-in-law , or **Mother-in-law** **Thou** would then
 δαερων η γαλοων η ευπεπλων εινατερων , η εκυρη συ αλλα
 restrain them by rebuking them with **Thine Logos** , and with **Thine Kindness** and **Kind Logos** .
 κατερυκες παραιφамenos τον συ επεεσσι , τ' ση αγανοφροσυνη και σοις αγανοις επεεσσι .
 Therefore **I** lament with grieving heart for both **Thee** and unlucky **me** ; for there is no longer
 τω κλαιω αχνυμενη κηρ θ' αμα σε και αμμορον εμ' : γαρ ου ετ'
 any other in broad Troy who is gentle or kind to **me** ; since all bristle at **me** .”
 775 τις αλλος ενι ευρειη Τροιη ηπιος ουδε φιλος μοι , δε παντες πεφρικασιν με .
 So spoke **Helen** in lamentation , then to which the countless people added their cries .
 Ως εφατο κλαιουσ' , δ' επι απειρων δημος εστενε .
 Then **Ancient Priam** spoke this **Logos** among his people ;
 δ' γερων Πριαμος ειπεν μυθον μετα ο λαοισιν :
 “Trojans ! Fetch wood into the city , have no fear at heart now , of an Argive
 Τρωες , αζετε ξυλα αστυδε , μηδε τι δεισητ θυμω νυν Αργειων
 stealthy ambush ; for surely **Achilles** gave this assurance when he sent me away
 780 πυκινον λοχον : γαρ η Αχιλλευσ επε– ωδ' –τελλε πεμ– μ' –πων
 from his black ships , that he would do us no harm , until **The Twelfth Dawn** comes !”
 απο μελαιναων νηων , μη πριν πημανειν , πριν δωδεκατη ηως μολη .
 So spoke **Priam** , then they yoked oxen and mules to wagons , then thereafter
 Ως εφαθ' , δ' οι ζευγνυσαν βοας τε ημιονους υπ' αμαξησιν , δ' επειτα
 quickly gathered-together before their city . On the one hand , for **Nine Days** indeed , they
 αινα ηγερεθοντο προ αστεος . μεν εννημαρ γε τοι
 brought in a prodigious amount of wood , but surely then on the other hand , when
 αγινεον ασπετον υλην : δη αλλ' οτε
 the **Tenth Dawn** arose , giving **Light** to mortals , accordingly then at that time
 785 δεκατη ηως εφανη φαεσιμβροτος , αρ' τοτ

they carried out *Bold Hector* while shedding tears ,
 εξεφερον θρασυν Εκτορα και χεοντες δακρυ ,
 then they laid his corpse on the topmost pyre , then cast in **Fire** .
 δε θεσαν νεκρον υπατη πυρη , δ' εβαλον εν πυρ .
 But as soon as *Early Dawn Revealed Her Rosy-Fingers* ,
 δ' Ημος ηριγενεια Ηως φανη ροδοδακτυλος ,
 accordingly there and then the people gathered about the pyre of *Glorious Hector* .
 αρ' τημος λαος εγρετο αμφι πυρην κλυτου Εκτορος ,
 And in turn when they were so assembled and gathered-together , on the one hand ,
 790 αυταρ επει εγενοντο ρ' ομηγερες τ' ηγερθεν , μεν
 they first quenched all the pyre with fiery-looking wine ; as far as **The Mighty Fire** had spread ;
 πρωτον σβεσαν πασαν πυρκαιην κατα αιθοπι οινω , οποσσον μενος πυρος επεσχε :
 then on the other hand , his mourning brothers and companions gathered his white bones ,
 επειτα αυταρ θ' μυρομενοι κασιγνητοι τε εταροι λεγοντο λευκα οστεα ,
 while large tears flowed down their cheeks . Then indeed they took
 δε θαλερον δακρυ κατειβετο παρειων . γε ελοντες
 and placed his bones in a golden urn , covering them with soft purple robes ,
 795 και θηκαν τα ες χρυσειην λαρνακα , καλυψαντες μαλακοισιν πορφυρεοις πεπλοισι :
 then quickly laid the urn in a hollow grave , then in turn covered it with great closely-set stones .
 δ' αρ' αιψα θεσαν ες κοιλην καπετον , αυταρ υπερθε μεγαλοισι πυκνοισιν λαεσσι :
 Then they swiftly heaped a tomb-mound , while all about watchers were set ,
 δε ριμφα εχεαν σημ , δε παντη περι σκοποι ηατο ,
 so that well-armored Achaeans not set upon them before the appointed time .
 800 ευκνημιδες Αχαιοι μη εφορμηθειεν πριν .
 But when they had piled the mound they went back again .
 δε χευαντες το σημα κιον παλιν :
 Thereafter in turn they assembled-together to feast well of a glorious feast
 επειτα αυταρ συναγειρομενοι δαινυντ' ευ ερικυδεα δαιτα
 in the home of *Priam* , *Zeus-Nurtured King* .
 εν δωμασιν Πριαμοιο , διοτρεφους βασιληος .
 In such a way , they indeed held the funeral for *horse-taming Hector* !
 Ως οι γ' αμφιεπον ταφον ιποδαμοιο Εκτορος .

12 August 2020

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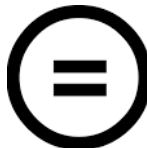
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